

J. M. Q.

VOLUME XXI. NO. 1.

And when thou hast done all thou canst, remember that on account of the hesitation, with which thou didst admit the light; the reluctance

with which thou didst enter on thy duty; the carnal reasonings, which at every step thou hast indulged; the readiness, which thou hast sometimes felt to give up the effort; and the unfaithfulness, which has marred—the sin, which has polluted—thy best performances, thou deservest nothing but hell.

Art thou ready, on reading these pages, to say in despair, Alas, for me! bound by a thousand chains, and loaded with a thousand burdens, how can I ever live a holy life of self-denial? Remember, that there is one, who is willing and able to help thee.

It is commonly, if not always, the case with young converts, that the Holy Spirit draws them towards the path of self-denial. We can all perhaps, remember the time, when we had such a sense of our unworthiness, that we were desirous of denying ourselves of every indulgence; when we had such a sense of the danger of temptation and the dreadful power of sin, that we were willing to renounce all things, in order to live a holy life. But in the Protestant church, we were frightened by the phantoms of Romish austerities, self-inflicted mortifications, overmuch righteousness, religious enthusiasm, &c.; we shut our eyes to the dawning light, turned away our ears from the heavenly call, the Spirit ceased to strive and we have been swept away with the tide.

Return, O mistaken soul, to thy first love.—God is still waiting to be gracious. Dost thou not feel a latent impulse, as thou readest these lines? a secret conviction that this is the truth? an incipient desire to comply? Yield thyself to the heavenly influence. Make an immediate beginning. Wait not, till thou seest the whole path clearly illumined; expect not meridian brightness, while thy sun is yet struggling with the dark malignant vapors, which rest on thy earthly horizon, the confines of a still darker world.

The path of self-denial is, to carnal eyes, a veiled path, a mystery of the divine kingdom.—While thou hesitatest at the first sacrifice required, expect no further admonition, no further light. But if thou wilt do what thy hands find to do this hour; if thou wilt in childlike simplicity and humble obedience, take the first step, thou shalt see the second, which now thou seest not; and as thou advancest, thou shalt find the path of self-denial open most wonderfully and delightfully before thee; thou shalt find it sweet to follow thy dear Lord and Savior, bearing the cross; and shalt soon be enabled to say, "Sweet is the cross above all sweets, To souls enamoured with thy smiles."

The third is the cord of Doing good. This imparts beauty and utility to the rest. It is written of the Lord Jesus, that he went about doing good. Art thou his disciple? Imitate his example, and go about doing good. Do good.—Let this be thy motto. Do good—all the good in thy power—of every sort—and to every person. Regard every human being as thine own brother; look with eyes of love, on every one thou meetest and hope that he will be thy loving and beloved companion, in the bright world above. Rejoice in every opportunity of doing him any good, either of a temporal or spiritual kind. Comfort him in trouble, relieve his wants; instruct his ignorance; enlighten his darkness; warn him of his danger; show him the way of salvation, persuade and constrain him to become thy fellow-traveller, in that blessed way. Follow him with all offices of kindness and love, even as thou wouldest be pleased to have another do to thee. Bear with all his infirmities. Be not weary in well-doing. Remember that thy Saviour bore long with thee, beyond all conception, and covering thy pollution with the robe stained with his own blood, that the wrath of God may not strike thee. And when he thus forgives thine immense debt, canst thou not bear with thy fellow debtor?

Do good to the Lord, thy Saviour. Is he far beyond thy reach? True, he reigns on high; but still he lives in all his members. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." As thou hast, therefore, opportunity, do good unto all men, especially unto them, who are of the household of faith. As a true follower of Christ, seek

not thine own profit, but the profit of many that they may be saved.

Since Christ has suffered, that whosoever believeth on him should not perish, but have eternal life, extend thy good wishes to earth's remotest bounds, and wherever a human being exists, let thy prayers and thine efforts combine to bring down eternal blessings on his beloved soul. But let the members of the household of faith, whatever be their language, country or religious denomination, share in thy warmest love. Regard each one as a part of thine own dear Saviour; and be as happy to wash his feet, as if they were the feet of the Lord himself. Remember that notwithstanding present imperfections, ye are hastening to be united to one another and to God in a manner most ineffable, even as God is in Christ, and Christ in God; that the bosom of Infinite love is even now opening to receive you all, and that ye will all bathe together, for endless ages, in that "sea of life and love unknown, without a bottom or shore."

A Well Authenticated Fact.

We publish the following, by the request of a friend, from an old paper:

In the year 1814, the late Mr. and Mrs. Foster, who were lost in the *Rothsay Castle* steamer in 1831, were acquainted with three sisters residing in London, two of whom were very serious, and retiring women, and the third just as volatile. They were all elderly, which rendered the gaiety of the third less becoming, and also inclined her the more easily to take offense at any remarks made upon it; she hated the piety of her sisters, and opposed it in many spiteful ways, though they endeavored sedulously to accommodate themselves to her wishes, and to render the difference of their opinions as little disagreeable as possible.

One night, towards the close of the year 1814, she had been out at an assembly very late, and the next morning at breakfast was so remarkably different from her usual manner, that her sisters feared that she was either unwell or had met with some misfortune that had afflicted her deeply: instead of her usually incessant clatter about every person she met, everything they wore, and had said and done, she sat silent, sullen and absorbed; the gloom upon her brow was a mixture of temper and distress, which seemed to indicate a fixed resolution formed upon circumstances disagreeable to her, as if she was determined to pursue her own will, though it should lead her into trouble, rather than pursue the course she knew was right but which would reduce her to submit to the control of another. As she ate nothing, the sisters asked her if she was unwell? "No." What was the matter? "Nothing." Had nothing distressed her? "She had no idea of people prying into what did not concern them." The whole of the morning she spent in her room, and at dinner the same scene as in the morning occurred; she ate little, never spoke but to answer uncivilly, and then with an appearance of depression and melancholy that spread their influence very powerfully over the cheerfulness of her companions. She retired to rest late, and with the spirit of one that expects from sleep neither alleviation nor refreshment.

The next morning she again scarcely tasted breakfast, and seemed in the same distressed, uncomfortable state as on the preceding day; her sisters again renewed their inquiries. She said, "I am well, and nothing pains me."

"Then you have something on your mind; why will you not tell us? do we not love you, and can we seek any good but yours in our anxious wish to share your sorrows?"

"Oh, you have superstitions enough of your own, without mine being added; I shall not tell you what ails me; so you have no occasion to rack your curiosity; I dare say you would think it some spiritual triumph, but I laugh at such things; I am not quite old enough yet to be the victim of dreams and visions."

"We do not believe in dreams and visions, Anne," was replied; she answered harshly, "No; and I do not intend you shall."

The sisters looked at each other and remained silent. The second day passed as the first; Anne was gloomy and moody, and her sisters,

both from pity and anxiety, were unhappy. The third morning she again entered upon the day as one who loathes the light, who has no object in living, and to whom the lapse of time in the prospect of futurity brings neither comfort nor hope. As her sisters looked on her, one of them suddenly said, "And what was your dream?"

"Ha! what was it? you would give the world to know, but I shall not tell you; I thought you did not believe in dreams."

"Neither do we in general; we know them to be the offspring of a disordered stomach, confused images and fancies, when reason is dormant, and the memory of them usually passes away as soon as we are engaged in our daily avocations; yet there is no doubt some dreams are no more sent in vain than any other affliction or warning. There is a verse in Scripture, which mentions God as speaking, 'In the visions of the night, when deep sleep falleth upon man.'"

She laughed again. "You have a verse in the Bible for every thing that suits you, but I do not choose to be warned in such a manner, and there is no doubt I shall get it out of my head in a day or two."

"Anne, we do beseech you to tell us; if you really have had a dream from heaven, you surely would not wish to forget it; and if not, we will help you to laugh it off."

She answered, "Well, if I must tell you, I must; no doubt it was very extraordinary and very frightful; I should have thought it the effects of the ball, but that I never saw anything anywhere in the least like it."

"I thought I was walking in the wide street of a great city; many people were walking there beside myself, but there was something in their air which immediately struck me; they seemed thoughtful and cheerful, neither occupied with business or with pleasure, but having about them such a dignity of repose, such high and settled purpose, such grace and such purity, as never was stamped on mortal brow; the light of the city was also strange; it was not the sun, for there was nothing to dazzle; it was not the moon, for all was clear as day; it seemed an atmosphere of light; calm, lovely, and changeless. The buildings seemed all palaces, but not like the palaces of earth; the pavements were all alike of gold, and bright and shining, and clear as glass; the glittering windows seemed like divided rainbows, and were made to give and transmit none but the rays of gladness; it was indeed a place to which hope may bend and whereon charity might dwell. I could not help exclaiming, as I walked along, 'These are the habitations of righteousness and truth;' all was beauty, bright and perfect; I could not tell what was wanting to make me wish for an eternity in such a place, and yet its very purity oppressed me; I saw nothing congenial, though looks of kindness met me in every face of that happy throng. I felt nothing responsive; I returned in silence their friendly greetings, and walked on alone, oppressed and sad. I saw that all went one way, and I followed, wondering the reason."

"At length I saw them approach a building, much larger and finer than the rest. I saw them ascend its massive steps, and enter beneath its ample porch; but I felt no desire to go with them, further than to the foot of the steps. I approached from curiosity; I saw persons enter who were dressed in every varied costume of the nations; but they disappeared within the porch, and then crossed the hall in white. Oh! that I could describe the hall to you! It was not marble, it was not crystal, it was not gold; but light, consolidated into form. It was the moon, without the coolness; it was the sun, without his dazzling ray; and within was a staircase mounting upward, all of light, and I saw it touched by the snowy feet and white and spotless garments of those who ascended. It was, indeed, passing fair; but it made me shudder, and I turned away. As I turned, I saw on the lower step one looking at me with an interest so intense, and a manner so anxious, that I stopped to hear what he had to say; he asked in a voice like liquid music, 'Why do you turn away? Is there peace elsewhere? Is there pleasure in the works of darkness?' I stood in silence; he pressed me to enter, but I neither answered nor moved; suddenly he disappeared, and another took his place with the

same look and manner; I wished to avoid him, but I seemed riveted to the spot. 'Art thou come so far?' he said, 'and wilt thou lose thy labor? put off thine own garments, and take the white livery here.' He continued to press me until I got weary and angry, and I said, 'I will not enter; I do not like your livery, and I am oppressed by your whiteness.' He sighed and was gone. Many passed by me with looks of mingled kindness and pity, and pressed me to follow on with them, and offered me a hand up the steps which led to their mysterious change, but I rejected them, and stood melancholy and distressed."

"At length one bright young messenger came up to me, and entreated me to enter, with a voice and manner which I could not resist. 'Do not turn away,' he said; 'where canst thou go? Do not linger, for why shouldst thou weary thyself for nought? Enter thou and taste of happiness. Do not all tribes and colors press into that hall? Are they not clothed, and washed, and comforted? He gave me his hand, and I entered the hall along with him."

"Here I was sprinkled with pure water, and a garment of pure white was put on me, and I know not how, but I mounted the white staircase with my happy guide. Oh! what a light burst upon me when I reached its summit! Mortal words cannot describe it, nor mortal fancy conceive it. Where are the living sapphires—where are the glittering stars that are like the bright radiance on which I stood? Where are the forms either, or the looks of love that breathed in the innumerable company that moved around me? I sank down overpowered and wretched; I crept into a corner and tried to hide myself, for I felt that I had nothing in unison with the blessed creatures of such a place; they were moving in dance to the music, to the harmony of songs that never fell upon mortal ear; my guide joined in raptures, and I was left alone. I saw the tall forms, all fair and brilliant in their ineffable felicity, their songs and looks of gratitude forming the circumstances and differences of each."

"At length I saw one taller than the rest—one every way more fair, more awful, surpassing thought, and to him every eye was turned, and in his face every face was brightened. The songs and the dance were to his honor, and all seemed to drink from him their life and joy. As I gazed in speechless and trembling amazement, one who saw me left the company, and came where I stood. 'Why,' he asked, art thou silent? Come quickly, and unite in the dance and join in the song.' I felt a sudden anger in my heart, and I answered with sharpness, 'I will not join in your song; I know not the strain; I will not unite in your dance, for I know not the measure.' He, with a look of surprising and humble resignation, returned to his place. About a minute after another came, and addressed me as he had done, and with the same temper I answered him in the same words; he seemed as if he could have resigned his own dazzling glory to have changed me; if heaven know anguish he seemed to feel it; but he left me and returned. What could it be that put such tempers into my heart?"

"At length the lord of the glorious company of these living forms of light and beauty saw me, and came where I stood. I thrilled in every pulse with awe; I felt my blood curdle, and the flesh upon me trembled, and my heart grew hardened; my voice was bold. He spoke, and deep-toned music seemed to flow from his lips. 'Why sittest thou so still, when all around thee are glad? Come join in the dance, for I have triumphed! Come, join in the song, for now my people reign.' Love ineffable, unutterable, beamed upon me as though it would have melted a heart of stone, but I melted not. I gazed an instant, and then said, 'I will not join in the song, for I know not the strain; I will not join in the dance, for I know not the measure.' Creation would have fled at the change of his countenance. His glance was lightning, and in a voice louder than ten thousand thunders, he said, 'Then what dost thou here?' The floor beneath me opened, the earth quaked, and the whirlwind encompassed me, and I 'I sank into tormenting flame.' With the fright I woke."

There was silence for a time; for the sisters were struck with awe. They considered the

dream, the deep impression it had made. "Anne," said they, "we cannot wish you to forget this dream; we surely believe it is from God. Your description of the Holy City is much the same as we find in the Bible; 'the city hath no need of the sun, nor of the moon to lighten it, for the temple of God is there, and the Lamb is the light thereof;' all who enter there must put off their own garments—that is their own righteousness—and must be clothed with linen clean and white, even in the righteousness of the saints, and their righteousness is of me saith the Lord. Those that walk in the heavenly temple are those that have come out of tribulation, and washed their robes and made them white in the blood of the Lamb; wisdom waits daily on the steps to call the sons of men into that temple, and the people of God try to persuade their fellow-men to tread in their steps. Oh, dear sister, you know nothing of the way; do hearken to the faithful warning, join us, and walk in the path that leads to heaven."

Anne's brow again darkened, and she answered, "I will do as I please; I do not intend you to preach to me." She continued in this melancholy state until the end of the week, and was found in her own room a corpse; no one knows the cause of her death: she died without disease and without change.

Original.

The Tabernacle of David.

Bro. Bliss:—Speaking not long since from Ps. 15. 1, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill," in my comments I referred to the promise of the Lord that he would return and raise the tabernacle of David that is fallen, and remarked that that promise will be fulfilled in the regeneration, when Christ will take the throne of his Father David and reign in Jerusalem and before his Ancients gloriously &c. &c.

As soon as the meeting was dismissed a brother requested me carefully to examine the 15th chapter of Acts, saying he believed the tabernacle of David was raised in the establishment of the gospel, and the calling of the Gentiles, &c.

Now I write not for controversy; for I believe whilst we are to contend earnestly for the faith delivered to the saints, that we should avoid questions that gender strife—Satan, no doubt would be pleased to get all of God's children to contending about minor points of doctrine, to the neglect of the more weightier matters; and I think he has been too successful. Let us resist him, therefore, and seek for the truth.

In Acts 15, I find, in the first six verses, an account of a discussion in regard to compelling the Gentile brethren to keep the law of Moses. The case is carried to Jerusalem, and a consultation is there held by the apostles and elders—(vs. 7-22) In this consultation, from the remarks of Peter, James is reminded of the words of the prophets; and he evidently understands that when the kingdom is restored, it will possess the heathen, by their becoming the seed of Abraham by faith and being called by the name of the Lord; and he refers to the promise as recorded in Amos 9:11-12: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and will build it, as in the days of old: that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this."

The context of this shows clearly that when the house of David, in the person of Christ shall be established in his kingdom, the wicked shall be destroyed. And to this agree the words of the Saviour: "And he shall send his angels and they shall gather out of his kingdom all things that offend, and them that do iniquity," &c. Vs. 14 and 15 show that this is to be in the restitution. And this agrees with other promises to David, as in 2 Sam. 7th ch. God then makes an unconditional promise that he will build David an house and establish his throne forever. Also in the 89th verse we read, "I have found David my servant; with my holy oil have I anointed him: with whom my hand shall be established. Mine arm also shall strengthen him. Also I will make him my first-born, higher than the kings of

the earth. My mercy will I keep for him forevermore; and my covenant shall stand fast with him: His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail: my covenant will I not break, nor alter the thing that is gone out of my lips: for I have sworn by my holiness that I will not lie unto David: his seed shall endure forever and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

Here again is the immutable promise of God to establish the house and throne of David; and also the prediction that he would punish his children, if they rebelled against his laws; which they did from time to time—both kings and subjects, priest and people being guilty of idolatry and profanity, till at length the Lord declared by Ezek. 21:25-27: "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end: Thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn it: and it shall be no more, until he come whose right it is: and I will give it him."

This is a prediction of the entire subversion of the kingdom of David because of their sins. In Zedekiah's day the nation was taken captive by the Chaldees and carried to Babylon; the Lord's house was burned, and the king's house; and after this the Jews were tributary to the Romans, until finally destroyed by Titus, when they fell by the sword and were led captive into all nations; Jerusalem is being trodden down of the Gentiles, which will continue until the times of the Gentiles are fulfilled.

It is then that the throne of David will be restored to Him whose right it is; and his kingdom shall possess subjects called by his name, taken from every kindred, nation and tongue. May the Lord give reader and writer all the necessary qualifications to abide in the tabernacle of the Lord, and to dwell in his holy hill.

Bro. Bliss. If I am in an error in regard to the restoration of the throne of David to Christ being the rebuilding the tabernacle of David, will you please set me right? Yours in hope,

O. ROCKWELL.

Fairfield, Vt. Dec. 15, 1859.

NOTE. We see nothing to dissent from in the view thus presented. A few weeks since, a subscriber requested an exposition of Amos 9:11, 12, and we prepared a short article on that subject before receiving this. It will be found in another column, and can be examined in connection with the foregoing. Ed.

Original.

Self-Examination.

In matters pertaining to this life, where great interests are at stake, men are very anxious to guard against deception. If they purchase an estate they are faithful to determine the validity of the title. If they are warring with an enemy, they are careful to notice the position and every movement of that enemy, lest by craft or artifice they are overcome or shorn of victory. If they are desirous of securing wealth, or an honorable position in the eyes of the world, they manifest an ambition in their efforts which tells much to their success. They carefully adopt every precautionary measure that is thought to accrue in the least to their benefit. They mark the difficulties and hindrances on their way; consequently are better prepared to conquer them.

The Christian has a far greater interest at stake than the world presents. He is seeking a title to an inheritance infinitely richer than earthly possessions. He is striving for a glory inconceivably higher than the glories of men: it is "an inheritance incorruptible, undefiled, and that fadeth not away." It is "a far more exceeding

and eternal weight of glory." However in the pursuit of this grand and most worthy object, there is a great liability to deception. Self-deception would plunder him of glory and sink him to perdition. Many, who think themselves heirs of immortal glory, are self-deceived, as is clearly shown in the parable of the ten virgins. This horrible delusion is assigned to the deceitfulness of the human heart! which is represented by the Searcher of hearts as "deceitful above all things; who can know it?" Hence arises the importance and necessity of frequent, rigid self-examination.

This examination of one's self, is a prominent doctrine of the sacred Scriptures, and often imperatively inculcated. "Examine your own selves; whether ye be in the faith; prove your own selves; know ye not your own selves," &c. It is an instituted means by which to determine more clearly and satisfactorily the true state and condition of the soul—its fitness or unfitness for immortal life. Would the Christian have any assurance or true hope of success in his pursuit, he will carefully guard himself against self-deception. He will watch closely the workings and emotions of the heart, to determine accurately its state. By the grace of God he will labor to overcome the unholy passions and inordinate affections of the heart. And when he has thought to conquer all its evils, with a sense of its deep, hidden pollution, he will call to the Searcher of hearts, and most entreatingly say, "O God, search me and know my heart; try me and know my thoughts, and see if there be any evil way in me; and lead me in the way everlasting."

This examination of the heart, or self, will be of frequent occurrence with him. He will try himself by the unerring word of him who will soon, very soon perhaps, try us. He will examine himself in reference to his faith, his hope, his conduct, his love for the gospel, and for the appearing of Christ. He will notice every emanation of the heart, that will aid him in forming a correct judgment of his own character in the sight of God. By this faithful course he will most assuredly prove successful.

A. PHELPS.

Orwell, Vt., Dec. 26, 1859.

Striking Confirmation of Scripture.

One of the most interesting of the monuments of ancient Rome is the triumphal arch erected to commemorate the conquest of Jerusalem by Titus, who, after the destruction of the temple, made a triumphal march to Rome, bringing with him a long train of captive Jews and the spoils, among which were the sacred vessels of the temple. This procession is represented in the beautiful arch, which thus furnishes an illustration of the Bible nowhere else to be found, these being the only representations that exist of the sacred vessels—the table of the showbread, the golden candlestick with its seven branches, and the silver trumpets used by the priests to proclaim the year of Jubilee. The Roman Senate and people little thought, when erecting this monument to a deified emperor, that they were erecting a monument to the true God in the verification of prophecy and divine history. A recent traveler says, not one of the Jews of Rome, of whom there are about six thousand, will, even at this day, pass under the arch of Titus, although it spans one of the thoroughfares of the city; they shun it as a memorial of a subjugation of their nation which has never yet been retrieved, and regard it with aversion.

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER I.

"Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants." vs. 11, 12, 13.

According to v. 5, the name of "the master of the eunuchs" was Ashpenaz; but Melzar was a

subordinate to whose charge these Hebrew youths were especially committed—though many regard the name as only expressive of the office of the person, it being significant of a butler, or treasurer.

In reply to Melzar's objection, Daniel made a very fair proposal; for ten days' trial would indicate the effect of a change of food.

The Hebrew word for "pulse" is rendered by Gesenius, "seed herbs, greens, vegetables; i. e. vegetable food, such as was eaten in a half fast, opposed to meats, and the more delicate kinds of food."

It is sometimes supposed to be limited in its significance to "beans and peas." These are as nutritive as flesh food. Not unlikely, however it may mean vegetable food of any kind: which is as conducive to the formation of fat and flesh, as a meat diet—the proximate constituents of the two being almost identical. Daniel, of course, did not know this, but he had no doubt of the result; he was willing to make the trial, and was willing that a comparison with those who were fed on the king's diet should decide whether the favor be continued. Melzar would run but little risk in such an experiment; and if not satisfied with the result, it would be easy then to change their food.

"So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse." vs. 14, 15, 16.

The countenance is a sure indication of the condition of health. No man can be a drunkard or glutton without showing it there. The face shows also, both the effect of fasting and of wholesome temperate living. The result of the experiment was perfectly satisfactory; and so Melzar permitted these Hebrews to abstain from the unclean meats brought from the king's table, so as to avoid defilement by eating that which had been set before idol gods.

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." v. 17.

All the knowledge, skill, or wisdom, enjoyed by any one, should be recognized as the gift of God. These are as much a gift from him, as is our daily food. "For there is a spirit in man, and the inspiration of the Almighty giveth them understanding," Job, 33:38. God gave these qualifications to each of the four Hebrews; but to Daniel he gave additional favor—the ability to perceive the significance, not of the ordinary thoughts of a disturbed physical state, as are most dreams, but such as are of prophetic import. The wisdom and intelligence granted to the others, were probably only those naturally acquired; but Daniel was inspired. It would appear that these gifts of intellect were a reward for their perseverance in piously abstaining from forbidden food.

"Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar." v. 18.

The period here referred to, must be the "three years," specified in v. 5, during which they were to be intellectually and physically developed.—This period having expired, they were brought into the king's presence and submitted to his judgment.

"And the king communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore, stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." vs. 19, 20.

The phrase "among them all," shows that others, besides these four, were presented at this time to the king. It was their royal examination. The king, by individual conversation with each judged of their respective attainments and tal-

ents; and it was so ordered, that he should give marked preference to, and select for his attendants the very persons whom God, by bestowing on them peculiar gifts, had distinguished above the other captives.

The astrologers and magicians were the learned men of the king's court; and being "ten times better" than they, was to excel them greatly in all skill and knowledge.

The word rendered "magicians," is defined by Gesenius to mean Sacred scribes, skilled in the sacred writings or hieroglyphics. They were the book men—the law students of the land. "Astrologers," were not necessarily those devoted to the science of astrology. They were however devoted to occult arts, and cabalistic sciences, which may have included the practice of divination by the aid of the stars.

"And Daniel continued even unto the first year of king Cyrus." v. 21.

This does not merely imply that Daniel continued to live, till the first of Cyrus, but it affirms that he maintained his superiority, and influence till that time "because an excellent spirit was found in him."

He was made "a great man," and "ruler over the whole province of Babylon" (Dan. 2:48) early in the reign of Nebuchadnezzar; and he had his seat "in the gate of the king," where he doubtless dispensed justice. His interpretation of the king's dream, must have given him a name for wisdom and piety, and the honors bestowed on him made him the first in Babylon.—Hence we find him classed with Noah and Job, as distinguished for righteousness (Ezek. 14:14) and it is said to the king of Tyre, "Behold thou art wiser than Daniel; there is no secret that they can hide from thee." (Is. 28:3.) He probably maintained his position during the reign of Nebuchadnezzar; but at his death may have gone into retirement—new monarchs usually having new favorites. He was, however, remembered at the close of the reign of Belshazzar, and proclaimed "the third ruler in the kingdom" (Dan. 5:29) and under Darius he was made the head of the princes of Babylon.

As he continued till the first year of Cyrus, he saw the end of the 70 years' captivity. It does not follow that he died then, though he may have done so. It is probable that he died in Babylon.



ADVENT HERALD.

BOSTON, JANUARY 7, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

The Tabernacle of David.

Bro. Bliss:—Please to give your view of Amos 9:11,12: Has the tabernacle of David, that was fallen, been rebuilt; or is its erection still future?

STEPHEN MARVIN.

Sheldon, Vt. Dec. 6, 1859.

The text to which reference is made reads thus: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in days of old: that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this."

The context of this Scripture indicates the epoch to which the phrase, "In that day" refer: "For, lo," saith the Lord, "I will command, and I

will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." vs. 9,10. This is what precedes, to which the phrase "In that day" refers. It is in the day when all the sinners of God's people are slain, that the tabernacle of David, now in ruins, is to be rebuilt.

A word by way of explanation of the verses last quoted: To "Sift the house of Israel among all nations," is a metaphor expressive of the dispersion of Israel among all nations; and the simile, "as corn is sifted in a sieve," illustrates the effect of that dispersion.

In the sifting of corn, there is a constant moving of the grain over the different meshes of the sieve; the result of which is that the good grain, the ripe plump berries, are separated from the chaff and worthless. Not to fall on the ground, as applied to grain, signifies that it is not lost; so that the expression here illustrates that in the dispersion of Israel among the nations, and the trials to which they would be then subjected, not one of God's people among them would fail of final participation in the blessings in store for them.

As this refers to the entire dispersed nation, it can not be limited to any one generation of their number; but the good grain of all the generations would share equally in the good promised; which makes it conclusive that the fulfillment of this prophecy, can be only in the resurrection. And as all the sinners among them are to perish, it follows that the "grain" that shall not fall to the earth, are the pious only. So that unconverted Jews are not included in this promise; and the pious Jews have a part in it, only by the resurrection of those who will come up to everlasting life, or by the translation of the pious Jews who are alive at Christ's coming.

The epoch of the resurrection, of Christ's coming and of the restitution, is, therefore "that day," to which allusion is made, and in which God "will raise up the tabernacle of David that is fallen."

The "tabernacle of David," is evidently put by a metonymy for the family of David, in the person of his Kingly successor; and its being raised up, with its breaches and ruins closed and rebuilt illustrates the establishment of David's greater Son, as the supreme ruler over the restored of the house of Israel; which as we have seen, includes only the pious of Israel in their immortal and incorruptible state.

The antecedent of "they," in v. 12 is "the house," i. e. the family of David in v. 11; so that "they" who "may possess the remnant of Edom," are the restored family, or reigning persons in that family. And the "remnant of Edom and of all the heathen," are explained to be those of them "which are called by" God's name—i. e. the pious or converted of all nations, who, alike with the pious of Israel, will be subjects and heirs of the Son of David, when the fallen tabernacle of that decayed family shall be re-erected.

As this prophecy thus plainly teaches that a remnant of the heathen will be called by God's name, it is a clear prediction of the preaching of the Gospel to the Gentiles, preparatory to the restoration of the throne of David. And thus has the New Testament interpreted it. For when Simeon, or Simon Peter, declared to the other apostles at Jerusalem how God had chosen that the Gentiles should hear the word from his mouth and believe, James replies (Acts 15:15-17) that "To this agree the words of the prophets; as it is written, after this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up."

The clear meaning of this comment is, that the Gospel was to be preached to the Gentiles, and that "after this" God would return and rebuild the tabernacle of David that is fallen down; which therefore is not till the close of the Gentile dispensation.

"The residue of men" to which James refers are the same as the "remnant of Edom and of all the heathen." They are the whole number of the Gentiles who should seek after the Lord, and be called by his name; so that they might be his subjects and be possessed by him, "in that day" when all the sinners of his people should be slain with the sword, and all the "good seed" among them be recognised as "the children of the kingdom." "Then shall the righteous," of all nations, "shine forth as the sun in the kingdom of his Father," (Matt. 13:43.)

And that this is a permanent restoration of the pious of Israel to Judea, and therefore by the resurrection, is evident from the closing paragraph of the prophecy of Amos, in which God says, "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

P.S. Since writing the foregoing, we have received an article on this subject from a correspondent, which is given on another page.

A New Year.

Again are we called to chronicle the passing of one of those way marks which indicate the lapse of time. It is but as yesterday since a like office was performed at the opening of the year 1859; and now anno Domini 1860, is upon us, and is swiftly winging its hasty flight.

Twelve mothers with their thirty daughters each,—if we may borrow the idea of the riddle of Cleobulus, one of the seven sages of Greece—have passed by in stately procession, robing the earth, alternate, with sun and shade.

It was a year pregnant with great events. Its advent was signaled by a word spoken by royal lips, to the ambassador of another imperial master, that put all Europe into a ferment. And that was followed by war on the most gigantic scale, before the year was half expired; and when the majority predicted its continuance, it was terminated as suddenly as it commenced. Like an earthquake shock, which apparently has left the earth as it found it, but is shown by examination to have riven the rocks into seams and fissures; so the war of the past year apparently left Europe in its previous condition, but as week has followed week it is more and more evident that states and empires have been greatly shaken. Its full effect on the future can be seen only as that future is divinely unfolded; but time will undoubtedly show it to have been one of the marked steps in the progress of the world's history.

Of the various events of the past year, we have now no time to glance. They are all written in the book of God's remembrance, and are sealed up for the judgment.

We have shuddered at the thought of the thousands slain in the battle of the warrior, with confused noise and garments rolled in blood, during the past twelvemonth; yet the number of all those is as nothing compared with the millions that have been summoned hence during the same period, and their accounts sealed up against the great and dreadful day. One thirtieth of our race has gone the way of all the earth since the last new year's morn smiled so sweetly upon us. As the sun has gone its daily circuit, laughing round the earth, death has been as busy as ever, and has numbered, with its victims of the past, some thirty millions or more of fond fathers and mothers, sister and brothers, tender babes, blooming maidens and grown up men. The illustrious Humboldt, and a score of lesser lights,—Professor Olmsted, Horace Mann, Hallam, Prescott, and Irving, De Quincy and Leigh Hunt, Robert Walsh and Lady Morgan, Prince Metternich and Richard Bush, Rufus Choate and Counsellor Phillips, Robert Stephenson and J. K. Brunel, Nichols and Kendall, Joseph Sturge and Sir James Lee Jeebhoy, Hervey, Bosio, and Leslie—have all bid adieu to earth, till the archangel's trump shall awaken the sleepers in earth's silent dust. Another year has opened and commenced its work of resolving into dust the goodly structures that enshrine the immaterial souls of another thirty millions: thus, in uninterrupted succession, have the years in the past been peopling grave yards and cemeteries—producing a change in every thirty years, among as many inhabitants of earth, as the advent itself would effect among the living. And shall this always be? As day follows day, shall there continue to be a constant accession to the numbers of the dead—averaging one with every swing of the clock's pendulum? Have one hundred beings ceased to live while we have been writing this? and shall death always follow in such quick succession?

Nay, Prophecy and history combine to give assurance of a not long distant termination to death's career. There has One been down into the realms of death, who has come up again victorious over hades and the tomb. He has uttered the word of hope, that death and hades shall cease to be. He has promised, ere long, to restore this groaning creation to more than its pristine condition. The thistle and thorn that come forth of it, because of man's apostasy will shortly retire and hide their heads in the dust,—no more to remind man of his sin and shame. The desert and wilderness will bloom again, as it has never bloomed since Adam turned his back on Paradise. Immortal youth will soon be the condition of all who shall then be permitted to walk its fields or linger in its shady groves. Its thorns will then be cedars; and its briars, firs. Sorrow will then be unknown, except as a remembrance of the past; in all the valleys and on all the hills and plains of the new creation, its sting will all be gone. No more then will sickness weaken these frames, or lay aching heads on wearisome pillows. Tears will never then course their way down furrowed cheeks, funeral processions will be only in the past. The habiliments of mourning will never more darken the bereaved dwellings. "As old as Methuselah," will be an unmeaning proverb. There will be no sound of tolling bell, or muffled drum. No dirge or requiem will ever there be chanted or sung. No freshly opened earth with weeping relations standing around.

There will be no vacant seats, nor desolate hearths, no broken circles, nor disconsolate hearts. For, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

As every redeemed son or daughter of Adam, is surely nearing a more glorious epoch than was ever known in earth's history; as its consummation is unspeakably desirable, and as each swiftly rolling year is bearing us nearer and nearer to the haven of all earth's hopes, who can regard as of no importance the succession of these annual cycles, or fail to note their rapid flight? And while we may mourn the errors and imperfections of the past, as we recall our short comings and oft departures from duty, how can the "revolution of the year" fail to come freighted with hopes? or be ushered in without most joyous anticipations? It is therefore no unmeaning compliment of the season, when we wish our readers "a happy new year." May this year be a happy one to each of you. May you each and all be happy in the Lord, happy in the performance of all known duty, happy in your enjoyment of the present, and in all your anticipations of the future; and when the "year of the redeemed" shall come, may the day of its dawning, bring to all of you more than a new year's joy.

A New Volume.

With the new year we commence the twenty-first volume of the *Advent Herald*. It is with greatly increased encouragement that we issue its first numbers; and it is with greatly increased attachment to the readers of the *Herald*, that we commence with them in the numbers that shall mark the weekly cycles of 1860. We confess to have had during the past five months a little misgiving. We saw a note coming due at the close of the volume, when our weekly expenses were averaging one hundred dollars a month above our receipts, and without a sufficiency in the treasury to meet that deficiency till new year's; and we did not know how cordially the friends and supporters of the *Herald* would respond, after the resignation, as agent, of the one on whom we had relied to raise the needed funds. Their responses, however, have shown us that there are yet sympathetic hearts, which still throb when appeals are made to sustain the cause. They have shown that they may be relied on to meet any reasonable emergency. Our receipts in the present No. covering the last two weeks, are significant of more than the numerical value there recorded. They show that the enduring riches of another world, and that an instrumentality that is intended to show the nature and nearness and value of that future wealth, have a deep and an abiding interest in the hearts of those relied on for its support. Let us not be weary in well doing; and having buckled on the armor let us keep at our work until victory shall smile upon us.

THAT NOTE. We are happy to say to our readers, that they have enabled us to meet that note at maturity, and also the bill for paper that was due January 1. The donations since July first have met the full amount of the note and \$3.93 cts. over.—We have had however to use money paid for 1860—to pay expenses of the *Herald* in 1859. This is what we call, the debt of the office to its subscribers. But it gives us pleasure to be able to inform our patrons that two of the three notes of \$400 each given by the Association when it purchased this office, having been cancelled, there is only one remaining note of that amount to meet; and that now is the only debt of the office, except what is due to subscribers for advance payments.

Shall not the stream that has been flowing so nobly for the last few weeks, continue to flow, until we can say, that the office is free from debt?

There will be eyes still watching the treasury; and we trust that no one setting over against it, and noting what is cast therein will be disappointed—particularly that One whose eye of fire penetrates the secrets of all hearts, and knows with what motives each one gives or withholds his "abundance," or her "mite." Let the stream continue to flow, till we are free from debt, and have the means again to publish books and tracts—in which department we have made no expenditure the past year.

The donations that shall now be received will be so much towards paying the only remaining note. We shall pay, as soon as the \$400 is received, without waiting for it to become due. Let it be met as soon as practicable.

OUR SISTERS, this week, make a fine show in the column of donors to the *Herald*.

OUR RECEIPTS. Some who have sent money to the office, expecting to see it acknowledged in this week's *Herald*, will look for it in vain—nothing being receipted in this No. that was received after noon on Monday, Jan. 2nd.

Occupy till I Come.

"Since it is said that this is the Saturday evening of the world's long week, since these things are almost at our doors, then I will shut my shop; I would tell him, you are contradicting most grossly the command of your blessed Lord, 'Occupy till I come.' If I were a tradesman, I should be just as happy to be found, when the Savior comes, dealing justly behind my counter as I should be if found in the pulpit preaching the unsearchable riches of Christ. Our duty is always obligatory. 'Occupy till I come' is the marching-order of the great Captain of the faith. We are to go on with our duties, even at the moment that we may see the big black cloud charged with the lightning flash; and each is to seek to be found where Providence has placed him, sanctifying by grace the works and the world, if possible, in which he is engaged.

"Let me give you an instance of a practical, common-sense illustration. About sixty years ago, there was in America a universal superstition—not an enlightened belief—that the world was about to close. They believed that the world was about to end, because a total eclipse of the sun took place at noon-day. There was all the darkness and the gloom of midnight. It happened that the Congress of the United States was assembled at this hour; half the members of the Congress believed that that dense night, caused by a total eclipse of the sun, was really the darkness that preceded the ushering in the judgment and another state and world. They were in great alarm, and two or three of the most agitated got up at once, and moved that the Congress do adjourn. There was a panic. In the midst of the panic, and while some were proposing an adjournment, an old and venerable Puritan, who had learned noble lessons from the Puritans of England, the salt of the country at that time, rose up and said, 'Mr. Chairman, we are told that our duties are always imminent, that they are always obligatory. Some in the house are afraid that the last day is come; it may be they are right; I have some suspicion they are so; but as our duties never cease, instead of moving that the house adjourn, as we can not see in this darkness, I move that the candles be brought in, and that we proceed to the order of the day.'

"That man spoke like a Christian. And may we be found going on with the orders of the day when the light of the last day shall flash upon this world."

—Dr. J. Cumming.

There are several errors in the above extract from Dr. Cumming's "Great Tribulation."

1. Instead of being "about sixty years ago," it will be eighty on the 19th of next May.

2. The event occurred on the day of the full moon, when no "eclipse of the sun" could transpire; so that it was no eclipse, but was the result, according to the testimony of that time, of dense clouds. And it began early in the forenoon.

3. "The Congress of the United States" was not then assembled; but the legislature of Connecticut was in session at Hartford.

4. There was no particular panic, but the movement to adjourn was because the darkness made it inconvenient to transact business. "The house of representatives being unable to transact their business, adjourned. A proposal to adjourn the council was under consideration. When the opinion of Col. Davenport [the Hon. Abraham Davenport, a grandson of Rev. John Davenport, the father of the New Haven colony] was asked, he answered, 'I am against an adjournment. The day of judgment is either approaching, or it is not. If it is not, there is no cause for an adjournment: if it is, I choose to be found doing my duty. I wish therefore that candles may be brought.'"

This statement was made by Dr. Dwight, who relates it as illustrative of the firmness of mind of Mr. D. He also relates that when Chief Justice of Connecticut, and holding court at Danbury, "This venerable man, after he was struck with death, heard a considerable part of a trial, gave the charge to the jury, and took notice of an article in the testimony which had escaped the attention of the counsel on both sides. He then retired from the bench, and was soon after found dead in his bed."

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

R. Hutchinson. Came too late for this week; will give in our next.

H. Bundy. Next week.

G. Phelps.

J. Matthews. Will give; but its length will cause some delay.

B. P. Hildreth. Will give.

L. T. Cunningham. We will give the hymn, but cannot give the music—not having type for the notes.

I. C. Wellcome. Next week.

A CARD. It is due to the many donors who have promptly responded to the call made for help to the A. M. Association, to return to them the sincere thanks of the Finance Committee. Your aid, brethren and sisters, was timely, and most beneficial.—You have paid the note due the first of this year—and \$3.93 over, with which to commence the New Year. We received \$14 in addition to that on Monday, and included in our receipts of the present week, which makes received towards the payment of the only remaining Note \$17.93

Twelve dollars more received, came too late to be acknowledged in this No. Shall not this speedily be made to cover the other note of \$400?

In behalf of the Finance Committee,

By the Treasurer.

Boston, Jan. 3, 1860.

TRUTH—GOOD. Bro. Bliss:—The article in the Herald of Dec. 31, from Elder C. A. Votey, on Truth, is well worth a second reading. Yes, it is worth six months' subscription of the Herald. Did all who take the Herald read it? Perhaps not. If they did not, they would find a treat by looking up the paper and reading it. There is much good reading in the Herald; but occasionally there is an article so full of solid truth that it weighs above all price. My paper of that number was badly torn by the Postmaster, I suppose, so that I cannot preserve it. Will you mail another to me, and oblige,

As ever, yours in hope,

I. C. WELLCOME.

Richmond, Me., Jan. 1, 1860.

Have mailed another copy.

Ed.

THE BOSTON ALMANAC.—This well known annual has been issued for 1860 by Damrell and Moore and George Coolidge. It embraces the same general features which have made the volume so useful and popular in years past. Among the articles of interest is one upon the improvements now going forward in the Back Bay, accompanied with a plan of the proposed improvement in the Public Garden, and a general view of Arlington street as it will appear when built upon.

THE LADIES' ALMANAC. This annual, issued by the same firm, is beginning to be equally well known with the above. It has been issued for 1860, and is a good accompaniment to the Boston Almanac.

Foreign News.

The African mail steamer *Ethiopia* brings the following intelligence:

Teneriffe, Dec. 1. Cap. Geo. Walker and four men, of the American schooner "William" [Wanderer,] had been landed near Teneriffe by a French vessel. They had been abandoned by their vessel, which was in charge of the mate, while engaged in obtaining provisions from the French barque *Jennie*.

GREAT BRITAIN.—The *Times* believes that Lord Woodhouse will go to Paris as second Plenipotentiary of the approaching Congress.

FRANCE. Paris, Dec. 10. The Council of State is preparing a project of law, reducing the custom duties, more especially on articles of primary necessity.

Marshal Houdon, Minister of War, it is said, has tendered his resignation.

An imperial decree in the Bulletin des Lois opens an extraordinary credit of 140,000 francs for the expenses of repairing the old residence of Longwood and the tomb of Napoleon I. at St. Helena, and the improvement of other parts of the domain of the Vale Napoleon.

Paris, Dec. 12. All the powers united in Congress have now sent in their adhesion.

The Paris correspondent of the morning Post says: "A letter from Malaga speaks of the departure from that port on the 5th of a third Spanish army corps, in thirty steamers. These troops are chiefly infantry, and are supposed to be intended to assist in the storming of Tetuan."

Cholera is said to have broken out in the Spanish army.

According to late dispatches, the Spanish forces are unable to take the offensive, and are continually attacked by the Moors.

Trade in Paris has been more active during the past week. Speculators begin to feel a certain degree of confidence in the maintenance of friendly relations between England and France. The accounts from Lyons are not satisfactory. Trade in Marseilles is in a state of stagnation.

SPAIN AND MOROCCO. Madrid, Saturday. The following dispatch has been published: Camp Elotro, Dec. 9.—Evening. This morning the enemy ineffectually attacked our redoubts, but were energetically repulsed by the garrisons, and retired to the valley commanded by these redoubts. They then came up again, but were attacked and repulsed by 10,000 men of the 2d corps, serving as our vanguard. The Moors lost 300 killed and 1000 wounded. The approximate loss of the Spanish was 30 officers, 40 killed, and 250 men wounded.

Madrid, Dec. 12. Yesterday the 3d corps d'armee embarked at Malaga. The enthusiasm was very great. Immediately on arrival of the flotilla at Ceuta, the Spaniards were to take the offensive, and offer battle to the enemy. The cholera was diminishing in the encampment.

Letters from Constantinople to the 7th announced positively that on the preceding Thursday Mr. Shonvenil remitted a note to the Porte containing an official demand for a firman favorable to M. de Lessep's Suez Canal project.

The Ambassadors of Austria, Prussia, Russia and Sardinia simultaneously supported that demand, according to their instructions. A Council of Ministers was then held. Fuad Pasha confessed that he had formally engaged to refuse the authorization of the Canal project.

The Grand Vizier declared that he would not recognize such engagement. After a stormy discussion Ministers agreed to request the Powers that made the demand to come to some understanding with England on the matter. Sir Henry Bulwer had been received by the Sultan, and had numerous conferences with the Ministers.

The Circassians continued to emigrate in great numbers.

AUSTRIA. The following is the strange story about the resignation of the Emperor. It is taken from a letter from Pesth on the 7th inst.:

"A piece of news so extraordinary has reached the high political circles of this city that it is not without hesitation I venture to communicate it, and yet these circles have excellent means of getting the earliest and best information. The news is, that the Emperor of Austria contemplates abdicating the crown in favor of his son, a child born on the 21st of August, 1858, and appointing as Regent his brother, the Archduke Maximilian, formerly Governor of Lombardo-Venetia. The reason assigned for the projected abdication, is that the Emperor sees with dismay that Austria is going to wreck and ruin, and shrinks from the risk of figuring personally in history as 'the last of the Hapsburgs.' On the other hand, being an obstinate and wrong-headed young man, he will not consent to make the important concessions to the different parts of his empire, and especially to Hungary, by which alone the dangers now impending over Austria could, perhaps, for a time be averted."

ITALY. Garibaldi is still at Fino in the neighborhood of Como, where on the 3d instant, he met with an accident while riding on a restive horse. The news at first occasioned some alarm at Milan; but a letter from his medical attendant, published in the newspapers, removed all apprehension. Further evidence of the slight nature of the injuries is found in the fact, that on the 7th instant the gallant general was married to the eldest daughter of M. Raimondi, an Italian patriot, who possesses one of the most beautiful of the residences on the lake of Como. In 1848, M. Raimondi was obliged to take to flight; his property was confiscated, and his palace used by the Austrians as a barrack. Under the new regime, however, everything has been restored to him.—Great rejoicings took place at Como on the occasion of the marriage of his daughter to Garibaldi.

The Rome (Dec. 5) correspondence of the London Herald says:

"In leading circles the proposed Congress is naturally the topic of the day. You will hardly believe that the Pope and Cardinal Antonelli actually aspire to preside at it. Nevertheless, such is their modest ambition. The project of a confederation, with the Pope at its head, meets with many advocates here; those who hope thereby to get something for themselves are strongly inclined to accept it. Self-interest now most decidedly governs the Roman world, and Pio Nono has far more friends and supporters here in Rome than is usually supposed by those persons who imagine him to be the mere decrepit head of an unpopular government, propped up on his tottering throne by French bayonets and their Imperial master's will. This is by no means the case."

RUSSIA. The Nord absolutely denies the truth of the rumor that the Chinese government had summoned Russia to evacuate the Amoor region.

A letter from St. Petersburg of the 3d, mentions that the Governor General of Siberia has paid a visit to Jeddo, the capital of Japan, with a squadron composed of twelve vessels of the Russian navy.

ITEMS AND NEWS.

John Roberts of Hooksett, N. H. went to Manchester on Tuesday, with a load of wood, and on his way home he became chilled and froze to death. His horse was found frozen to death near his body. Both had been destitute of food during the day.

Miller Titus of Union, Me., was frozen to death on a recent hunting expedition to the Penobscot river. He had followed a wounded moose, and failing to return, his companions started in search of him.

They found his body about two miles from the camp at the end of the second day's search.

A party of boys in Charlestown, after coasting awhile on Friday evening upon an old soap box, which they found in a cellar on High street, broke the box open, when to their fear and astonishment the body of an infant rolled out upon the snow. By whom the body was placed in the box is a mystery.

The Providence Journal says a manufacturer in that city found a twelve-pound cannon ball in a bale of cotton the other day. In another bale were found about seventy pounds of cotton seed and lumps of earth.

A Washington letter says that Mr. Giddings of Texas, who is now in that city, was surprised on Friday, at the return of his servant Jane, who was taken from him by force while he was making a visit at Niagara Falls last July.

A shocking accident occurred at North Waldeboro, Me., on Wednesday evening. A little daughter of Mrs. William Burns, aged 7 years, during the temporary absence of her mother, fell upon the red hot stove, and was so badly burned that she died on Saturday morning.

The trial at Key West of two of the crew of the schooner *Enterprise*, for the murder of the captain, has terminated, and both have been sentenced to be hung on the 9th of January.

"Young Bamton," a noble thoroughbred stallion, imported from England in 1857, by the Illinois Stock Company, died last week of lock-jaw. He cost \$7000.

The Jewish attendants upon the Greene street synagogue, in New York, on Saturday subscribed \$3000 for the relief of their brethren who have been driven from Morocco in consequence of the war with Spain.

The New York papers chronicle the death of a young man who lost his life by skating till he was tired, and then lying down on the ice to rest. The cold struck to his vitals, and he contracted a disease which speedily terminated his existence.

A few days since considerable excitement existed in Detroit in relation to the mysterious disappearance of three or four citizens of that place. Later intelligence speaks of their having suddenly turned up uninjured. Three were heard from in three different places where they had gone on business, and a fourth, it is discovered, has eloped with a woman of the place. The dead body of another has been fished out of the river, but as none of his valuables were gone, the citizens are at a loss to account for his death.

On the 8th inst., Michael Holland of Skowhegan, Me., was so badly frozen on his way to a logging swamp that he died in consequence.

At a meeting of the New York Horticultural Society, on Monday evening, the President exhibited some sweet peas, which were taken from the breast of an Egyptian mummy, and are about three thousand years old.

In Worcester on Saturday, we learn from the Spy, as a train from Providence was approaching the Junction a passenger named Timothy Leary attempted to step from the train, when he fell across the track, and the wheels passed over his right leg, near the thigh, almost severing it from his body. He can hardly recover. Leary is 24 years of age and has a wife in Millbury, where he belongs.

Col. Colt of Hartford has made arrangements to establish a branch of his manufactory of firearms at Richmond, Va.

On Saturday last, Mr. Alexander Cobb of Westbrook, Me., went to Portland, and rode home on the ox sled of a neighbor. Mr. Cobb's house was about a quarter of a mile from the road, and in wading through the deep snow this short distance, he became chilled, and froze to death in sight of his own door. He was a sober, industrious man, and leaves a wife and five small children in a destitute condition.

The Washington Globe announces the death of the Hon. Samuel Casey, Treasurer of the United States. He died on the morning of the 22d ult., at Caseyville Ky., where it appears he retired in the beginning of November on account of sickness. His age was about 71 years. He was a gentleman of unblemished character, and was appointed to the office of Treasurer of the United States in the early part of the administration of Mr. Pierce.

The Hon. Mirabeau B. Lamar, late United States Minister to Central America, died suddenly of apoplexy, at Richmond, Texas, on the 19th ult. The deceased played a prominent part in the struggle of the Texan colonists against the oppression of the Mexican government, and was the second President of the republic of Texas.

Hon. Judge Mason of Iowa who made himself so popular with the Inventors of the country while he held the office of Commissioners of Patents has, we learn, associated himself with Munn and Co. at the Scientific American Office, New York.—This will give that office great facilities for aiding inventors.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Napoleon III the King of the North. Dan. 11:21

BY A. BROWN.

The general character of the "person" here introduced is that he is a vile, v. 21, flattering, deceiving, leaguering, v. 23, mischievous liar, v. 27. If the present emperor of France does not counter-part every specification, we shall probably look in vain through history, past, present and future, for one who does. Besides, the manner of his assumption of regal power is exactly described: v. 21,—"They shall not give him the honor of the kingdom, but he shall come in peaceably." This language certainly implies that he would attempt to gain the kingdom otherwise than peaceably, but that the nation would not thus give it to him. Napoleon III. did twice attempt by revolution and military "honors" to acquire the throne, and failed; at Strasbourg in 1836, and again in 1840 at Boulogne; but afterwards succeeded peaceably and by flatteries.

I suppose that vs. 22-24 gives a general sketch of his secret and public doings and successes, in part applicable to his own nation and past, and in part more extended and future.

V. 25 has been most literally fulfilled in the late war. His army was "great." That of Austria "very great." But Francis Joseph did "not stand." "They forecast devices against him"—excited his subjects in Hungary, Venetia and the Tyrol to revolt, and in Milan they welcomed his foe to the "meat" prepared for himself. General dissatisfaction reigned, extending to his army, many of whom deserted. One of his principal generals during a great battle threw his sword at the emperor's feet and resigned his commission: "Yea they that fed of the portion of his meat destroyed him," and thousands, yet unnumbered, "fell down slain."

Who doubts that both these kings were bent on "mischief"? v. 27.

"They shall speak lies at one table." How remarkably was this fulfilled at Villafranca! Daniel's kings evidently settled on terms of peace while at that "table," but it was not "to prosper." It is the universal belief today that the identical same fate awaits the treaty of Villafranca.

And when wars are resumed it will be that the "end shall be at the time appointed." Napoleon did thus return, and thus too we have arrived at the present period of calm in Europe. Now I ask, if Napoleon has not fulfilled this prediction, from vs. 21-29, how can it ever be fulfilled? No one can possibly ever do it more literally. The whole world have stood amazed at the sudden shock of battle between the two great nations of continental Europe, and still more astonished with sudden and unexpected peace inaugurated between the two military monarchs while seated at a table. Yet Daniel most certainly here describes exactly such a sudden war and peace between two just such kings. What is a fulfillment of prophecy, if this is not?

But from v. 30 and onward is future, but will be just as literally fulfilled as all other prophecies.

No doubt the "Holy covenant" here, as always elsewhere in the Bible, means the Holy covenant—God's covenant of mercy and grace, and in the latter days known as the Christian religion. Under a former dispensation it had its daily sacrifices in carnal ordinances, which under the present dispensation are antityped in the public religious services of Christendom. This "covenant" is in its very nature immaculate, always and everywhere holy. To talk of "corrupt Christianity," is sacrilegiously paradoxical. Still its professed votaries may "forsake the Holy covenant," and may "do wickedly against" it, as it is here predicted that they will, 30, 31. So radical does this apostasy become that "a host is given him against the daily sacrifice, by reason of transgression."

In 2 Thess. St. Paul evidently alludes to this same chapter, and in referring to this same falling away, declares that it had already begun, and would continue to hinder until the "man" predicted here should be revealed. He intimates that the mystery of iniquity would become ultimately a ruling power which should hinder the full revelation of the man of sin.

So Daniel's man, destined to wield universal power and claim the adoration of all, finds "the prince of the covenant," v. 22, in the way of his ambitious projects, and knowing that for ages past this "Prince of Christendom" has been a dangerous rival to all ambitious sovereigns, and a dead weight upon all "reform," his heart is at first against the covenant, and then he becomes indignant, and when arms sufficiently powerful stand on his part so as to make him feel secure in his strength, he abolishes Christian worship or takes away the daily, and the prince of the covenant, the nominal head of Christendom, within the theater of this conflict, "shall be overthrown from before him," v. 22.

Once the French enshrined Reason in the place of God, but this time it will be openly and avowedly anti-Christianity, and War will be deified—a god strange and unheard of among his fathers and fathers' fathers, vs. 30—39. Now it is the universal conviction that the Pope is the greatest hindrance to the ambitious schemes of Napoleon, and that since his return from the war his heart has been against him and his religious system, and of course he has no better sentiments in reference to any other form of Christianity.

But his dislike is at length kindled to "indignation" and vengeance when the ships of Chittim come against him—some power which adheres so strongly to the "faith" as to be induced to attack him. It must be too some nation possessing a considerable marine force, for the attack "grieves" him and drives him to have intelligence with those who forsake the holy covenant—the revolutionists of the south, who rally on his side.

Now the kingdom of Naples still adheres firmly to the "claims of the church," and it possesses a naval force of 600 guns and 5000 marines, and a land force of 64,000 men. There are various reasons for regarding Naples as the Chittim of the Scriptures, and among them the following passage. "The burden of Tyre, Howl, ye ships of Tarshish, for it is laid waste . . . from the land of Chittim it is revealed to them," Isa. 23:1. It is pretty certain that Tarshish is Spain, and evident that the news of Tyre's overthrow was first received via Chittim. Of course, then, Chittim was situated on the Mediterranean, and on the most direct route from Tyre to Spain. This is the exact position of the Neapolitan territory. Look at the map.*

I now close this series of articles by a reference to the sentiment of the first one. That we have all been too fond of antiquity, in our investigations of the latter day prophecies, admitting without reflection the interpretations of expositors who wrote centuries before the chronological period fixed by inspiration for unsealing "the Book," Dan. 12:3.

While the writer is most positively convinced that the universal dominion predicted of the "beast" is yet future and imminent, he is satisfied he has all along been in error with the rest, in applying that symbol to papacy proper. Papacy is, probably, "the mystery of iniquity" of 2d Thessalonians, but "that man of sin" is not fully revealed until this mystery of iniquity is taken out of the way.

2. No doubt all the decem-regal representations of Daniel and St. John are identical, both as to their geography and chronology. But the toes of the image were certainly not anterior to the feet; nor did they, in violation of all analogy, commence with one set of nations, and afterwards "take a second growth," and close with different nations.

They represent a set of kingdoms whose sovereigns are "not kings" until just before the end, when they receive power as kings at the ascent of the beast from the abyss, according to Rev. 17. In Dan. 7, one of them is said to be more stout than his fellows, and to subdue three others.

We have now in Italy just such a set of crownless sovereigns, three of whom—those of Parma, Modena and Tuscany,—are being most effectually subdued by one of "fierce countenance" and "who speaks as a dragon." Examine the portrait and proclamations of Garibaldi. He and Victor Emanuel bid fair to constitute the two-horned beast, and to give their power and strength to Napoleon III.; and thus "arms shall stand on his part," in the coming conflict. Dan. 11:30, 31.

I am aware of my grievous "heresy" in the last of this article, but nobody will think that the Herald believes a word of it; so that I alone will suffer.

My Journal.

Since the first of October, I have been steadily at work as a pastor, with the Advent church in this city. We have seen some results of the earnest labors of the church: several souls have been converted, and some interesting cases of reclamation have cheered us. We have had two interesting baptisms. The meetings of prayer and conference have increased in numbers and interest, and on the whole we have reason to thank God and take courage.

* It gives me pleasure thus to correct a probable error of my own in referring Chittim to England.

My health, and that of my family, is improved; for which we all feel thankful to God, the giver of health and every blessing.

Notwithstanding the necessity for my retirement from the missionary field, for the time being, I am as much interested as ever in the one great cause, that has from the beginning, and will always lay near my heart. I think I can see the hand of Providence in this matter, and that all will work for the best good of the Lord's cause and people. I trust that all will be of good cheer, and faithful in their respective callings, to sustain and carry forward the work of God by all the agencies of pulpit and press, as in time past. The coming and kingdom of Christ is henceforth, while the world stands, to be the all-absorbing theme of the faithful watchman. The cause of Christ's speedy coming is of God. Whoever may waver in the time of trial, God will carry on his work. Whoever temporizes and explains away the literality of the second advent and the inheritance, God will raise up others to speak his truth, in its purity. It must be spoken, and it will be proclaimed. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

In Europe, the work is being well done by Dr. Cumming and kindred spirits. In this country much has been done, but much remains to be done. A new interest will be waked up by the Spirit of God, and many are to embrace and proclaim the truth. Light is to shine on the time and nature of the coming kingdom, to the thousands of Israel.

Light is already breaking forth in new places, and unexpectedly to some. The following extracts from a recent correspondent, will no doubt interest the lovers of truth. He says: "I am pastor of a Baptist church in Paducah city, Ky., and have been lecturing a few Sabbath evenings on the second coming of the Saviour. The church is crowded with my people and others who come in, all of whom listen with deep interest to the great doctrine of our blessed hope. The times are propitious for the promulgation of the great doctrine, and I am improving them. God forbid that the Master should come and find us sleeping, and the ministry crying Peace, where no peace is, but on the very eve of war,—a war that will astound the universe."

"In laboring in this cause, already converts are being made from the spiritual and anti-millennial views. I have adopted the views you advocated in Mr. Miller's time and in the Herald up to 1850. I do not believe the Jews will return to old Jerusalem before the advent."

At a later date (in December) he says: "I received your favor and would have answered sooner, but I have been engaged in preaching night and day ever since. Your tracts came to hand, for which receive my thanks. I send a few subscribers for the Herald. Any books or tracts you deem useful to me, send. . . . I have preached the doctrine to my people until I think all are with me. One of the ministers in town stated that he believed that the 'second coming is in the heart.' I do not think he gave a single reason for the view. I shall remember him next Sabbath night. I preached on the new heavens and new earth to a large congregation a few weeks ago, in the presence of a preacher of a Baptist church in Philadelphia. He objected to my doctrine. I asked him why he could not believe it, and enquired whether I had been wise over what is written. 'Not exactly,' said he; 'but the views are different from my early impressions, and it does not seem to me that this earth would be a good enough heaven.'"

"I recently held a protracted meeting in Mayfield, Ky., for two weeks, and preached on our doctrinal views. We not only had a number of professors of religion, but also a number who acknowledged the truth of Adventism. Much interest was evinced during the discussions. I hope that the number of those who advocate it will increase, and that an exceeding great army will be raised up to meet the Lord at his coming."

I bid this earnest and live brother Godspeed. And may God multiply the number of such faithful watchmen. J.V.H.

The New Lyre.

I prize this new work very highly. It is a choice collection of rare old, and popular new music such as we have long needed for all our churches. The sweetest and best hymns and tunes ever sung are here found, and the entire music which our fathers sang rings out from its pages, mingled with the richest tunes of our time. Let no one fail to get the book. It ought to have a wide circulation among all denominations; for it is adapted to all, though full of the Advent element so peculiar to us. Nothing equal to it has appeared since we had an ecclesiastical history. Brethren from Maine to Minnesota, from Canada to the South, let us seize this Lyre, and, tuning our hearts anew with praise, sing fresh strains of melody in the ear of our coming King. D. T. TAYLOR. Worcester, Mass., Jan'y. 1st, 1860.

Letter from Bro. L. Robbins.

Bro. Bliss:—Enclosed you will find ten dollars of the Lord's money, which I send for the A. M. Association. I do hope Adventists will free the Association from debt. I think it might easily be done, and will be, if we believe what we profess. It seems to me it is a dishonor to the cause we love to have our best paper cramped for want of means. "If we have not been faithful in the unrighteous mammon, who will commit to us the true riches?" The Lord is coming. To whom will he say, Well done? To no one but to whom it is true. Then let our prayers and alms go together; "for the Lord is not slack concerning his promise."

L. ROBBINS.

Montgomery Centre, Dec. 22, 1859.

Will give the paper referred to.

Ed.

From sister Robbins.

Bro. Bliss:—Enclosed I send you — for the A. M. A. I do think that if some of our Advent people would dispense with their jewelry, and other superfluities, and appropriate the money to the precious cause of Christ, it would not only be more for the glory of God, but more becoming a follower of Jesus, and agreeable to the word of God.

L. C. ROBBINS.

Montgomery Center, Dec. 22, '59.

From Bro. C. Greene.

Bro. Bliss:—My approval of the Advent Herald, and my desire for its prosperity, in a pecuniary point of view, is in part illustrated by the — enclosed. Affectionately yours,

COLUMBUS GREENE.

Montgomery, Vt., Dec. 24, 1859.

It not being specified in the above whether the enclosed was for the Herald, or a donation, we have credited it all to the Herald, as per receipts. If not correct, please notify.

Ed.

From Bro. Alden.

I have taken the Herald since Oct. 1840, and should be unwilling to do without it. So long as it sustains its present character, and I have the means to pay, I calculate to take and read it. The Bible and Herald, are about all the advent preaching I have at the present day.

Yours for Bible truth,

JASON F. ALDEN.

Norton, Mass., Dec. 27, 1859.

From Bro. W. S. Plummer.

Dear Bro. Bliss:—Enclosed you will find three dollars, two of which you should have had long before this late period, as it has been due for my paper. If I had been dealt with as I deserved, my paper would have been stopped, and perhaps I might have been lost. All the apology I have to offer is, that I have been away from home most of the time for the past year: consequently I have been very negligent. I would, however, not be deprived of my paper, for double the amount of its subscription.—Its contents are food for the hungry, water for the thirsty, and rest for the weary.

May God bless you, and all the efforts put forth to sustain the Association, is the prayer of your brother in Christ,

W. S. PLUMMER.

Lake Village, N. H., Dec. 26, 1859.

Two brothers, sending a dollar each for the Association, one of them writes:

"We hope those who have taken seats over against the treasury, may have the satisfaction of witnessing a continual casting in, till the wants of said treasury shall be supplied, and the Herald office freed from all future embarrassment and anxiety."

I. C.

That presents just the idea. It may as well be done at once, as not; and it is now in a very good way to be accomplished.

A sister, who sends two dollars, hopes the A. M. A. "will soon be relieved of its present embarrassment."

Another sister writes:

Bro. Bliss:—In reading the encouraging letters of others in the Herald—especially those responding to the wants of the A. M. A., I am persuaded to continue such encouragement by donating, at least the widow's mite to help relieve this Association and sustain the blessed cause. For I feel that I have been greatly benefited by the truth it has sent out; as, doubtless, have been hundreds of others.

HARRIET PHELPS.

Orwell, Vt., Dec. 26, 1859.

From Bro. A. White.

Bro. Bliss:—Having heard your earnest appeal to the brethren I feel it a duty, as well as a privilege to cast my mite into the treasury, praying that God will bless it in sustaining the truth until Jesus comes.

Yours in hope of eternal life,

A. WHITE.

Middletown Point, Dec. 23, 1859.

From Bro. L. N. Watkins.

Dear Bro. Bliss:—I receive the Herald regularly, and would not do without it for any consideration. The matter which it contains, is a feast to me every week, and I hope to continue to take it while I am blest with the means to pay.

Toronto, C. W., Dec. 27th, 1859.

A Brother in paying for the Herald in advance for another year, writes :

I don't see how I can do without it. As long as I can pay for it, you will be sure of one subscriber, and that in advance. Yours truly,

HENRY ASSELSTYNE.

Swanton, Vt., Dec. 26, 1859.

From Bro. Thorp.

* Bro. Bliss:—I will also state that there are a few in this section who are waiting for the return of the Nobleman. Some were added to our number during the last year. We should like to have some advent brother come and preach to us; for we have had no advent preaching for six or seven years.

JAMES THORP.

Northville, Erie Co. Pa.

Bro. E. Wolcott of Oceanport, N. J. writes:

"I still regard the Herald as an excellent paper, containing much useful, entertaining matter, and many cheering productions and testimonies that are calculated to make the heart burn by the way. I also admire the high and elevated position taken and maintained; for one I feel ready to accord toleration and untrammelled freedom to every one who comes in the spirit of our blessed Master."

A brother writes:

"The Herald is a good paper, and advocates, as I believe, the right cause. We have no advent preaching here, except what the paper gives us. We have preaching every Sabbath from the Methodists and Baptists. I asked one of them why he did not preach Christ's second coming, he said it would not be in his day, and thought it did not concern him.

Yours looking for Christ,

I. MATHERSON

Mindoro, Wis.

Paul knew that Christ would not come in his day, but was evidently of a different opinion respecting its concerning him.

From Bro. Harlow.

Bro. Bliss: Sir—My prayer is that the Herald may be sustained. I love the precious truths it weekly brings to feed my soul. May God bless you in your labors, and prepare us with all the redeemed, for that better land.

Yours in hope of immortal glory,

BENJAMIN HARLOW.

So. Carver, Dec. 26, 1859.

From Bro. Brewster.

Dear Brother:—I feel that I cannot do without the Herald. It is all the advent preaching we have here; and I am a solitary one in these parts. I have tried to get subscribers; but they all cry out "Millerism!" and say, "It has been a great curse to the world." But, O my brother, I think the signs are so plain that he that runs may read, that He that is to come, will come and will not tarry. He will come on the unbelievers as a thief in the night.

JOHN BREWSTER.

Eastport Me. Dec. 24, 1859.

A brother who sends \$11.50 from subscribers to the Herald, and \$9.50 in donations, very modestly adds, in addition to their names, only "Respectfully Yours." We wish to add, it was a "respectful" act, very neatly and gentlemanly performed. We doubt not his sleep was sweet that night.

Bro. Geo. Locke writes from Loudon N. H. Dec. 26, 1859:

"My prayer is that the Herald might be sustained, a useful thing in the hand of God in stirring up the church to the glorious hope of the gospel."

From Dr. O. E. Noble.

Bro. Bliss:—Dear sir—I am still much pleased with the Herald. I love to peruse a religious paper the pages of which are richly laden with Bible knowledge, and sound doctrine. When the world is filled with so much error, coming in like a flood upon it, in all of its multifarious forms, adapting itself to every condition of mind; how consoling to the Christian to be greeted every week with such a paper as the Herald. But I will not enlarge. Yours with Christian fellowship,

O. E. NOBLE.

Penn Yan, Dec. 23, 1859.

Bro. Bliss:—I would like to say to Dr. Litch, through the Herald—and also to the readers of the Herald—that I esteem his pain curer very highly, as a family medicine,—it being all, and even more than it is recommended to be. I believe it was the means of saving the life of a young woman residing in my family, who pierced her foot with a rusty nail, which in a few days showed strong symptoms of Tetanus, or Lockjaw. I called in a regular physician, who treated the case forty-eight hours, during which time she grew worse and worse. Her case becoming hopeless—her jaws had now become set, so that it was with great difficulty she could take her medicine. At this critical time—and with little expectation of success,—I told my wife to give her freely of Dr. Litch's Pain curer—as it would not

injure her, and it now seemed evident she must die; which she did, both by bathing and large internal doses, and to our surprise and joy it soon effected a change for the better,—and in less than four hours she could open her mouth to its full extent. We continued its use a few days at the return of pain, and a perfect cure was effected. I give the above facts both in justice to Bro. Litch, and for the benefit of the afflicted. Yours truly,

ISRAEL CONOVER.

Upper Pittsgrove, N. J. Dec., 1859.

OBITUARY.

Gen. ISAAC BELL, of Weedsport, N. Y., died at his residence, on the morning of the seventeenth of August last.

His death was the result of typhoid fever. He suffered from this disease only about two weeks.—His physicians made great endeavors to continue his life in the body; but their skill and care availed not. Though during the greater part of his sickness, his mental powers were prostrated, and he manifested a continual stupor, yet a short time before he expired those powers had a lucid interval, and he expressed the peaceful trust of his soul in most beautiful whispers. When one of his sons asked him if it was all right, he answered, "It's all right, it's all well. All love Christ, all your lifetime." Many other utterances escaped his feeble lips, which his family could not understand. But they caught a sufficient number of his dying words, to know the tranquillity with which he departed.

Gen. Bell had been a man of unsullied character, from his early youth. When but a boy, he became a Christian. He was a pillar in the Methodist church of Weedsport. Indeed, he was one of the founders of that church. For more than a quarter of a century, he was a church steward.

He espoused, some years ago, the doctrine held by the millenarians, and never renounced that doctrine.

His family deeply feel the great loss which they have been called to suffer. To his sons and daughters, eight of whom he had reared to manhood and womanhood, he was ever a standard of integrity and devoutness. His adhesion to Christian principles, in all his business connections—and these were numerous—was almost unsurpassed. His piety had its fullest expression, in his honorable and useful life. He was unassuming, and yet resolute. Every great moral cause,—temperance, freedom, missions, found in him a willing supporter. And every person who knew his uniform uprightness and godliness, might fitly say in the words of the poet,

"Green be the turf above thee,
Friend of my better days;
None knew thee but to love thee,
None named thee but to praise."

J. D. BELL.

Weedsport, N. Y., Dec. 22, 1859.

Departed this life, in Pantton, Vt., Oct. 21, 1859, ORPHA, wife of Abner G. HOLCOMB, in the 79th year of her age.

At the early age of 18, she gave her heart to God, and united with the Baptist church in Pantton, where she remained an esteemed and well loved member until 1843, at which time she became a believer in the Advent doctrine. Sister Holcomb was one of those strong, noble-minded women who are not changed by every wind of doctrine. She was a daily reader of the Bible and obeyed its every precept.

Next to her Bible she prized the Herald. For a number of years before her death, she was too infirm to attend public worship on the Sabbath, and the Herald being received on Saturday evening she and her companion spent the Lord's day in reading their paper and Bible, and in talking of what they read. Her sickness was of short duration, being only nine days; during which time she was an intense sufferer. But the language of her heart was, "Thy will, not mine be done." She even praised God with her latest breath. She is deeply mourned by a large circle of relatives and friends.

Her Grand Daughter,

SUSAN.

DIED, in Dunham, C. E., Dec. 15, 1859, LYMAN EDWIN son of Bro. Harley and Sister Julia ORCUTT.

This little flower was cut down before it had completed its first year. But thus said the dear Savior: "Suffer little children to come unto me;" and we submit.

"We laid it down to sleep,
But not in hope forlorn;
We laid it down to ripen there,
Till the last glorious morn."

The occasion was improved by the writer, from Psalm 30:5 "weeping may endure for a night, but joy cometh in the morning." The bereaved parents are looking for the morning of joy, when the children shall come again from the land of the enemy, and the joyous anthem shall roll across the plains of a renewed world.

P. V. WEST.

Sutton, Dec. 19, 1859.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedies that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

Ayer's Cathartic Pills,

FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

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WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

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"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommended it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

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Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or shop rights for Leonard's Patent Burr stone Grist Mill for sale or exchange for good property.

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"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

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We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

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Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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(No. 963 tf.)

SOMETHING NEW AND VERY DESIRABLE!—**PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.**—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

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Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 7, 1860.

Original.

The Raven and the Dove.

I dare say my little readers remember the account of the flood which is given in the 6th, 7th and 8th chapters of the book of Genesis. We are there told, that when the waters had begun to decrease, and the tops of the mountains were seen, Noah opened the window of the ark and sent out a raven, which did not return again to him, but went forth to and fro, until the waters were dried up from off the earth. We are also told that Noah sent forth a dove, but she found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand and took her and pulled her unto him into the ark. Do you ask why the raven did not come back? The raven is an unclean bird; it feeds upon dead carcasses, and devours many filthy things; and it is supposed that it found many dead bodies floating about in the water, and that it went backward and forward from one to another, and was quite satisfied, without thinking of the ark or wishing to return to that place where it had been taken care of so long. Now we do not know that this was the case, because it is not set down in the Bible; but it may have been so. It should remind us of many young persons who, after having been taken great care of by their parents and teachers, have left their school or their home, and been sent out into the world. If their hearts have not been renewed by the power of the Holy Spirit, they will, like the raven, delight in many bad things which they meet with in the world, and never think about a place of refuge, but fly from one thing to another, never resting long contented with any, for earthly pleasures are all unsatisfying, but they do not seek for anything better than the low, vile pleasures which this world can afford. These the carnal mind enjoys for a time, though it never can find real rest and content in any of them.

Not so the dove; it abhorred the carrion with which the raven was satisfied, and remembering the ark, returned to it for refuge. Thus those young persons act who have been taught by the Holy Spirit to love the Saviour; when they are sent out into life they cannot rest satisfied with the vile, worthless, polluting pleasures of the world—they can find no "rest for the sole of their foot" in them; they cannot remain contented a moment with any thing which is wicked and sinful; they fly for refuge to the ark.

Now the ark may be considered as a type or figure of Christ; and as the dove returned to the ark, so these young persons, of whom I have been speaking, fly to Christ for pardon, peace, and holiness; trusting in him, they know that they are safe. They can look to him, for protection and preservation amid the trials and perplexities of life, when everything around them looks as cheerless as the earth did before the waters were quite dried from off its surface. They can and do find comfort in hearing and reading about the Saviour, in meditating on his love, and in union and communion with him and his saints.

My dear children, would you rather be like the raven, flying to and fro, always unsettled, seeking only the sinful pleasures of the world, or would you wish to resemble the dove, and like that harmless bird, fly from all that is hateful to God, and seek peace and comfort in the Saviour? The dove was admitted into the ark; nay, we read that it was pulled in. So the Saviour waits to be gracious, though you have often and grievously sinned against him, he will receive all that fly to him: nay, he draws them to him.

S. S.

Montgomery Centre, Vt.

APPOINTMENTS.

THE STANDING COMMITTEE of the A. M. Association will convene in the office of the Advent Herald, 46 1-2 Kneel-land street, Boston, at 10 A.M. on Tuesday, Jan. 10, 1860.

F. GUNNER, Sec'y.

This comprises all the officers and directors of the Association.

BOARD MEETING OF THE A. E. A. CONFERENCE. A meeting of the members of the board of the A. E. A. Conference will be held in connexion with the Standing Committee of the A. M. Association, as noticed above. The board comprises all the officers of the Conference, and the members of the standing committee, as given in the 1st column of the Advent Herald, under date of Oct. 8th, 1859. Per order of J. Pearson, Jr., Pres't.

F. GUNNER, Sec'y.

I expect to be in Templeton on Sabbath, Jan. 8th; No. Attleboro', from the 11th to the 15th.

G. W. BURNHAM.

I have appointments as follows: Holden, Me., Advent chapel, 2nd Sabbath in January (communion season); Lincolnville, Youngtown school house, 3d Sab.; Round Pond, 4th Sab.; Carmel, the 5th Sab.; Surry, the 1st Sab. in Feb.

THOS. SMITH.

The first quarterly meeting of the Stanbridge church of Adventists, for 1860, will be held (D. V.) at Stanbridge Burrough, to commence on Saturday, Jan. 21st, at 10 a.m. and continue over the Sabbath. All in the vicinity who believe and love the Bible doctrine of Jesus near, and kindred truths, are cordially invited to attend. Come one, come all—and let us worship the Chief Shepherd together, in spirit and in truth. Advent ministers laboring in the vicinity are invited to attend.

C. P. DOW, Pastor.

I. H. Shipman will preach at North Springfield, Vt Sabbath, Jan 15, 1860.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D Guild. Sent you Lyre Jan. 2nd.

J. Litch. C. H. Adams has paid \$2 on your account—the full amount of his bill. Have cr. you \$2 on acct, and also \$1, for which you will please to direct 500 copies Messianian tracts to B. P. Hildreth, Westford, Mass.

John Morse. That will do—thank you for the enclosed. T. Smith. That of J. B. will do. He has paid to the present time. That to which you refer will probably be only \$2, instead of \$3.

L. N. Watkins. The paper has gone every week to "G. Lloyd." We have changed it now to G. Boyd and cr. to 987. If he does not get it, write us.

Wm. Plimley. The P. M. of Detroit wrote a week since to stop your paper; which was the only reason of its being stopped. It was before this credited only to last July—leaving \$1 due, which this one pays. If there was any error of a dollar in past years, it was before the A. M. A. had charge; which dates only from last Jan. In Feb'y last we rec'd \$1 and cr. you to July. Have you sent since then, before now?

L. F. Allen, \$1. Sent Lyre the 29th, and likeness 31st. T. M. Preble. Have cr. you \$1 on Her. to No 1023; have sent you Lyre—and sent you stamps to balance.

S. Scott. The money you refer to was rec'd all right.

T. Smith. Sent your bundle the 2d.

R. Folley. Sent books the 2d inst.

J. Raisbeck, \$5. Have cr. it all to you to No 1127. The paper sent to Wm H Oakley was stopped by the PM there some months since.

J. O. Tasker. Sent to Pittsfield, N H the 2d inst.

H. Newton. Have cr. \$2 to E. L. Oakes, Springfield, Wis. If he is a new sub., it pays to 1023. He is not the same, we suppose, as L. Oakes, at Point Bluff, Wis.? If so, inform us.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO MONDAY, JANUARY 2, 1860.

John Smith, of Homer.....	\$1.00
George W Record.....	1.00
J. W Phillips.....	.75
G. W Gregory.....	.25
Solomon Leonard.....	2.00
Stephen B Goff.....	3.00
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John Kelsey, jr.....	1.25
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Samuel Dolloff.....	1.00
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Joel Cowee.....	1.00
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Willard Ide.....	2.00
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S H Withington.....	1.00
Horace Newton.....	1.00
O B Russell.....	1.00
Stephen Chafee.....	1.00
Howson Chafee.....	1.00
Josiah Vose.....	5.00
Artemas Brown.....	5.00
James Belden.....	3.00
Wm B Schermerhorn.....	3.00

FROM OUR SISTERS.

Elizabeth Warner, \$5; Mary Everett, 1; C G Evans, 2; Joanna Chamberlain, 1; Z C M Greeley, 1; Rachel Cramp-ton, 2; "An old friend," in Elizabeth, N J, 2; Miriam Beckley, 1; Sarah Hayden, 1; Louisa Polley, 2; Mrs Isaac Bell, 1; An Advent sister, 50 c; Mary Hopkins, 1; H P Buttrick, 1; L C Robbins, 2; Rosannah Cox, 2; Harriet Phelps, 1; Anna Pollard, 2; Mary Parker, 1; C R Shipman, 1; Eliza Howland, 50 c; Mrs Woolson, 1; Mrs D B Lum, 1; a Sister, Barre, Vt, 1; Mrs Sarah Aiken, 1; Mrs S S Howe, 1; Florilla Dolloff, 1; Mrs Eliza Ide, 2; Mrs F W Withington, 1; Mrs Elizabeth R Baldwin, 2; Betsey P Hildreth, 1; a sister in Oconomowoc, Wis, 1; Anna A Howland, 25 cts; Mary E Shipman, 25 cts.

FROM CHURCHES.

From the church in Brooksville, Vt.....	5.00
"Waterbury, ".....	5.00
"Salem, Mass.....	15.00

(including \$4, collected by master "Willie Gunner," to show his interest in "his part" of the Herald. "Willie" has set an example worthy of imitation.)

From the church in Yardleyville, Pa.....	2.00
From friends in Philadelphia.....	13.00

A FAMILY GIFT.

The following form of donating is appreciated. May it be imitated.

"Please accept the enclosed for the A.M.A., from my family—as follows:

R. D. W. and wife.....	5.00
Robert.....	2.00
Fanny.....	1.00
Frank.....	1.00
Helen.....	1.00
Little Florence.....	2.00

Yours truly,
R. D. WYNKOOP, 63 Liberty st., N.Y.

RECEIPTS.

UP TO MONDAY, JANUARY 2, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Rev C N Chandler, can't send back Nos., E G Newton, I H Shipman, C P Dow, J C Ramsey, each to 1023; J W Aiken, A Sherwin, Charles Johnson, R White, M L Grace, Thos Baker, J F Alden, R Kitchen, and 50 cts for Dr C's L, sent the 29th, A Kenney, J Kenney, I C Young, A Wells, Geo W Carter, Eld G C Lorimer, Eld J M Harrington, T M Ogburn M D, A G Holcomb, C Gallup, D H Watkins, A Byxbee, Thos Adamson, J W Barber, H Moore, G Davis, J T Lanning, E M Baldwin, I E Baldwin, J W West, I S Merritt, E D Walker, D Meloy, J Walker, S S Garvin, E H Sherman, J Blaisdell, Lewis Howe, A P Wadley, Jane Mitchell, N Champlin, P Parsons, P K M Q G P Stebbins, M Edgerly, C Baylies, J F Huber, Elder J Tucker, J Graham, each to 997; D Bates, B B Boardman, Wm D Henry, G T Stacy, C F Millet, G Pillsbury, S S Mooney, R Flint, W O Parsons, R D Wynkoop, D Keeler, Mrs S Hayden, M E Daniels, L Currier, A B Covell, L Wilcox, E M Palmer, the other was rec'd, I Balderson, P Preston, J D Boyer, Mrs J Land, F L Smith, L Scott, on Her. and \$1.50 on acct of J V H, Wm Plimley, to Jan., 1860, see bus. note, L W Spaulding, O D Eastman, H Adams, D Yoder, A M Pottle, S Jackman, R Breed—each to 971; H P Buttrick 993, H Hough 976, P Sweet 1020, H Howland 1002, J C Merrick 984, S Norcross 967, A Phelps 1000, George Phelps 1003, A Enler 1018, D W Sornberger 1011 I Townsend 1006, C Whitney 976, B T Libbey 1031, Dr G W Mitchell 1014, D Bosworth 1010, M B Corby 974, Royal Jackman 1000, J M Gove 999, E F Gould 945—each \$1.

M Everett, Mrs J Chamberlain, O Doud, Geo W Record E R Crampton, M A Moses, G W Gregory, and 75 cts for book, the 22d, J Bigwood, Mrs M Beckley, J Ostrander, Eld H Buckley, Eliza Clement, Mrs Isaac Bell, S D Howard, Laura Kimball, G R Turner, M Hopkins, E Wolcott, Wm Chipman, M J Hodgkins, C H Berry, E P Knight, A Dillingham, J T Perry, A Cushing, H Asselstyn, D Locklin, S Prior, Thos Harlow, James Thorp, I Conover, E Conover, D B Curtis, S Brown, B F Ghoert, A G W Smith, H Marshall, Wm Plummer, of No. L, H Mellus, and 50 cts for lithographs sent the 30th, S D Marden, P Burns, Mrs D B Lum, sent book the 30th, Mrs S S Howe, I M Aldrich, E W Turner, J Belden, Josiah Vose, B M Fletcher, J Kendall, N Smith, H Newton—see Notes, Mrs J Richardson, Mrs A Lester, S Borden, J T Beitel, each to 1023; F Hinds, C T Heston, E T Welch, to July 1, '60, Jas Colby, P Eaton, L Campbell, S Minor, J Cowee, M Winslow, and 69 for book, each to 997; E Shepherd 991, C Parker 1026; C Robinson, J Schutt, J Brewster (50 cts on bal of '58 and \$1.50 on '59) each to 1010; U Oakes 1036, N Weston 1028, C Stowe 1038, J Matthews 984, J Laraway 982, Mrs E C Collier 986, S Pike 1015, L N Watkins 1147—see note, Z Wilson 1132, Dr C M Gould 1014, L Welton 1017, A Harris 1008, A Weldon 1044, J Chadsey 1029, W Ide 1049, P Littlefield 1008, J H Suttiff 1007, R Greeley 1028, Wm Nelson 976, R Stillman 1028, Thos W Briesbin 1030, T Lombard 1002, Sol Leonard 1046, Wm B Schermerhorn 1044, A Wares 1035, O A Scott 989, A Gray 971, A J Ostrander 1041, A Borden 971—sent tracts for the 3 Nos and stamps; Royal Polley 1036, E Rowell 1002, W H Eastman 1003, J V Bowen 989, Wm Baker 1002, D Carter 971, J I Mathewson 971, Geo Hogarth 1017, S Heath of R Vt, 997, P Scott 1002, Rev F Gunner (2 cots) 971, R Harley 1043, A Loomis 1007—each \$2.

S P Miller 1023—was cr \$1 on the 23d of Feb. for money paid to Eld H, Columbus Green 1049, Wm S Plummer book and postage 68 cts, sent to Holderness the 29th, and bal. on Her as you say to 971, R Cox 1077 and book, N Burnell 1101—ending July 1, 1862—each \$3.

J Porter 971, \$1.25; S Howland 987, \$1.50; P Chambers 1023, \$2.25; R M'Cue, 997, \$1.13; J Sawyer 997, \$1.13; J Gilbert 976, L Orcutt 1000, \$2.26; H Orcutt 997, \$2.60; S Sweet 971, \$1.40; Mrs S Blanchard 1023, \$1.27; Wm Riley 984, \$2.50; J W Phillips 971, \$1.25; J W Lyon 1023—see Note to correspondents; Geo Blake 1023, 2.26; E Sheak 1010, \$2.50; M E Bradt 980 50 cts; Geo Locke (6 cots) 1004, \$5; J Fairbanks 971, \$1.24; J Kelsey jr, 13 cots, \$10; E Williams 971, \$1.75.

“Art. 2. Consequently, the only principle in action, either between the said governments, or between their subjects, shall be that of rendering reciprocal service—of proving the one to the other by constant watchfulness for one another's good, the mutual affection by which they ought to be animated, so as to consider the whole as but members of one and the same Christian nation. The three allied princes do not consider themselves as separated but by Providence for the government of three branches of one and the same family, to wit, Austria, Prussia and Russia; thus confessing that the Christian nation of which they and their people form parts, have really no other Sovereign than Him, to whom alone, properly speaking, power belongs, because in Him alone are found all the treasures of infinite love and knowledge, and wisdom; that is to say, God our divine Savior Jesus Christ, the Word of the Most High, the Word of Life. Their Majesties therefore recommend, with the tenderest solici-

tude, to their people, as the only means of enjoying that peace which is the result of a good conscience, and which alone is permanent, to strengthen one another each day more and more in the principles, and the practice of the duties which the Divine Savior has taught to man.

Art. 3. All the powers which may really wish to confess the holy principles that have led to the present manifesto, and recognize how important it is for the happiness of the nations, too long agitated, that these truths should henceforth exercise upon the fortunes of man all the power which belongs to them, will be received with as much readiness as affection into the Holy Alliance.

(Signed)

FRANCIS.
FREDERIC WILLIAM.
ALEXANDER."

A few more extracts from the Narrative and I will be done.

"At another time," says M. Empaytaz, "I was speaking to him of the necessity of walking by faith, pointing out to him that this faith must rest only on the word of God, which is an immovable foundation; that thus Abraham believed God, and it was accounted to him for righteousness."

"O, yes! said he to me, we must have that simple and lively faith which looks only to the Lord, which hopes even against all hope; but it needs courage to sacrifice the Isaac. This is what I want. Pray to God that he would give me strength to sacrifice everything, in order to follow Jesus Christ, and to confess him openly before men."

"At his request we prayed together, asking God for this blessing. He rose from his knees, his eyes bathed in tears and his countenance beaming with that subdued joy, which the peace of God and the sense of his love produce. He took my hand and, pressing it said, 'Oh, how I feel the force of that brotherly love, which unites the disciples of Christ to each other! Yes your prayer will be heard; it will be given me from above publicly to confess my Savior.'

"While reading the 35th Psalm, when I came to these words, 'Stir up thyself, O God my Lord, and awake to my judgment, even unto my cause; &c., he said, 'God will do it, I am fully convinced this cause is his, since it has respect to the welfare of the nations. Oh, that God would grant me the favor of procuring peace for Europe! I am ready to sacrifice my life for this object.'

"On the day in which he heard of the success of the allied armies, he said to me, 'Ah, my dear friend, to-day we ought to return thanks to the Lord for the blessings and for the protection he has vouchsafed us.' He himself fell on his knees shedding tears of gratitude, as at the feet of his deliverer. When risen from prayer, he cried out, 'Oh how happy I am! My Saviour is with me! I am a great sinner, and yet he will make use of me as his instrument, to procure peace for the nations. Oh, that all the people would understand the ways of Providence. If they would obey the Gospel, how happy they would be!'"

J. LITCH.

Original.

Notes by the Way.

Dear Bro. Bliss: Two months since to day—the day after my arrival in Newburyport—I wrote you last. I left there yesterday. Had I not liked, or not had reason to think that my presence was acceptable, undoubtedly I should not have remained so long.

I was kindly entertained during my stay, in the families of Elder John Pearson, and Bro. Harris Pearson, to whom I am otherwise much indebted. Many too, whom I remember by name, did much to make my sojourn there agreeable, and also aided me along "after a godly sort." God will remember them in the great day if they continue faithful.

There is a large and flourishing congregation of Adventists in that city, with a commodious and elegant chapel. I preached a few times after my arrival, and often spoke in social meetings, but I was obliged to refrain from preaching for a season. I often heard Bro. Pearson, the pastor, whose preaching is very able, instructive and evangelical; and he waters the seed with his

tears. His father, Deacon Pearson, who is over three score and ten years of age, is a man of great moral worth, as the result of faithfully bearing the yoke of Christ from his youth. When he is gone it may be said of him, as it was said of one mentioned in Nehemiah—"He was a faithful man, and feared God above many." His wife is a mother in Israel. I greatly enjoyed their society, and profited by it, I trust.

Though "Ould Newbury," which was settled above two hundred years ago, has a historic reputation, I can only mention one thing, and this my feelings will not let me pass in silence. This place not only shared in the powerful ministry of the great evangelist, George Whitefield, but here he expired in death, and its inhabitants may say, "His sepulchre is with us unto this day." His last sermon was preached in Exeter, N. H. which was on a Saturday; he then rode to Newburyport, where he was expected to preach on the following day. But God ordered otherwise. Being tired and unwell he retired early. The news soon spread that he was ill. Many hastened to the house; and while standing on the stairs with the candle in his hand, he gave his dying charge, in melting strains of tenderness and affection, to the crowd. He died at six o'clock next morning. Though his friends in England desired to have his remains, yet as he had expressed a wish to be buried in Newburyport, in case he should die there, his wish was not departed from. His ashes are in a vault, beneath the pulpit of the church, in which he preached. Bro. Theodore Pearson took me into the house, and "chamber, where the good man met his fate." Mr. Currier, the polite sexton, kindly took me into the vault, raised the coffin lid, in a manner which indicated respect, and I saw and handled the bones of that burning and shining light. I went into the pulpit, and examined the Bible which Whitefield used in preaching there.

The following, which I copied from a monument in the church, gives a succinct, but comprehensive historic sketch of this man of God:

"This Cenotaph is erected, with affectionate veneration, to the memory of the Rev. George Whitefield, born at Gloucester, England, December 16, 1714; educated at Oxford University; ordained 1736. In a ministry of 34 years, he crossed the Atlantic thirteen times, and preached more than eighteen thousand sermons. As a soldier of the cross, humble, devoted, he put on the whole armor of God: preferring the honor of Christ to his own interest, repose, reputation and life. As a Christian orator, his deep piety, disinterested zeal, and vivid imagination, gave unexampled energy to his look, action, and utterance. Bold, fervent, pungent, and popular in his eloquence, no other uninspired man ever preached to such large assemblies, or enforced the simple truths of the gospel by motives so persuasive and awful, and with an influence so powerful, on the hearts of his hearers. He died of Asthma, September 30, 1770, suddenly exchanging his life of unparalleled labors, for his eternal rest."

Mr. Whitefield's first visit to Newburyport was Sept. 30, 1740, and in thirty years to a day, he died there. He was born in the same year of the last century in which your unworthy brother was [and so was the editor of the Advent Herald] born, in the present century. The same might be said of our ordination, though I began to preach at an earlier age. O that I had been equally faithful, according to that which was committed to me. I hope, during the small balance of my time, to do what I can in the Master's cause, and meekly to suffer all his righteous will; and then with Whitefield, and all the bloodwashed multitude, to enter the "eternal rest."

Newburyport shared in the great revival, two years ago. However the spiritually minded in the different churches consider religion to be in a rather low state. This is a sad story after such a gracious visitation, and, alas, it is too true every where. I was residing in New York when God came so near in mercy, and blessed the dispensations of his providence; and I remember a wisehearted brother, remarking that the churches would soon be more worldly than ever. I did not then think so; and now I hope better things, yet I am not without my fears that the prediction is to be verified. It need not; and those

who are professedly looking, and waiting for the speedy and personal appearing of Christ, should save themselves from the general declension. We are as weak as others, as our experience painfully proves, unless we keep near to the Lord, and are strong in him.

"Finally my brethren, be strong in the Lord and in the power of his might. Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Save yourselves from the spirit and course of this evil world. Let your lamps be trimmed, and your lights burning, and be like men who wait for their Lord.

I spent one Sabbath very pleasantly in Exeter N. H. and had a sweet time in speaking on the day at hand, and the practical influence which this great truth should have on all.

"O Christian wake from sleeping,

And let your works abound;

Be watching, praying, weeping,

For soon the trumpet will sound:—

O, sinner! hear the warning;

To Jesus quickly fly!

Then you on that blest morning

May meet him in the sky."

R. HUTCHINSON.

P. S. I purposed to write more extendedly on Newburyport, had I not lost some extracts which I made from the history of that city. R. H.

Lowell, Dec. 15, 1859.

Original.

Musings.

My little boy, describing to me the slaughter of a beef creature, my mind was turned to the world and its sufferings. A sickness of heart came over me; and with it came the enquiry, Will this state of things always endure?

Paul says that "the whole creation groaneth and travaileth together in pain until now." O sin, what hast thou done! Leaving the human family out of the question, the thought of animal suffering is sickening. Death is written in letters of blood, everywhere. There is not a corner of all this sin-marred earth, where there is not heard the death-groan or seen the death struggle.

Earth, ocean and air, teem constantly with pale and ghastly death. No man of fine sensibility, can contemplate the scene, without a sad heart; and the man in whose heart beats warmly the love of God can but adopt the language of Cowper:

"I would not enter on my list of friends,
(Though graced with polished manners and fine sense

Yet wanting sensibility,) the man

Who needlessly sets foot upon a worm."

When we contemplate the amount of human suffering, what Christian does not pray for the time to come, when sickness, sorrow, pain, and death shall be felt and feared no more? What heart does not melt in grateful acknowledgement, that a Redeemer is provided? Whilst I, this evening, sit in my comfortable home, surrounded by a healthy and happy family, the world is filled with homeless and houseless wanderers. Pale and ghastly want, this cold December night, presses to despair thousands of hopeless victims. This very hour, fond fathers and mothers are wiping the death-sweat from the fair brows of dear children, gazing into their faces for the last time. Tomorrow there will be the smell of varnish in gorgeously furnished houses; and little coffins will contain the fondly cherished sleepers. Bring flowers, fresh flowers; open the pretty dimpled hands and press them in. Twine pretty buds of moss roses among their golden curls. Let wax flowers and snow drops, be placed beside the pale, cold cheek. Now, mother, come look at your darling boy: is he not beautiful? Nay, do not weep thus: the flowers are fragrant and fresh. But a mother's heart is broken: poor, poor dumb Willey: thy little pale lips shall next be heard among the angels. Those little busy feet, once music in a mother's ears, shall never wake again glad echoes in a mother's heart. Those eyes, a mother's lamps of love, ere long shall gaze on white-winged seraphs round the throne of God. Those pale, cold cheeks, whose blushing softness a thousand times enticed a mother's lips, shall no more wear again the flush of health, until the rosy tint of immortality shall bloom forever there.

O sin, what hast thou done! Thou hast planted the thorn with every pleasant flower; each cup of bliss is made a poisoned chalice to poor mortal's lips; each budding hope is but a blighted flower; each song of mirth, a wail of woe; each pleasant dream, a waking reality of want.

But, hark! All is not dark! Come mother, dry those tears; thy little ones shall live again: a bow of hope illumines the tomb! The dreaded monster death, has found a Conqueror! Jesus, in his own conquest of death, has given an unailing pledge: glory be to our God. From land and sea, from the east and west, and from the south and north, teeming they'll come, arrayed in airy robes of love. Parent and child, husband and wife, brother and sister, pastor and people, neighbor and friend, ere long shall come, with songs, and everlasting joy, to Zion's heights,—shall come immortal. Beauty, then shall beam from every face. No homeless, houseless wanderer will there be in all that bright world of bliss. A mother's eyes shall dim no more with tears. Flowers, without the thorn, in dewy freshness, will now forever bloom. The desert buds and blossoms like the rose. No more shall weary feet the thorny mazes tread, but streets of pure transparent gold.

"There is the home of the pure and the blessed;
There shall the weary be ever at rest;
There shall life's trials and sorrows be o'er;
There shall the gathered ones part never more;
There shall the blessed be from death ever free;
There their Redeemer in glory they'll see;
Crowns of bright glory forever they'll wear;
O to be with them! I long to be there!"

H. BUNDY.

No. Springfield, Vt., Dec. 20th.

Letter from C. M. Gould, M. D.

Bro. Bliss:—

Friend after friend departs;
Who hath not lost a friend?
There is no union here of hearts,
That finds not here an end;
Were this frail world our only rest,
Living or dying, none were blest.

During the year just closing, the literary world has had to chronicle the death of six of its ablest citizens, three in Europe viz. Carl Ritter, Baron Von Humboldt and Robert Stephenson. In America, Horace Mann, President of Antioch College, Ohio, George Bush, the celebrated Hebraist, and the renowned Washington Irving.

What mighty conflicts have we seen in the political as well as in the religious world,—nation against nation, kingdom against kingdom; I praise the Lord that I still live in expectation of the coming of the Savior.

I hail the weekly visits of the Herald with delight. Truly, it has been a "vade mecum" to me the last year; and as long as it is conducted upon the same plan it has been the last year, you may expect me to be a life subscriber. Your able discussion with Rev. E. Peaslee, upon the doctrine of the Millennium, has been interesting no doubt, to many readers of the Herald. The "new things of the Bible," by Dr. Hutchinson, have been interesting and profitably treasured up by me, and I would be very glad if he would continue his contributions for the columns of the Herald. The epistles from our excellent Bro. J. M. Orrock, have been I trust not only "pleasing," but "profitable" to all who desire the sincere "milk of the word of God."

I admired your course, (in regard to the war between France and Austria,) in not admitting into the columns of the Herald vague ideas, or wild speculations, respecting unfulfilled prophecy. I believe, as the Apocalypse is being fulfilled, its symbols are made or will be made plain to us; and when we see Rome and Constantinople—the seats of Romanism and Mohammedanism demolished, we may be sure, that the consummation of all things written by the prophets, "is nigh even at the doors."

I cannot see any force of argument from scripture for those who advocate the doctrine of the return of the Jews to the land of Palestine. I believe that they had all the privileges, they will ever have in time, and when the fulness of the Gentiles be come in, the Savior will come and gather all the true Israel with "Daniel's people" to reign with him on the regenerated earth. Yes, the scattered stones shall come together, and form

one living temple. The bride and the bridegroom shall meet,

"On the other side of Jordan,
In the sweet fields of Eden."

"There we shall know as we are known, and see as we are seen." Here it has been one Lord, one faith, and one baptism. There it will be one body, one bride, one vine, one temple, one family, one city and one kingdom.

Dear friends of like "precious faith," let us rejoice in tribulation. If we suffer we also shall reign with him. Let us be wise for ourselves. May we lay up our treasures in heaven. May we tremble and prepare "against that fatal day." May we have our lamps trimmed and burning, so that when the Nobleman shall come, we may be able to say, "Lo this is our God; we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Then we shall see the king in his beauty and possess the land that is afar off. May we have all our affections consecrated to the Lord, knowing that our salvation is nearer than when we believed. I feel like saying with one of Scotland's sweet poets:

"Jerusalem! Jerusalem!
Would God I were in thee!
Oh! that my sorrows had an end,—
Thy joys I then might see."

Yes,

"Be it according to thy word;
Redeem me from all sin;
My heart would now receive thee Lord:
Come in, my Lord, come in!

Submissive to thy just decree,
We all shall soon from earth remove;
But when Thou sendest Lord, for me,
O let the messenger be love."

Wishing you success in all your laudable undertakings, I remain your brother expecting redemption at the coming of the Savior,

CARMEN M. GOULD.

Castleton, C. W., Dec. 26, 1859.

Why Do Children Die?

The reason why children die, says Hall's Journal of Health, is because they are not taken care of. From the day of birth they are stuffed with food, choked with physic, sloshed with water, suffocated in hot rooms, steamed in bedclothes. So much for indoor. When permitted to breathe a breath of pure air once a-week in summer, and once or twice during the colder months, only the nose is permitted to peep into daylight. A little later they are sent out with no clothes at all on the parts of the body which most needs protection. Bare legs, bare arms, bare necks, girted middles, with an inverted umbrella to collect the air, and chill the other parts of the body. A stout strong man goes out in a cold day with gloves and overcoat, woolen stockings, and thick doubled-soled boots, with cork between, and rubbers over. The same day, a child of three years old an infant in flesh, and blood, and bone, and constitution, goes out with shoes as thin as paper, cotton socks, legs uncovered to the knees, neck bare; an exposure which would disable the nurse, kill the mother outright, and make the father an invalid for weeks.—And why? To harden them to a mode of dress which they are never expected to practice; to accustom them to exposure which a dozen years later, would be considered downright foolery.

A Day of Heaven Upon Earth.

O Sabbath!—needed for a world of innocence—without thee what would be a world of sin! There would be no pause for consideration, no check to passion, no remission of toil, no balm for care! He who had withheld thee, would have forsaken the earth! Without thee, he had never given to us the Bible, the Gospel, the Spirit! We salute thee as thou comest to us in the name of the Lord—radiant in the sunshine of that dawn which broke over a nation's achieved work, marching downward in the track of time, a pillar of refreshing cloud and guiding flame interweaving with all thy light new beams of discovery and promise, until thou standest forth more fair than when reflected in the dews and imbibed by

the flowers of Eden—more awful than when the trumpet rang of thee in Sinai!

The Christian Sabbath! Like its Lord, it but rises in Christianity, and henceforth records the rising day. And never since the tomb of Jesus was burst open by him who revived and rose, has this day awakened but as the light of seven days, and with healing in its wings! Never has it unfolded without some witness and welcome, some song and salutation! It has been the coronation day of martyrs, the feast day of saints! It has been from the first until now the sublime custom of the church of God! Still the outgoings of its morning and its evening rejoice! It is a day of heaven upon earth! Life's sweetest calm, poverty's birthright, labor's only rest! Nothing has such a hoard of antiquity on it! Nothing contains in it such a history! Nothing draws along with it such a glory. Nurse of virtue, seal of truth! the household's richest patrimony, the nation's noblest safeguard! The pledge of peace, the fountain of intelligence, the strength of law! The oracle of instruction, the ark of mercy! The patent of our manhood's spiritual greatness. The harbinger of our soul's sanctified perfection. The glory of religion, the watch-tower of immortality. The ladder set upon the earth, and the top of it reacheth to heaven, with the angels of God ascending and descending upon it.—*Hamilton.*

Luther's Prayer for Melancthon.

On a certain occasion a message was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him; and, sobbing, gave utterance to a sorrowful exclamation. He roused Melancthon from his stupor—he looked into the face of Luther, and said, "O, Luther, is this you? Why don't you let me depart in peace?"

"We can't spare you yet, Philip," was the reply. And turning round, he threw himself upon his knees, and wrestled with God for his recovery for upwards of an hour. He went from his knees to the bed, and took his friend by the hand.

Again he said, "Dear Luther, why don't you let me depart in peace?"

"No, no, Philip, we cannot spare you yet," was the reply.

He then ordered some soup, and when pressed to take it he declined, again saying, "Dear Luther, why will you not let me go home and be at rest."

"We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you."

He took the soup; he commenced to grow better; he soon regained his wonted health, and labored, for years afterwards, in the cause of the Reformation. And when Luther returned home he said to his wife with joy, "God gave me my brother Melancthon back in direct answer to prayer."

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER II.

"And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." v. 1.

According to the previous chapter, Daniel was in Babylon three years before he stood before the king; so that the events of this second chapter could not have transpired before Daniel's fourth year in Babylon. If, then he was taken to Babylon in the 3d year of Jehoiakim, as in Dan. 1:1 and the 3d of Jehoiakim's was the first of Nebuchadnezzar's reign, as in Jer. 25:1, how could Daniel stand before the king in the king's second year?

This is harmonized, by some, by the supposition that Dan. 2:1 has reference to Nebuchadnezzar's sole reign, and that the other scripture speaks of a partnership reign with his father.—

The Duke of Manchester, however,—supposing that the third year of Jehoiakim was the third from the rebellion, and therefore the 7th of Nebuchadnezzar's—argues that some great event happened in Babylon in the fourth year of Zedekiah, who went "into Babylon in the fourth year of his reign," Jer. 51:59. As Zedekiah did not then go a captive, the Duke supposes he was drawn there by some great event to do fealty to the king. The fourth year of Zedekiah was the 11th of Nebuchadnezzar; and the second year from that would be Nebuchadnezzar's twelfth. Either of these suppositions would harmonize the difficulty.

It is said "Nebuchadnezzar dreamed dreams;" but to the "magicians, astrologers," &c. the king says v. 3. "I have dreamed a dream." From this it has been thought, with some reason, that the same dream was often repeated—thus increasing his anxiety of mind respecting it.—Pharaoh called his dreams "a dream;" and Joseph said, "And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass," Gen. 41:32. Its being spoken of in the plural, may be because of the divers scenes and long succession of events brought to view in it. Prof. Bush regards it as only a popular use of words, "as if one should say, 'I had strange dreams last night,' though only one was intended."

The belief was common, in ancient times, that the will of heaven was revealed to men in dreams, and that the future was often thus foreshadowed. That the will of God often was thus communicated, is clear from God's speaking to Abimelech in a dream, Gen. 20:6; from the case of Joseph and his brethren 37:4-6; of Pharaoh, 41:7,25; and of the Butler and Baker, 40:5. But dreams were of no value in the absence of an inspired interpreter.

The dream of the Chaldean monarch was of so unusual a nature, that it greatly troubled him and made him sleepless.

It appears from v. 29, that the king had been meditating, while awake on his bed, respecting the future, and wondering, perhaps, what events would transpire subsequent to his day. While occupied with such thoughts, he fell asleep, and the future was symbolized to him in a dream which so agitated his mind that farther sleep was impossible. Awakening, he could not distinctly recall the dream, but was aware that he had had a most uncommon vision, was troubled respecting its import, and doubtless was impressed with the belief that events in the future of great moment had been thus foreshadowed.

"Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king," v. 2.

The king, finding that he could not sleep, because of the wondrous character of his dream, and his inability to recall it distinctly to mind, sought relief by summoning to his presence those whose business it was to interpret all prognostics of the future, and who professed to be skilled in the explanation of all mysteries.

The "magicians" were enchanters, who sung magic songs in a low muttering tone. They claimed to heal the sick, charming them with their singing, and to be endowed with mysterious and supernatural powers.

The "astrologers" were devoted to the practice of occult arts and to the cultivation of the cabalistic sciences.

The "sorcerers" are supposed to have invoked the aid of idol-gods when they practiced incantations. They were those who "used witchcraft," in 2 Ch. 33:6—its verb being the word there so rendered.

The "Chaldeans" were evidently one of the tribes that formed the Babylonish community, and were so noted for their practice of the occult arts and secret sciences, that the name of the tribe was applied to its priests and others among them who devoted themselves more specifically to such practices.

These persons, the most noted for skill and wisdom in the realm, were summoned into the king's presence, to make known to him 1st what his dream was; and 2d, what it signified.

"And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream." v. 3.

The king's mind was greatly disturbed. The fact that he could not distinctly recall the dream, must have greatly perplexed him; and the mysterious impression left on his mind must have made him anxious to learn its meaning—to know the dream having reference both to its nature, and import.

"Then spake the Chaldeans to the king in Syriac, O king, live forever: tell thy servants the dream, and we will show the interpretation," v. 4.

The Chaldeans being the speakers on this occasion, it is evident that they ranked chief among the Magi.

"O king, live forever," was a courtly style in which monarchs were addressed—similar to the present form of "long live the king," or "vive l'empereur." Length of days being regarded as a blessing, it was courteous to wish them to be the portion of the king.

The Chaldeans evidently expected to be told the dream; and to interpret was the extent of their pretensions. Some have supposed that the king refrained from narrating his dream so as to test the skill of the magicians to interpret—the claim being that if they could interpret, they could tell what the dream was; and that if they could not do this, they could not interpret. But no pretension is made to ability to recall what has passed from another's mind; there is no reason to suppose that the king falsified respecting his having forgotten it; nor is there any reason to suppose that the Chaldeans were insincere in pretending that could they know the dream, they could interpret it; for were they so they might have invented some fiction, and claimed that it was the forgotten dream.

Their request to be told the dream, therefore, was very natural and reasonable, and was a mark of sincerity, though they were entirely mistaken in respect to their divine enlightenment.

"The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be cut in pieces, and your houses shall be made a dunghill; but if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and rewards and great honor: therefore, shew me the dream, and the interpretation thereof." vs. 5,6,7.

Prof. Stuart and Bush render this, "The word is gone from me," making it to mean, The matter is decided, viz., that if they did not tell the dream and interpret it, they should be punished as he had said—and so Gesenius, and others. But others contend that ours is the right version, and that the "thing" referred to the forgotten dream. This seems the most probable; for the punishment for not telling the dream had not been announced, to be referred to when he said "The thing is gone from me."

Cutting in pieces was a common punishment in those days. "They slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass and carried him to Babylon," 2 K. 25:7. "Samuel hewed Agag in pieces before the Lord in Gilgal," 1 Sam. 15:33. And to make their houses "a dunghill," was expressive, by a metaphor, that they should be demolished and made ruins.

It would seem, if they would make known from the gods the meaning of the dream, that those deities could easily inform them what the dream was. Nebuchadnezzar's requirement, therefore, was a reasonable one; and his forgetting the dream was providential—affording, as it did a test of the impotency of the Chaldean magic, and a contrast between it and the inspiration of the prophets of God.

To show the dream to Nebuchadnezzar, was to state it that he would recognize it; and to show the interpretation, would be to give an explanation of its meaning, so natural and obvious, that the king would acquiesce in it, as a fair interpretation—relying, of course, much on the supposed wisdom and skill of the interpreter. And an interpretation that should meet all the

features of the dream could alone be thus recognized.

To bestow gifts and rewards on those successful in explaining what was mysterious, was usual in that age. Thus, when Joseph had interpreted the dream of Pharaoh, the king of Egypt said to him, "Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had: and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt." Gen. 41:39-43. Also when Daniel explained the handwriting on the wall to the trembling grandson of Nebuchadnezzar, "Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom." Dan. 5:29.



ADVENT HERALD.

BOSTON, JANUARY 14, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

Demon Worship.

A Correspondent has reminded us of a promise, made some time since to give an article on Demon worship.

We read in Numbers 25:3, that when Israel abode in Shittim, the Moabites "called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor."

What these gods were unto which Israel then ate sacrifices, will be seen by a comparison with Psalm 106:28; "they joined themselves also unto Baal-peor, and ate the sacrifices of the dead."

The "dead" therefore, were the gods to whom they sacrificed; but these "dead" are shown by Isaiah, (8:10), to be the "familiar spirits" and "wizards," whom they sought to consult; for he says, "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God?—for the living to the dead?" That is shall we seek to learn of the dead respecting the living?

It is evident from these scriptures that the religion of Moab was the worship of the dead; and that those who claimed to have communication with familiar spirits claimed to be just what "mediums" now claim respecting themselves. The identity, therefore, of ancient familiar spiritualism, with modern spiritualism is fully established.

This worship of the dead was in opposition to the worship of Jehovah; for Moses says of those who thus apostatized, that they "forgot God," and provoked him to jealousy with strange gods; with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee," Deut. 32:16-18. And David says, "They sacrificed their sons and their daughters unto devils," Psal. 106:37.

The word rendered devils in these two passages is in the Septuagint *daimonion*, and should be rendered

demons. It is the word Paul uses when he says of the idolatrous shrines: "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils," 1 Cor. 10:19, 20.

As all the gods of the heathen were confessedly the dead heroes, warriors, statesmen, and those distinguished for their virtue, wisdom, or exploits when living; it unmistakably follows when Paul says that those to whom the Gentiles sacrificed were "devils," or demons, that those demons were the dead.

Whatever else may have been called demons, these scriptures so mutually interpret each other, that no sound conclusion can be arrived at other than that the dead are also thus denominated. That they were so among the Jews, is evident from their own writers. "Demons," says Josephus, are the spirits of dead men," and Philo says, "The souls of dead men are called demons." The same use of the word obtained among the Greeks. Hesiod taught that, "The spirits of departed mortals become demons when separated from their earthly bodies;" and Plutarch, that "The demons of the Greeks were the ghosts and genii of departed men"—making "genii" to be the same as "ghosts." "All pagan antiquity affirms," says Dr. Campbell, "that from Titan and Saturn, the poetic progeny of Coelus and Terra, down to Aesculapius, Proteus, and Minos, all their divinities were the ghosts of dead men; and were so regarded by the most erudite of the Pagans themselves." "The notion," says Dr. Campbell, "of demons, or the souls of dead men, having power over living men, was universally prevalent among the heathen of those times [the first two centuries], and believed by many Christians." Justin Martyr speaks of "those who are seized by the souls of the dead, whom we call demons and madmen." And Ignatius quotes the words of Christ to Peter thus: "Handle me and see; for I am not a *daimoon* or *Asmaton*, a disembodied demon." That the word "demon" therefore, was applied to the dead, notwithstanding whatever else it may also have been applied to, is indisputable. That the demons to whom they sacrificed, were the dead, is according to their own confessions. That the religion of the opposers of ancient Judaism and Christianity, was identical with that of those who now claim communications with the dead is unquestionable; and that it was then and now in direct antagonism with the Bible is fully apparent.

That this was so in the time of Moses, is evident from its prohibition, as in Deut. 18:9-14. "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the Lord thy God hath not suffered thee so to do."

And that this was not a prohibition merely to that age and nation, but for all time, is clear from what follows in vs. 15, 18-20 "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die."

The "other gods,"—against speaking in the name of which death was threatened—are shown by the preceding context to be the dead; with which the diviners, enchanters, wizards, charmers, consultants with familiar spirits, and "necromancers," which is, literally, talkers with the dead, claimed to have communication, and from whom they claimed revelations; and speaking in their name, was giving utterance to what they claimed to be thus revealed. All such, says Moses, "shall die." And that this was not limited in its application to the time of Moses, is seen in the inspired interpretation of Peter in his comment on Moses' prophecy. He says, Acts 3:22-26, "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass, that every soul which will

not hear that Prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."

It is thus affirmed that Christ was the promised prophet like unto Moses, and that refusing to hearken unto him, was to be punished by destruction from among the people; which shows that under the Gentile dispensation, as under the Jewish, there is the same antagonism between allegiance to Jehovah, and a regard for what is claimed as revelation from the dead; so that adherence to these is in conflict with allegiance to Christ. As Paul says, "Ye cannot be partakers of the Lord's table, and of the table of demons."

All approach to demonology is therefore antichristian. The two cannot be harmonized. We must give up the one or the other, and make our choice between them. And that this antagonism was to be a marked characteristic of the last days, is a subject of prophecy; for, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons;"—i. e. of the dead, 1 Timothy 4:1. And the revelator saw, Rev. 16:13, 14 "three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Earth's Millennial Population.

It is a fact too generally overlooked, that by the removal from the earth of war, disease, and various agencies which now tend to depopulate it—according to all theories of a millennium during this mortal state—the population of the earth would become so dense that there would not be room on it for its inhabitants, ere the millennium should be half past. This objection bears equally against the theories of a temporal millennium, or of a mixed state of mortals and immortals. Mr. Labaugh of Philadelphia, having written a work on "Unfulfilled Prophecy," and advocated the mixed state, a writer in the *Christian Intelligencer* thus criticises it:

"Our author tells us of the advantages and blessings of the inhabitants of the new earth, who are not to be sick, to live generally 900 years, and to increase accordingly. His language is, 'Not being subject to the large discount which death makes among infants and adults in every generation, the increase will be in that steadily progressing ratio which doubles itself in every given number of years.' We regret that our author did not tell us in how many, and also, what he supposed an approximation to the number there would be on earth, at the beginning of the millennium, of returned Jews, and of other nations; this blank we must therefore try to fill up."

"At present, in a healthy neighborhood, the inhabitants double once in about thirty years; now, when men live ten times as long, and none die in infancy, and few in middle-age, we may expect them to double in less than ten years, and especially when we recollect that the Israelites doubled about once in twelve years in Egypt, when they lived only to the age of 100 years, and died as men now die, and had many of their children destroyed by violence. Surely, then, they will double in less than ten years in the millennium of our author; but, to be safe, we will suppose they will double once only in twelve and a-half years. What, then, would be the number of Jews alone, at the end of a 1000 years? Our author has not given us the number to begin with; we will suppose a million, leaving two millions to be slain in the last great battle; then, if our calculations be right, we should have, at the end of the 1000 years, more than, 1,024,000,000,000,000,000,000,000,000, which would be more than 3,410,000,000,000,000,000,000,000,000, on each square mile of the land-surface of the earth, or 5,000,000,000,000,000,000,000,000, on each acre, and more than 1,000,000,000,000,000,000,000,000, on each square yard. Is not this a formidable difficulty in this theory, if not in all millennial theories ever taught? This is the literal increase of Jews only; where now are the Ten Tribes, and the other nations with all their increase, and all the irrational creatures of which our author speaks, to dwell? This difficulty is not removed, if they double only once in twenty years, and begin with 2000."

This objection against the theory of Mr. Labaugh is irrefutable. But it is equally valid against all post-millennial theories.

As we must account for every idle word, so we must likewise for every idle silence.

The New Earth's Metropolis.

Bro. Bliss:—For the gratification of some who have read your articles, I would ask—

Is there no enclosure mentioned in the 21st chapter of Rev.? Or, in other words, is it all symbolic of the saved in Christ, without reference to an enclosure?

Has not our Father's house many mansions?

Did not the first Adam before he disobeyed and was driven out, inhabit a garden in Eden?

Will not the Second Adam restore all things (not to a corruptible) but to an incorruptible state?

LUTHER EDWARDS.

Hampton, Ill., Dec. 1859.

Ans. The 21st of Revelation certainly mentions an enclosure, and it is unquestionably symbolic; for what ever is made apparent to any of the senses in prophetic vision, cannot be other than symbolic.—The question then arises whether it is symbolic of its own order, as are symbols which represent the Lamb, God, angels &c. and to which there can be no other order analogous, for them to represent; or is it representative of another order analogous, as beasts are of kingdoms, swarms of locusts, of armies, &c. according to every inspired interpretation of symbols that are analogous to other orders? Walls are symbolic of the source of security; and God has said, "I will make her walls salvation, and her gates praise." It should be borne in mind, that an opinion, respecting the interpretation of symbols, is of value, only in proportion that evidence is given of having unfolded the laws of symbols, as they are Divinely unstudied by the inspired explanations of the symbols that the scriptures interpret.

Our Father's house has many mansions; but our Savior was to prepare only one, "a place," for his redeemed. That place is undoubtedly this earth which will be, one of the many mansions, with the other worlds, in the Father's house.

The first Adam did inhabit a garden in Eden.—But God commanded him to "multiply and replenish the earth," i. e. to fill it with inhabitants; which shows that the race was not to be limited to Eden, but was to occupy the kingdom under the whole heaven.

And there will be a such restoration as you speak of; but the garden is not described in the scripture you refer to.

Notwithstanding this, however, the earth will have its great metropolis, a city that will be the capital of the restored dominion. It is described in Zech. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Zech. 14:8, 11.

Such will be the capital of the new earth, when "the Lord shall be King over all the earth." For of the same period Jeremiah says (3:17) "At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem."

The capital of the earth will, then, be between "the former sea" and "the hinder sea," which are only about 60 miles apart, and therefore afford no room for an enclosure between them 375 miles square.—An interpreter of prophecy should be familiar with all the scriptures; for "no scripture is of any private interpretation"—i. e. it is not to be interpreted alone, or independent of other scriptures that speak to the same point.

Death.

Bro. Bliss:—Please give your views on John 11: 4. Christ says of the death of Lazarus, "This sickness is not unto death." What death does he mean? Also the 26th verse: "Whosoever liveth and believeth in me shall never die." Did he mean the people he then spoke to, if they believed, that they should never die? Yours in hope of redemption,

ISAAC C. BURKHOLDER.

The death to which our Saviour referred in v. 4, we suppose to be the death of the body. He did not mean that Lazarus should not then die; for he did die. But his meaning must have been that Lazarus' mortal earthly life was not to be terminated with that sickness. Though he should actually die, it would only be a temporary death from which he would be in a few days raised, to his previous mortal condition. Our Saviour's meaning, then, must have been that Lazarus' sickness would not be so unto death, as that he should continue thus till the end of the world.

In like manner, our Savior said of the dead daughter of Jairus: "Weep not; she is not dead, but sleepeth," Luke 8:52, i. e. She was not permanently dead; and taking her by the hand, he said unto her "Maid arise." And her spirit came again, and she arose straightway.

And the death referred to in the 26th verse, is undoubtedly the final condition to which the sinner will be subjected.

Those who believe in Christ will never endure this—even in anticipation. They will never experience God's displeasure, now or hereafter. It was, we think, as much spoken to those that heard him, as to any. It is a universal truth that the believers in Jesus will never taste of death, in that sense in which the wicked will suffer death.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

S. W. A. The poetry would hardly be appropriate for our columns. The sentiment is good, but would be better expressed in plain prose.

Bro. S. Chapman. We received a note from you, dated January 7, and saying you "enclose three dollars;" but there was no money enclosed. Did you not omit to insert it?

Bro. Bliss.—Your Sabbath school concert exercise, published in Herald, on Prayer, was our subject last Sabbath evening, at our concert. Thank you: We would be glad of another. Yours,

O. R. FASSETT.

Westboro', Dec. 28, 1859.

NOTE. We think we may do so some time.

"The Theological and Literary Journal. Edited by David N. Lord. No. XLVII. January, 1860. New York: Published by Franklin Knight, 348 Broadway. 1860."

The January No. of this able Journal has made its appearance, and is as well filled as ever with well written articles, on the following subjects:

Dr. Mansel's Limits of Religious Thought.
Notes on Scripture—Matthew XXIII—XXIV.
Christ's Promises, in the Epistles to the churches to those who are Victorious.
The Indo-Syrian Church.
Designation and Exposition of Isaiah, Chapters XLIX. L. and LI.
The Book of Judges.
Mr. Hequembourg's Plan of Creation.

NOTE from Bro. E. Parker. Bro. Bliss.—You perceive I did not over estimate the liberality of the sisters. The stream they set a running by their numerous tributaries grows broader as it flows and has already run by the point aimed at (the 1st of Jan.) That the cause they aid is of God is evident; for who ever knew the female heart interested in an unholy cause?

May the blessing of God be on them.

ERASTUS PARKER.

Waitsfield Vt. Jan. 2, 1860.

AGRICULTURAL TRACT No. 1.—We have received No. 1. of a series, which is on the "Culture of Grasses"—it being an extract from the fourth annual report of the Secretary of the State Board of Agriculture.

Any farmer in this State can obtain a copy of the pamphlet free, by mail, by sending a request to C. L. Flint, Secretary of the State Board of Agriculture Boston, enclosing a penny postage stamp.

Foreign News.

Portland, Jan. 5. The Canadian screw steamship Bohemian, which left Liverpool at 9 A. M. Wednesday, 21st ult., touching at Queenstown the 22d, arrived at this port at 10 o'clock this evening.

ITALY. Letters from Naples state that during the night on the 12th, numerous arrests, including several eminent persons were made. The persons arrested are accused of the clandestine printing of journals, and of having supported the subscription in behalf of Garibaldi, several documents concerning which had been seized. The Sardinian Consul had been momentarily arrested but was speedily set at liberty.

It was reported at Rome that Cardinal Antonelli would embark on the 23th of December in the Pontifical corvette for Paris. Monsignore Bernardi will be intrusted ad interim with the Ministerial functions of the Cardinal.

The Bologna correspondent of the London Daily News gives the following information with respect to the progress of defensive preparations:

"I have carefully inspected the plans which have been drawn up by Col. Mezzacapo, and according to what I saw, the fortifications of this city are very

nearly equal in importance to those of Alexandria and Verona. This work will be carried out with the greatest activity; and, judging by the plan which is going to be adopted, within the space of three months Bologna will be turned into a strong entrenched camp, able to give shelter to an army of 30,000 men. The hills which surround the town, and its central position, will enable such an army to keep in check an invading force of three times its own number which may attack the Legations from the north.

The foundry just established at Parma is busily engaged in casting rifled cannon for the defense of this important stronghold of Central Italy, whose detached fortifications, from the Montagnola to San Salvatore, will mount not less than 200 heavy guns. In the worst case if the Austrians should be charged with the mission of putting into execution the final decision of the Congress, they could not do so without bringing into the field an army of 180,000 men. One half of this army would have to operate against Bologna, the other half to keep on the look-out, for it could be attacked by the national forces gathered within and behind the entrenched camp of Bologna. This camp could not be attacked with an army much less than 90,000 men, for the radius of fortification being at the same time so large and strong would enable Gen. Fanti to repulse them all.

Without, therefore, reckoning upon the revolutionary element of the country, which would be at once roused by Garibaldi, Central Italy, with its army of 60,000 men, protected as it will be by the fortifications of Bologna, could make a most determined and protracted resistance to an invading foreign army. When one thinks that only six months ago Central Italy was in a defenseless state, and that it has now an army of 48,000 men; when one thinks that before the month of March is over, this army will be increased by at least 18,000 men, and in possession of a formidable stronghold, one cannot help admiring the almost incredible exertions which have been made.

AUSTRIA AND HUNGARY. In Hungary, the political and religious agitation seems to be increasing. At Comorn, and other places, arrests have been made. A great Protestant meeting held at Pesth, to petition the Emperor to suspend the Imperial patent, was summoned to disperse, and after singing the anthem "God is a tower of strength," complied without remonstrance. The people outside were, however, greatly agitated, and it was some time before they could be dispersed. The 5th corps of the Austrian army, now in Italy, has received orders to march for Hungary immediately.

During the last few days there have been indications of an approaching schism between the Magyar and Slavonic Protestants in Hungary, and it is averred by the former that the seeds of discord have been sown by the agents of Government. The number of Protestants in Hungary is three 3,048,141, of whom 2,684,033 have, by means of their representatives, petitioned the Emperor to suspend the patent of the 1st of September; 39,610 Hungarian Protestants (principally Sclaves) have voted an address of thanks to the Emperor for his patent, and the other 324,498 have not yet given expression to their sentiments.

A Vienna telegram of the 18th says the report of the intended abdication of the Emperor is entirely unfounded. The statement that the Archduke Maximilian would be absent from Austria two years is likewise false. His journey to Brazil will only occupy six months.

In the last Cabinet Council, presided over by the Emperor, it was resolved that in the next Budget a reduction of 38,000,000 of florins should be made in the expenses of the war department.

Advices from Hungary represent the danger of a conflict between the Imperial authorities and the Hungarian Protestants as daily increasing. The Austrian army in Hungary will soon be 50,000 strong. Significant demonstrations took place at Pesth, and a fall of about 1-2 per cent. on the Vienna Bourse had resulted.

THE MOROCCO WAR. Letters from the seat of war in Morocco show that the Spanish troops have, owing to the unfavorable weather and the incompleteness of the preparations, had great hardships and difficulties to encounter, and that very many have already been prostrated by sickness. "Cholera, the offspring of misery and apprehension," was thinning the ranks of the Spaniards, for, though the disease was not of a malignant kind, the cases were numerous. The weather during the whole of December is very often stormy, wet and cold; and without some decided improvement, it was thought that the position of General O'Donnell would be a very difficult one. Ceuta is so small a place, that to go into winter quarters there and await a more favorable season for the campaign, would be an invitation to disease, and would weaken and dispirit the army.

FRANCE. A pamphlet entitled "The Pope and the Congress," signed by M. de Langeroniere, had been published, and attracted great attention both in France and England, as it was believed to express

the sentiments of the Emperor. The pamphlet is written in a spirit of conciliation and compromise, and although it does not propose to take away the temporal power of the Pope, it advocates a curtailment of them, and urges that the Romagna should not be restored to the Papal dominion.

The English papers generally eulogize the pamphlet. The Times says: "We leave others to cavil on forms and ceremonies; enough for us if there is a reasonable probability that two great European powers will be found arrayed side by side in defense of the rights of the Italian people, and that Protestant England will find a hearty and efficient support in the Emperor of Catholic France."

ITEMS AND NEWS.

A man named Adams, who has peddled stationery in Lowell, and lived in Dracut, was found dead on Monday night, and from appearances had been dead for several days. When found, he was lying on the bed undressed, and frozen stiff. His wife worked in a mill in Lowell.

A subscription to relieve the pecuniary embarrassment of the Pope has commenced in this country, and two devoted Catholics at Baltimore, Md., have given \$350 to the object. The money is to be used in the subjugation of the Pope's revolted states—that is the Catholics of America furnish money to buy powder and balls to shoot their Catholic brethren in Italy, because while adhering faithfully to the church they prefer to manage their own political affairs.

A case was tried for the second time in a Cincinnati Court, a few days since, involving the title to a barrel worth ninety cents. The costs of the case have amounted to over \$50, and as it is to be appealed, they will probably reach \$200.

Twenty-six persons aged one hundred and over, have died in the United States in 1859. The oldest was Caesar, a colored man in Louisiana aged 138.

The fires in the country in 1859, where the losses have been over \$20,000 have been 208. The losses amount to \$16,059,000.

Sixteen men of Mount Pleasant, Ohio, had arranged a "gander party" for a sleigh ride to a neighboring town, a supper, &c.; but their faithful wives taking another road, got there first, appropriated the good things of the table, danced to the music which they themselves had brought, and went home again without once recognizing their husbands in all these performances.

Over one hundred hands have recently been discharged from one of the largest manufactories in the city of Philadelphia, in consequence of orders from the South having been countermanded. The factory has been in very successful operation for six or eight years past, doing a very extensive business, the major portion of which is with the South.

Mary Alden of Hartford, about 60 years old and quite deaf, was run over and killed on the Hartford and Providence Railroad in Hartford, on Tuesday, while attempting to cross the track.

The managers of the Grand Trunk Railway, last year, desiring a large quantity of axes for use along the line of their road, and having no confidence in American mechanics, set one of their scientific men to make a pattern of the axes required. The pattern was in due time completed and sent to England with an order for 2500 axes after the pattern sent. The house receiving the order went immediately to work to fill it, and a few months ago shipped to the managers of the road at Montreal the axes, as ordered. Upon receiving their property, however, the scientific men found that not one ax out of the whole 2500 had a hole in it to receive the handle. They were made according to the order—"exactly like the pattern!" They have these axes for sale now in Montreal.—*Railway Review*.

E. Meriam says that 83 persons lost their lives last year by burning fluid explosions, and 106 were injured, some of whom were not expected to recover.

The superintendent of the out-door poor of New York is doing a lively business at present. His office is crowded daily with applicants for city help. There has been a great deal of suffering in that city during the past few days.

The Alabama Legislature has passed a law imposing a fine of \$500 on all spirit mediums who give public sittings!

Gerrit Smith is at his home in Peterboro', very much improved in all respects, but not fully restored to health; and the Doctor has prohibited him from receiving visitors, and from giving personal attention to his correspondence.

It is reported from Paris that two officers of the Toulon dockyard have invented a liquid which is said to increase the combustible power of coal seventy-five per cent., so that one ton of Newcastle coal will become equal, with the liquid, to four tons, and that French coal will last twice as long as it now does.

A man in a neighboring State, who possesses property estimated at \$50,000 in amount, was recently

called upon to administer upon the estate of a deceased brother who left a little property. When he rendered his accounts to the Judge of Probate, they were found to contain, among other charges, the sum of \$2 for one day's time in attending the funeral of his brother, and \$2 for railroad fare in going and coming from the funeral! We have not heard whether or not this attendance and mileage has been allowed.

On the evening of the 22d of December, Mr. N. B. Boyden, receiver of the public money for the Chippewa Land District, Iowa, was gagged in his own office, bound hand and foot, and the Government safe robbed of \$5360.

On Monday last in Manchester, says the Mirror, a little girl of three years, only child of James Byrne fell backward into a tub of boiling water, lingered in great pain until Tuesday morning and died.

SETTLED.—The Universalist Trumpet says, very confidently, that there is "no misery after the resurrection." This settles that matter; and now, if by any kind of management, the Trumpet can put a stop to misery before the resurrection, the whole problem of present and future happiness will be solved, and Universalism will get the glory.

Religion in large Cities. The question has lately been asked by the British press—"Is London heathen or Christian?" It was started by a statement made at a meeting of the Congregational Union of England and Wales, to the following effect:

"Of all the places in the land, London is the most heathenish. There are some 900,000 persons living in London who never entered a place of worship. If such a state of things was reported of an island in the South Seas, we should speedily send missionaries to preach the Gospel to them. And it is a fact that in Raratonga there are only 10 per cent. of the population absent from divine worship on the Sabbath. In London, 40 per cent. are present, and in Raratonga 90 per cent. are present. Of all the seats provided for public worship in England, the Congregationalists have only provided 5 per cent. of the total amount. And what is worse, on the census Sabbath only one third of those sittings were filled."

We question as to whether, if a rigid examination was made in regard to our large American cities, the figures would show a much better result. It is notorious that, in all our larger towns and cities, a large proportion of the people do not regularly attend divine worship on the Sabbath, and thousands do not see the inside of a church from one year's end to another.—*Boston Journal*.

Death at the extraordinary age of One hundred and Eleven years. Mrs. Catharine Boston, the venerable colored lady better known as "Mother Boston," and probably the oldest person in the United States, died at the house of her daughter-in-law (with whom she had resided for the past thirty years), No. 24 Southac street, yesterday forenoon, about 11 o'clock, at the very extraordinary age of one hundred and eleven years. She died of old age, having been afflicted with no disease, and until a week ago last Saturday was able to go up and down stairs, though she has been confined to the house for some time.—She had her senses until within three days of her death. The deceased was born in Littleton, in this State, and until the abolition of slavery in Massachusetts, she was held as a slave. Measures were recently taken to ascertain her correct age, as she herself had forgotten it, but the ancient town records were not in existence. There is no doubt, however, but that she has attained the great age ascribed to her. It will be remembered that she was present at the colored Baby Show held at Chapman Hall a few years since, where she attracted great attention. Of her children, but one is now living, but she leaves both grandchildren and great grandchildren.—*Herald 5th*.

A Meteor seen in the daytime. Mr. R. Ford informs us that about nine or ten o'clock in the morning of the 29th ult. he saw descending in the west a large meteor. It displayed light of many colors and shades, and its descent was a beautiful scene. One was seen in Dedham, it is said, the next morning early, and it caused among some much consternation.

W. E. Ensworth, conductor on the Sullivan Railroad, had an arm smashed last week between two cars.

Affairs in Modena. A Turin letter of the 11th, in the Paris Debat says: "Facts are now passing in the Duchy of Modena which are not without significance. Nearly all the great families attached to the Grand Duke are leaving the country and selling their estates."

GRACE GIVEN AS NEEDED.—When Christ told his disciples to feed the multitude with five loaves, they did not hesitate and say, "Lord, let us first see the bread multiplied; if we begin and have not enough we shall be put to shame;" but they distributed what they had, and it increased with the distribution.—*Payson*.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'misentitling the writer to any reply.' Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Days of Daniel and John Literal: or, This and That.

BY A. BROWN.

The following will show how readily different and even adverse conclusions may be drawn from analogous premises, when occasion requires.

1. As the world was 4000 years old at the first advent, and those were the "latter days," it cannot continue more than 4000 years afterwards; but the divisions of the Grecian empire had continued but about 300 years, when the "little horn," or Rome stood up, Dan. 8, "in the latter time of their kingdom," yet they may continue 1500 years or more, till "the time of the end," 11:40.

2. The first time a symbolic beast is mentioned it represents a kingdom, c. 7, and therefore it always does elsewhere: but the first time a "time" is mentioned it meant a literal year, and therefore never elsewhere.

3. As the 23d verse of ch. 7 is a part of an explanation of symbols, it is literal; but while the "time and times and the dividing of times" is a part of the same explanation, it is symbolic.

4. As the entire 11th and 12th chapters are composed of a literal prophecy, the 3 1-2 times, 12:7, must be symbolic.

5. All explanations are literal: the 1290 and 1335 days, 12:8-13, are a part of an explanation and are symbolic.

6. "The interpretation thereof is sure," 2:45, means that it is literal; but, 8:26, the vision of the evening and morning—or days—which was told—in the 14th verse—is "true," means that the days are symbolic.

7. "The time of the end" in ch. 11 embraces but the last 360 years of time; but the same expression in ch. 8:17 embraces 2500 years.

8. When the best possible application of a principle fails, the principle is probably wrong; but the very best possible applications of the 2300 days as symbolic, have repeatedly failed, and yet the principle is true (Perhaps some event of ancient history may yet transpire, at which to commence these days.)

9. The immediate successors of the apostles believed in Christ's literal reign, and living near the apostles, were probably right; but these same successors believed that the days of Daniel and John were literal, yet in this were wrong.

10. In the first and purest ages the church held to the pre-millennial advent. This view is therefore correct. "For the first four centuries the days . . . were interpreted as literal," (Time of the End, p. 45,) but this view is erroneous.

11. The millennium began to be mystified during the dark ages, and hence these mystifications should be rejected. "From the fourth century to the time of Luther there are to be found . . . mystic applications of the days of Daniel and John," ib.; but this mysticism should be fostered.

12. The temporal millennium is a modern novelty, hence unworthy of confidence; but the year-day principle is also a modern novelty but should not be questioned.

13. All symbols in Daniel are explained; but the days are not explained and are symbolic.

14. The 70 weeks of ch. 9 are symbolic,* and therefore all the other periods are symbolic; but the 70 years of the same chapter, v. 2, are literal; but that does not affect the other periods in the least.

15. The dragon, beast, and false prophet, or two-horned beast, in Rev. 16 and 19 and 20, are synchronous, but in chapters 12 and 13 they must be successive.

16. The terms dragon, serpent, devil and Satan, in ch. 20, mean the devil; but in ch. 12, they mean pagan Rome.

17. The kingdom of God is invariably represented as coming at the "end," but "now is come . . . the kingdom of our God," 12:10, was fulfilled 1500 years ago.

* "They are not, however, in the prophecy called weeks of days; and might naturally be understood as weeks of years, independent of the year-day calculation," ib., p. 24.

18. The period called "quickly" must have commenced very recently, but Satan's "short time" many centuries past.

19. The rainbow angel, c. 10, stood and proclaimed at the time of the Reformation; and after his proclamation began, and while he yet "stood," 11:1, he makes the periods yet future, "I will give power unto my two witnesses, and they shall prophesy 1260 days; yet they had already been prophesying 1200 years."

P.S. As the beginning of the 1260, 1290 and 2300 days, are each distinctly connected, Dan. 12 and 8, with the taking away of the Daily, and believing them all to be literal, I suppose the first marks the undisturbed sway of the beast, the 2d perhaps when the "seventh trumpet begins," the 1335 the resurrection, and the 2300 the subsequent "cleansing of the sanctuary." If the last-named period was to cover the whole vision of chap. 8—as it was not, but only "concerning the daily," v. 13, it should be remembered that the vision proper was to be "at the time of the end," v. 17. A.B.

My Journal.

Sabbath, Dec. 18, I exchanged pulpit services with Eld. Fassett, of Westboro', Mass. The day was stormy, but we had a goodly number out and a good time with the church, who are prospering under the labors of Bro. F. I gave them three discourses, and, by request, preached also to about 300 boys at the Reform School. I enjoyed this service very much. I was deeply affected at the sight of so many youth who had been tempted and led into sin, and thought of the sad and broken-hearted parents, as well as the unfortunate boys. But the scene was brightened somewhat by the fact that Mr. Starr, the excellent Superintendent, and Mr. Sleeper, the Chaplain, care for these boys as their own children, and all among them who will, may reform, and leave the institution to be useful men, and have the honor and approbation of the State conferred upon them.

Monday, Dec. 19, I visited Worcester and preached in the evening to a good company in Thomas-st. Bro. Ross, late of Lowell, is settled with the Advent church here, and is much liked, as a good man and faithful minister.

I called on many old friends during the day, among whom was Bro. J. W. Heath, who is sick with consumption, and may die any day. He is calm, resigned and happy in the prospect of the kingdom near, and has set his house in order, both temporally and spiritually. Oh how sweet and blessed is the hope of the gospel to him and his family! I never witnessed a happier circle, in the prospect of a speedy separation by death. God is good, and blessed be his holy name. I also visited Eld. D. T. Taylor, who now resides here, and had an interview with Eld. Hastings, of Providence, R. I., who took part in the evening service. I returned to Boston on the 20th.

The Advent cause is still my life. I owe much to our doctrine, for its influence on my theological opinions. It opened to me the precious Bible, and gave me a clearer and more harmonious view of its blessed contents than I had before. I thank God that I ever saw and heard Father Miller, who was the instrument of my conversion to this faith. I have gained by him what I would not part with for worlds. Once I looked for the conversion of the world; but now I look for the coming of Christ. Once I considered the new heavens and new earth only a representation of the gospel dispensation; now I look upon them as the real and literal eternal abode of the saints. Once I looked upon the New Jerusalem as a symbol of the church; now I believe it to be a real city, and that it will be the metropolis of the redeemed universe. Once I did not believe that the prophetic periods could be understood; now I do, and that we may know something as to the time of Christ's coming. In fine, I once spiritualised about all the promises; but now I believe they will be literally fulfilled in the coming and kingdom of Christ. Even so come, Lord Jesus.

J.V.H.

The New Jerusalem.

Rev. 21, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. . . . He that overcometh shall inherit all things" [margin, these things]. What things are they to inherit that overcome?—Doubtless the new heaven, new earth and the holy city; for there is nothing else spoken of for them to inherit. But if the city is a symbol of the church, so also may be the new heaven and the new earth: then there is nothing for them to inherit but

themselves. But let us look at other promises in the Bible, and it will be evident that Christ is not speaking of the church.

Rev. 3:12, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

Here is a promise to him that overcometh, which should no more be symbolized away, than the promise in Matt. 5:5, "Blessed are the meek; for they shall inherit the earth." Heb. 12:22, "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Here we see that the new Jerusalem is spoken of as the city of God, where he dwells with angels, and the spirits of just men made perfect, and where Jesus the mediator of the new covenant is. Shall we symbolize (or spiritualize) all this, and say that it is the church? I trust not. Gal. 4:26,—"But Jerusalem which is above is free, which is the mother of us all," that is, believers. John 3:3, "Jesus answered and said unto him, Verily, verily I say unto you, except a man be born again [or from above, margin] he cannot see the kingdom of God." Those who are born from above are the children of the Jerusalem which is above, the same as they that are born in the Jerusalem below are her children. It is evident from the apostle's argument here, that there are two Jerusalems; one on this earth and one in heaven above; but in the gr. the angel says, "To come hither and I will shew thee the bride, the Lamb's wife. . . . And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." Compare this with Matt. 23:37: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not." Here we see that the people of the city is intended. So in Revelation the city is called the bride, when the inhabitants of the city are intended. So if we compare scripture with scripture, we may understand the meaning of the Spirit, that dictated the word; but if we substitute our own fancy we will be led astray. I rejoice that we have such glorious prospects in view, and do not want to give them up for something that we cannot comprehend—something like the poet's safe place.

"Beyond the bounds of time and space." I believe this city will be the metropolis of the new earth; that it will be twelve thousand furlongs and eight furlongs to a mile, which will make the city fifteen hundred miles in circumference and three hundred and seventy-five miles in height, containing those mansions which our Saviour said he was a going to prepare for us. John 14:2, 3, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also." Rev. 21:22-27, "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it—[that is, the wealth of the nations.] And there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life." Ch. 22:6, "And he said unto me, These sayings are faithful and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Amen.

GEORGE PHILLIPS.

New Haven, Ct., Dec. 27, 1859.

The Maine Mission Fund.

Some of our brethren and sisters begin to ask "how we prosper in getting funds for the mission?" Others are farther along in their ideas, and ask, "Have you engaged an evangelist yet?" Perhaps many may wish to know how the matter stands. So I propose to tell them as we progress. It may "provoke some to love and good works." Well, since my last report, Bro. H. gave \$2 for

the mission. One hundred such hearted men would fill quite a purse for a poor advent missionary. We have more than one hundred brethren in Maine more able than he. Sister H. gave \$1. That is three dollars from one house. The Lord will bless those who feel in the pocket as well as those who feel in the heart. Our Bro. S. in Massachusetts sends \$10 more for the mission, and \$5 for a poor preacher. Thus we find somebody out of Maine who is not only looking to see God's cause go forward here, but feels interested to help it go. So far then, in 3 1-2 months, and \$20 of it from one active brother out of the State, to help spread the truth in Maine, and all the brethren, as far as I have knowledge, have paid in \$12, while two preachers have promised \$15 more. This is something, truly; but the committee cannot encourage a missionary to come among us to stop and spend his time until others put in a few more mites. There are some yet to come. Some will come up to the work of the Lord in this movement. But if they wish us to act, they must act first. We have already had a call for some of the money, to be expended for preaching in a destitute place, where a preacher has been at work lately. Several dollars of the twelve given, came from the faithful there, and they stand as much entitled to help as any others. But our first object, as set forth in the plan, was to raise funds to sustain a traveling evangelist among us.—We have some prospect of obtaining one in the spring which would be very acceptable to all our brethren, and beneficial to the cause of truth. Yet we cannot say to him, come and work amongst us, until we see that there is a prospect that he may live with us, and not be obliged to turn aside from preaching to other work, as most of us are.

Yours for the mission,

I. C. WELLCOME.

Richmond, Me., Dec. 31, 1859.

Bro. Bliss:—There is a small congregation of Adventists in this town, among whom I have been laboring for a few months; and the Lord has revived his work. Backsliders have been reclaimed, and there have been some hopeful conversions. My three children are among the converts. My dear companion, who has been sick with a lung complaint for almost three years, has been healed in answer to prayer. The last night in December we had a watch meeting. I was disappointed in not having help from our preachers abroad, but so it seemed good in the eyes of him who said, "Lo, I am with you always, even to the end of the world." Commenced with prayer meeting. In this meeting the soldiers put on the armor, and prepared for the conflict. The battle went on gloriously; the enemy was routed, and left the field. The valiant band was victorious, and flung their banner to the breeze; with our glass we saw the holy land, the land of rest and of promise. Had an intermission; then I preached from Job 19:23-28. Five minutes before twelve all were on their knees and renewed their covenant with Him for whom we look. Such a time I have seldom seen; we are looking and expecting soon to see the King in his beauty and reign with Him in his kingdom. HIRAM BALDWIN.

Williamsville, Vt. Jan. 3, 1860.

From Bro. S. Brown.

Bro. Bliss:—Soon after I saw you at the Providence conference, the great enemy, death, visited my family and took one more,—a lovely son in his 25th year. He went as master of a small fishing vessel; and on the evening of the 21st of August, he and his younger brother left home on a fishing voyage. They ran about ten miles down the bay, and came to anchor for the purpose of procuring bait. The next morning they took a boat, and went ashore about sunrise. The youngest brother got out of the boat to get clams, while the older one went across the cove to the opposite side to get another kind of bait. He had been subject to fits, once in a while, and he was taken in one, and fell, face downwards, in the water, where it was about six inches deep. Before the younger brother could wade across the cove, the mud and water being about waist deep, he was drowned. William supposes it was fifteen or twenty minutes that he was lying there before he could get to him. His name was GEORGE T. BROWN. He was one of the loveliest of the family. "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord." Bro. L. Osler preached the funeral discourse.

It is now drawing towards a new year, and as I had rather be deprived of my turkey than to be deprived of the bread of life which cometh in my weekly visitor—the Advent Herald—I feel it my duty, as one who loves the truth, to help sustain it, so long as it brings the food with which it is laden. Yours, in behalf of the A.M.A.

SHELDON BROWN.

Panuxet, Cranston, R. I., Dec. 27, 1859.

It is needless to say that a letter like the above,

was accompanied with advance payment and a donation beside.

From Bro. J. Brewster.

The Herald I regard as a prize, in these days of mystical interpretation. I will do what I can in duty for the cause I love.

East Rockport, Ohio, Jan. 2, 1860.

From sister E. Rogers.

Bro. Bliss:—To me the Herald has ever been a welcome visitor. I love the Advent cause. I love its friends. Oft have its precious contents cheered a sad and lonely heart, bowed down with grief and sorrow. I have been a subscriber for the last eighteen years, and hope I may never want the means to continue it so long as I shall need it. Yours,

ELIZABETH ROGERS,
Brooklyn, Ct.

From sister N. A. Hill.

Bro. Bliss:—I cannot well do without the Herald; and so long as I can get enough to pay for it I must have it. Perhaps this is the last year we shall need it. What think ye—is not time almost out? Would it surprise you to hear the trumpet sound and see the dead arise this very year? Come, Lord Jesus, come quickly, is the desire of your sorrowing sister,

N. A. HILL.
Graniteville, Jan. 3, 1860.

From Bro. James Craig.

Bro. Bliss:—The Herald in my opinion is the best religious paper, and the best expositor of the Scriptures I have ever seen. There is very seldom a number, but some one page of it throws more true light on the Scriptures than almost any whole religious paper of double its size. The children's department is excellent. Your sincere friend in Christ Jesus,

JAS. CRAIG.
Sheboygan Falls, Wis., Dec. 29, 1859.

From Bro. J. Seelye.

Dear Bro. Bliss:—My wife and myself read your paper with much interest. Believing it to be the best paper in the land, we pray that it may be sustained until we shall need its perusal no longer.

Yours truly, waiting in hope for that better kingdom,

J. SEELYE.
Rochester, N. Y., Jan. 3, 1860.

From Bro. W. Burnham.

Bro. Bliss:—I am happy to be able, once more, to pay for the Herald another year. I have been a constant reader of this paper from the commencement of its publication until the present time; and no person, perhaps, has perused its pages from week to week, with more satisfaction and pleasure, than my poor unworthy self. Yours truly,

WESLEY BURNHAM.

Essex, Mass., Jan. 1, 1860.

From Bro. Geo. Wise.

Dear Bro. Bliss:—I pray to our Father in heaven to sustain the cause. The Herald is the only preaching we have; and I would rather do without bread, than to do without the Herald. May the good Lord send the helping hand; and may those the Lord has blest them, so will they have to give an account of their stewardship. Yours in the blessed hope,

GEO. WISE.
Baltimore, Jan. 2, 1860.

From Bro. Jonathan Little.

I esteem the Herald worthy the patronage of all who love the gospel of Christ.

From Bro. A. C. Brown.

Bro. Bliss:—I am glad to see, as I read the Herald, that there is so much interest felt among the brethren and sisters in its support and of the cause it advocates. Yours waiting for redemption,

A. C. BROWN.

Oakdale, Jan. 3, 1860.

From Bro. Stephen Marvin.

The Herald I prize as the best paper in circulation.

Sheldon, Jan. 2, 1860.

Bro. Wm. A. Matthews, of South Braintree,

in paying in advance for his paper, speaks of it as the "ever welcome Herald."

Bro. Daniel Rupp, of Shiremanstown, Pa., finishes off the last year by sending the names of five new subscribers to the Herald, who pay in advance \$2 each. That will do for Shiremanstown: How about the other towns?

Ed.

From sister Mary Gay.

The Herald is all the preaching we have. I have been a constant reader of it for ten or twelve years, and cannot do without it.

Lake Mills, Mich.

Eld. Samuel Heath, of Lunenburg, says of the Advent Herald:

"We are still greatly interested in its perusal."

A brother, who stops his paper, but forgets to pay the dollar he owes for its receipt since last July, gives as a reason, that—

"The Advent church, so called, is filled up with pride and sin, just as all other churches. I can't

see any odds between them; but Christ will come, for all of this, to save the humble and destroy the haughty and high, in the church or out."

True, brother, as to Christ's coming; but how about that dollar?

Bro. A. Pettengill writes from Farmington, La. Cross county, Wis.: "From your valuable paper I get more satisfaction than I ever received from any other religious journal."

From Bro. Plumley.

Bro. Bliss:—Dear brother in the Lord: I trust you will never again stop my paper for the sake of one dollar, as I never have owed the office a dollar in my life. Never did I miss anything so much as the Herald. If you will look over the books you will see that I have not owed the office anything for 16 years, and to be deprived of my paper is too bad.

Yours in that blessed hope,

WM. PLUMLEY.

Detroit, Mich.

NOTE. Your paper was stopped by the order of the Postmaster in Detroit, and not by our own volition. We are pleased to find that its non-receipt was so great a loss.

Ed.

From Bro. Cowee.

Bro. Bliss:—I have taken the Herald ever since it was first published, and it is as good as ever. Please to send it on; I must have it so long as I can pay for it. I hope it will continue to Herald the glad news of salvation so long as time shall be. I look for a city which hath foundations, whose builder is the Lord. I have no one to speak a word of consolation to me on this great and blessed subject, except Bro. Baker. Yours truly,

JOEL COWEE.

Gardner, Mass., Dec., 1859.

From Bro. Belden.

Bro. Bliss:—I have taken the Advent Herald ever since it was first published, still feel much interested in its well being, and hope it will be sustained as long as time lasts. The second advent of Christ is a doctrine that I love. I believe it near and wish it might be preached everywhere.

JAMES BELDEN.

West Meriden, Ct., Dec. 28, 1859.

Bro. Tho. C. Barber writes: "The Herald to me is a welcome messenger; and the cause it advocates lies near my heart. Seeing the urgent calls of the office, I feel it a privilege to cast in my mite to help the A. M. A."

Richmond, Dec. 26, 1859.

From Bro. L. Butler.

Bro. Bliss:—I have been pleased, while reading the Herald, to see the faithfulness of the brethren and sisters in sending their mites into the treasury; and every week have I wished to do the same.

As a family we have always hailed the Herald with delight. It has been our best weekly visitor, since forty-three. I have often thought it would live until the Lord writes up the people. For this I am waiting. Wishing you and yours a happy new year, and to all those who read the Herald, yours truly,

L. BUTLER.

Hartford, Jan. 2, 1860.

OBITUARY.

DEPARTED this life, Dec. 26th, 1859, ISRAEL M. NEWCOMB, aged 2 months and 10 days.

His mother fell asleep in Jesus when he was a few days old, and her obituary was given in the Herald of Nov. 26th. A goodly number being assembled to sympathize with Bro. Newcomb in his double bereavement, I addressed them from 2 Sam. 12:23,—

"But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

"A child into existence came,
A feeble, helpless, suffering frame;
It breathed below a little while,
Then vanished like a tear—a smile,
That springs and falls—that peers and parts,
The joy, the grief of loving hearts.

The grave receives the body dead,
Where all who live must lay their head;
Sinks then the soul to dust and gloom,
Worms and corruption in the tomb?
No!—in 'the rainbow round the throne,'
Caught up to paradise it shone;
And still it shines until the day,
When heaven and earth shall pass away.

And those that sleep in Jesus here,
With him in glory shall appear.
Then will that soul and body meet,
And when His jewels are complete,
'Midst countless millions form a gem
In the Redeemer's diadem;

Wherewith, as thorns his brow once bound,
He for his sufferings shall be crowned,
Raised from the ignominious tree,
To the right hand of Majesty,
Head over all created things,—
The Lord of lords, and King of kings."

J. M. ORRICK.

Stanstead, C. E.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, Eruptions and Eruptive Diseases, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY

DR. J. C. AYER & CO.

LOWELL, MASS.

Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Ayer's Cathartic Pills,

FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations, they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

pd to Jan 1 1860

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OVER 30,000 IN USE.

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pd to Sept 18 59

PUBLICATIONS FOR SALE,

At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

BOOKS.

	PRICE.	POSTAGE.
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C. 1. Prophetic View of the Nations (Whiting) 04 "
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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's-evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Mr. S. Boethe, Assistant P. M. at Port Elgin, C. W., says: "I was cured of piles by only two applications of the Salve."

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved, as I am from

day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 205 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or shop rights for Leonard's Patent Burr stone Grist Mill for sale or exchange for good property.

Pd to Feb. 20—'60 B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HINES."

Important to You and Me.

We risk the remark to the afflicted that WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.

(No. 969 ff.)

SOMETHING NEW AND VERY DESIRABLE!—FRANSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in winter, and dispense with heating it in summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to JAMES WOLSTENHOLME.

General Agent and Manufacturer, 29 Dorrance street, (951, pd. to 990) Providence, R. I.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 14, 1860.

Original. The Sick Girl.

In the cold month of February, 1848, two travellers were wending their way from the thriving business city of Lowell towards Canada. Their names we will call L. and B. L. for some time had felt it his duty to go to and warn his fellow beings to flee from the wrath to come, and to prepare for the near approaching judgment,—which he sincerely believed, from a careful study of the Scriptures, was very near at hand. L. had just taken a companion in life—one who was to be a sharer in his future weal or woe. Long and earnestly had our travellers prayed that their union might be honored by their being instrumental in saving precious souls, especially on this journey.

About noon the third day L. reined his horse from the main road to a poor looking house that stood a few rods distant. B. inquired the cause. L.'s simple, quiet answer was, "I thought it best." A kind looking woman, the mother of the family, appeared at the door. L. requested her to let him take something in which he could place some food for his tired and hungry animal. She did so, and invited them to take a seat by the fire. The room seemed nearly comfortless; broken panes of glass were filled with hats and worn garments; several small children were there; and upon a bed directly in front of the stove lay a sick girl of about twelve years. Our sympathies were awakened, and feelings at once enlisted. L. soon came in, took a seat, talked for a few moments of other matters, not noticing the invalid—then turning quickly, said, as he looked on her emaciated face, "I did not notice that any one was sick here," and continued, "I should not think you had long to live—how is it with you?" and more of the like import.

She appeared to be affected, but did not answer.

B., approaching her, said, "Do you wish him to pray for you?"

With much earnestness she said, "I do." With much earnestness prayer was offered, and we felt, as though it was answered: our prayers were all turned to praise.

B. asked her, "Do you think Jesus Christ will receive you?"

A heavenly smile lit up her features as she answered, "Yes."

"Do you think he has blessed you?"

She again replied, "Yes," in the same sweet manner.

Here was indeed one of the lambs of our Redeemer. He had given her beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; or in other words he had forgiven all her sins, and adopted her into his family. The mother stood by, bathed in tears; and to the enquiry, "How does your daughter feel about leaving the world?" had replied: "I do not know—no one has asked her," although she had been sick nearly a year. She acknowledged that she had once professed religion, and promised that she would again seek the fold, from which she had strayed. She also said that a minister of the gospel had called and prayed with them, but did not ask her child how it was with her soul. Alas, for the unfaithfulness of professed Christians. O that more possessed that holy boldness which caused the disciples of the early church to go everywhere preaching the word.

When we left the sick girl, she raised her burning lips, imprinting a kiss on the cheek of B., and asked, imploringly,— "Can't you come again?" Some weeks after L. passed there again, went in and prayed. She appeared peaceful and happy. L. learned from her mother that since he called before there had been an evident change in her child. She had been more patient, resigned and pleasant. About ten days more L. passed again, and found the little sufferer had fallen asleep in Jesus one week before. Well has the poet sung,

"Asleep in Jesus, blessed sleep,

From which none ever wakes to weep."

Now, dear children, will you not also seek an interest in that same blessed Sav-

iour, who has said, "They that seek me early shall find me." Precious invitation! do not try to put it away from your thro'ts. If you do, you will grieve his Holy Spirit, that now calls you. May the Lord help you to seek him now, is the prayer of one that loves children. B.F.T.

APPOINTMENTS.

I expect to be in Templeton on Sabbath, Jan. 22; No. Attleboro', from the 11th to the 15th.

G. W. BURNHAM.

I have appointments as follows: Holden, Me., Advent chapel, 2nd Sabbath in January (communion season); Lincolnville, Youngtown school house, 3d Sab.; Round Pond, 4th Sab.; Carmel, the 5th Sab.; Surry, the 1st Sab. in Feb.

THOS. SMITH.

The first quarterly meeting of the Stanbridge church of Adventists, for 1860, will be held (D. V.) at Stanbridge Burrough, to commence on Saturday, Jan. 21st, at 10 a.m. and continue over the Sabbath. All in the vicinity who believe and love the Bible doctrine of Jesus near, and kindred truths, are cordially invited to attend. Come one, come all—and let us worship the Chief Shepherd together, in spirit and in truth. Advent ministers laboring in the vicinity are invited to attend. C. P. Dow, Pastor.

I. H. Shipman will preach at North Springfield, Vt Sabbath, Jan 15, 1860.

Lord willing, I will preach at Dinsmore Hill, Vt., Sunday, 15th; Claremont, N. H., 20th, evening; North Springfield, Vt., 21st, and over the Sabbath.

L. D. THOMPSON.

NEW HAMPSHIRE STATE CONFERENCE.—Yesterday, Jan. 2d, I received a line from a brother at Loudon Ridge, stating that the brethren at that place would like to have the next session of the N. H. S. C. holden with them, commencing as early as notice could be given. It now being so late that it is doubtful whether the notice can appear in both papers next week; I think it not prudent to call the meeting till week after next. We therefore fix the time of the Conference to come at the meeting house on Loudon Ridge, on Friday, Jan. 20th, at one o'clock P. M. and continue over the Sabbath.

T. M. PREBLE, Clerk of Conf.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

E. Matthews. Have or. Wm Baird, not Robert? of Akron, \$2.28 on acct of J.V.H.

E. Parker. Have charged you \$7.52, cr. to L. D. T. on account and for Her. to 1861.

S. Hall. The payment of \$2 a year makes one an associate member for the time only that he thus pays.

H. Baldwin, \$4 pays Lyre, sent the 6th, postage, and all but 31 cts. of Harps.

I. C. Burkholder, \$2.08. Sent books the 6th.

C. P. Dow. Have or. you to 1023.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JANUARY 10, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows.

Balance over payment of Note due Jan. 1. . . . \$ 3.93

Rec'd since, and acknowledged in Herald of last week. 14.00

Amount of previous receipts. 17.93

Rec'd since our last, from—

Daniel Mitter. 1.00

Edward Matthews. 1.00

Sarah W. Adams. 1.00

Wm. Emmett. 1.00

Ebenezer Dudley. 2.00

Lewis Pennock. 1.00

Daniel Boon. 2.00

Charles E. Beckett. 1.00

Ephraim Rich.50

George W. Burnham. 1.00

Maria P. Higgins. 1.00

L. Butler.27

Walter Perrin. 1.00

Francis Joslin. 1.00

C. W. Kellogg. 1.00

"Janette". 1.00

Stephen Foster. 5.00

Mrs. Elizabeth Rogers. 1.00

Judith Davis. 2.00

Sidney Hall. 2.00

A Friend, S. P. 2.00

E. Shaw.50

D. McNair. 3.00

Geo. Tilley. 1.00

Clarissa Sherman. 1.00

J. B. Adams. 1.00

Eli Felt.42

Nathan Clark. 1.00

Total received towards remaining Note. \$54.34

How much next week?

MARRIED, Jan. 1st, by Elder C. Taylor, Mr. WILLIAM P. BAILEY, formerly of Marshfield, Mass., to ALMIRA F. MILLER, Randolph, Mass.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian-street.
Burlington, Iowa. James S. Brandenburg.
Boscoe, Hancock County, Illinois. Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabet, (Lower Branch), Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Edgington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund E. Chase.
Lockport, N. Y. R. W. Beek.
Johnston's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City. Dr. J. Croftat, No. 108 Columbia st.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. Boddy.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb county, Ill. N. W. Spencer.
Somonaug, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Glibreth.
Sheboygan Falls, Wis. William Trowbridge.
Toronto, C. W. Daniel Campbell.
Waterloo, Sheffield, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, JANUARY 10, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

INFORMATION WANTED.

On the 5th of January 1860 we received a letter from Wm. Riley, dated Dec. 19, 1859, Big Neck, Adams Co. Ill. enclosing two dollars to pay for Herald to Jan. 1, 1860, and requesting its discontinuance on account of the hard times. On referring to our books we find that Wm. Riley of that place was credited on the 30th day of Dec., 1859, \$2.50 to April 1, 1860, and a direction then to be stopped; but the letter enclosing that we don't find. We therefore wish to enquire of Bro. Riley, if he sent money twice within a few days of each other? Or will some other brother inform us if he has sent \$2.50 that has not been credited to him, and may by mistake have been cr. to Bro. R.? We wait to hear, so that the right credit may be given.

H Coolidge, R W Laird, A Gorham, S Jackson, J A Winchester, S A Savels, P Hoyt, J Boyden, C Taylor, S K Lowe, H Moore, A C Doolittle, Geo Wise, A C Brown, H House, I Newcomb and extras, Mrs J Gabriel, Mrs E Rogers, J W Heath, J Lonsdale, O Elliott, W A Matthews, N A Hill, C Cunningham, A B Blackington, J M Walcott, W W Hawkins, J Shockey, A Stone, R Bloss, J Wheelock and \$1 for package sent the 6th by ex., J G Rice, L Martin, Esther Jarres, C R Griggs, J Cady, M J Burnham, each to 997; Geo Lawrence, D Mixer, each to 1009; Wm Bradford, Geo Evans, L Gibson, C C Taylor, H M Harrington, C V Coburn, H C Sargent, H D Lee, J Faxon, O S Williams, E Hathaway, Mary Gay, S Payne, J K Noyes, Thos Sweet—each to 971; Wm Still, it pays the last copy ordered from 945 to 971, to which No. your former paper was paid—making both paid to 971; N Clark 997; E G Dudley, D Boon, each to 1010, C H Robinson 1002, J Senbury, L C Thompson, L Edwards, Rev Wm Prudden, Eld S Heath, P Pierce, each to 1023; B F Vandusen 1004, J Craig 1000, Isaac Gibbs 1008, Lewis Hayward 997—each \$1

E Rich, H P Langley, E Matthews, Mrs W C Hale, and \$1 for the sister referred to in Her. of Dec. 31, which pays to 971, Wm Emmett, J L Hyde, J W Reed, L Carvin, A Town and \$1 for D M Smith to 997, if a N. S.; M M George, W Perrin, W Burnham, Wm Taylor, D C Libbey, Willard Wood, J V Pinto, R Stabbs, L Buell, S Webb, Judith Davis, D G Stouffer, J Dill, J Shaffer, Mrs Flanders, D Rupp, D G Rupp, A Moehler, Geo Bell, Thomas Harris, R S Rath, John Dickover, R Heagy, J A Heagy, sent as ordered for the \$1; J Prince, H Sturdevant, D M Nair, J H Tarbell, O Bean, J Roberts, D J M Alster, Mrs J J Goll, Geo Murphy, L H Blackman, G J Colby, each to 1023; P B Rich 1035, Mrs J Rittenhouse 997, R G Hill 1075, T Sheldon 1004, Ebenezer Dudley 1003, T B Carpenter 971, J Little 971 and 20 cts in stamps on account of J V H; A Severance 997, S Marvin 1049—from July 1860, to July 1861, N Rowell 1009, Dr Geo O Somers 1019, D White 1000, John Knott 971, H M Stouffer 1049, Philo Eliza 997—every No. has been sent, H Odert 997, A R Montgomery 1002, J Meldrum 1002, A P Lynd, J Gray, each to 1028, Geo Tilley 1031, O Davis 990, E Brown 992—each \$2.

C E Beckett 1023, \$4.
A C White 1057, \$3; H Purdy 1043, H D Sharp 1000, \$3; H E De Wolf, \$3.—To J V H's acct 62 cts and \$2.38 on Her. to No 980; H S Packard 1027, \$3.20; J L P arson (26 cts.) 997, \$20; J Whitmore 997—to July 1, 2.28; J Brewster 1023 and book the 6th inst., \$3; S Palmer, making, in addition to previous payments, to No 1096—to May 1863, \$3; Wm Little 1060, \$5; Eli Felt 1023, \$2.58. D Hanson 1023, \$1.71, and for a poor sister to 997, \$1.

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having no children, his brother shall marry his widow, and raise up seed unto his brother, (to preserve the family inheritance in the family line.) According to this law we have had a case where one woman had seven husbands; now we want to know, if the dead are raised up, whose wife she will be: for the seven married her, and that by a Divine law.

Js. Xt.—Ye do err, not knowing the Scriptures nor the power of God. In the resurrection, they neither marry nor are given in marriage; but are as the angels of God which are in heaven.

Sad.—What Scriptures teach these things?

Js. Xt.—That the dead will be raised, even Moses shewed at the bush when he called Jehovah the God of Abraham, and the God of Isaac, and the God of Jacob.

Sad.—Abraham is dead, and the prophets are dead.

Js. Xt.—God is not the God of the dead, but of the living. He who said, "I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant to be a God unto thee, and thy seed after thee," knew at the same time that Abraham and his seed would die; he must therefore have included in that covenant of promise, a future life—a resurrection from the dead.

Sad.—Did not God fulfill that covenant promise to our fathers who entered into the land of Canaan, and divided it by lot unto our twelve tribes? He said unto Moses on Mount Pisgah, when he showed him all the land of Gilead unto Dan, and to the utmost sea, and said, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed. Did he not confirm the same promise fulfilled, when he said unto Joshua, "Unto this people shalt thou divide for an inheritance, the land which I swore unto their fathers to give them?" Where is the occasion for a future life to fulfill the promises made to our fathers, Abraham, Isaac, and Jacob?

Js. Xt.—The covenants of promise made unto Abraham, confirmed unto Isaac, and unto Jacob, in each case are four-fold. 1. Their God or Divine friend forever. 2. An everlasting possession in their own persons in the land of Canaan. 3. The land of Canaan to their posterity, after four hundred years sojourn without a possession. 4. To their seed, in whom all the families of the earth should be blessed, an everlasting inheritance. These promises were confirmed unto Isaac in Gerar, and unto Jacob at Bethel, and not Beersheba, and to Moses at the burning bush. The promise of the land of Canaan to their seed for an inheritance, was fulfilled when Joshua divided the land of Canaan to the twelve tribes; but the other promises they have not yet received.

Sad.—That is all that God ever meant by those promises; for he says to Joshua, "It is the land that I swore unto their fathers to give them," as the federal heads and representatives of their seed.

Js. Xt. When God spake to Moses at the bush, he said, I am the God of Abraham, and the God of Isaac, and the God of Jacob. Don't you see that there is a specification of persons, and that this implies and makes a necessary personality in the application of the promises? This appeal to Moses was designed to assure him that all God's promises would be fulfilled; hence Moses' esteem of the reproaches of a Christ to come and his respect unto the recompense of the reward, (i. e. promised to the fathers,) was approved of God, and his own interest therein confirmed by that Divine confirmation of the ancient testimony given to his fathers, that they were righteous, and as such, taken into everlasting covenant relation with God.

Sad. In the 70th chapter of Genesis, nothing is said about possessing the land after the termination of the present life, except it be found in that word everlasting; and that term is used to qualify the covenant of circumcision, and in certain circumstances, to the relation of master and servant. Are we then to have circumcision and servitude in the future state?—among the resurrected from the dead?

Js. Xt. The covenant, of which circumcision was a sign, was called everlasting, and was con-

firmed to all such as had the thing it signified, as partakers of Abraham's faith. It in reality, therefore, was not limited to the present life; to such as merely trusted in the external sign, it availed nothing; for even Abraham was justified before he was circumcised. As to the reference about the relation of servant and master, it is of the same class with the inference about the relation of husband and wife.

Sad. Taking Gen. 15:8, 18, and Joshua 1:6, as explanatory one of the other, it is certain that their coming to possess the land of Canaan was a complete fulfillment of God's promise to give him and his seed a land.

Js. Xt. Nay! "Ye do err, not knowing the Scriptures. God is not the God of the dead but of the living;" yet he said, one hundred and ninety-seven years after Jacob was dead, I am the God of Jacob. Besides, if Joshua had given them all that was promised, then would God not have spoken of another rest at a future day, as he did by David, in the 95th Psalm. Seeing then, that there remaineth another rest at a future day, it is obvious that Joshua's division of the land of Canaan to the Israelites, was not a complete fulfillment of all the promises made unto Abraham, and unto Isaac, and unto Jacob, and unto their seed; for it is plain according to these testimonies, that there remaineth another rest to be inherited at another and a future day.

A Chapter on Cheating.

A fresh fraud seldom escapes detection. Its novelty excites surprise; surprise leads to suspicion; and suspicion detects the deceit. But a pretty cheat often repeated soon loses its novelty; until being profitable, it soon becomes current, it soon becomes respectable. In this manner a host of small knaveries have crept into business, which, because they are not disreputable, are thought not to be dishonest; for some cheats are practiced by business men so frequently, that at last all consciousness of the cheating entirely vanishes from their minds.

Thus, false weights are given for true; short measures are marked for full; foreign names are put on domestic goods; fac-similes of genuine labels are pasted on spurious packages; deceptive brands are marked on barrels; false dies are stamped on cutlery; lying dates are registered on casks; old vintages are inscribed on new wines; over-values are checked on various goods; wrong names are continually given to a thousand articles in every department of trade, by which they who buy are continually deceived by those who sell, and by which the general morals of the mercantile community, as well as the standards of honor among individual men, are insensibly, yet not the less inevitably, impaired.

Look at the facts! Go into a dry good store, wholesale or retail, and order twenty pounds of sewing-silk; your package, after it is made up and sent home will perhaps weigh from ten to fifteen pounds and no more. For, in the days when things were called by their right names, a pound of sewing-silk consisted of sixteen full ounces avoirdupois, exclusive of the wrapper; but the little bundle now called a pound contains never more than from eight to twelve ounces, wrapper included; so that the false weight is sold under the true name. A spool of cotton, of which the legitimate length, as well as the most frequent stamp, is "two hundred yards," will be found, on actually unwinding it, to measure only 150 or 175. Ribbons, which originally measured fourteen yards to the piece, and are still popularly supposed to measure the same, are only twelve, and in some instances only ten. Piece-silks and other goods, called 24, 26, and 28 inches wide, run instead only 22 1-2, 24 1-2, and 26 1-2 inches. This deception is known to merchants, who accordingly are not deceived by it; they buy and sell with the mutual understanding that the articles are not what they purport to be; while by the great multitude of persons who buy not to sell but to consume, the false measures are accepted as the true, and the deception is seldom suspected or discovered.

Inquire of any other business, whether its minute dealings be any more honest. Here is a great hardware establishment; go in, and, for

the mere experiment, buy a paper of cut-tacks. Now, cut-tacks were originally put up in packages containing one thousand each; and packages are still bought and sold, and still mentioned in orders and charged on ledgers, as so many "thousands of cut-tacks." But each thousand, on being counted, excites a disagreeable surprise by turning out to be only three hundred! Or ask for a paper of percussion caps;—you imagine, in like manner, that you are buying a "thousand," while you are actually getting only seven hundred; in other words, you are cheated out of three hundred, or about 30 per cent. of the whole purchase. If you buy an ordinary hand saw, or shovel, it will invariably be stamped on the blade "cast-steel;" while it is very well known to the trade (and very little known out of the trade) that there is not a single particle of cast-steel in its composition! A trace-chain marked "No. 3" is actually "No. 4;" concealing under a false number a cheat of one entire grade of wire. So the hardware trade exhibits no great improvement on the dry goods!

What also of the flour trade? Here, too, are continual frauds in short weight, and in tares. When a cooper makes a flour barrel, he marks its weight on the head; that is to say, if it weighs twenty pounds, he marks it seventeen. Consequently, when the barrel is filled, and it passes from the inspector as of right total weight, the purchaser is cheated in having bought three pounds more of barrel and three pounds less of flour than he intended. But this fraud is now happily rendered more and more difficult by the present mode of examining tares, in which twenty-five barrels are taken indiscriminately from a large lot, and of these, five are emptied and weighed, and the average weight of one barrel averaged on the whole purchase. But other dishonesties still remain;—for instance, Genesee flour took its name from the small county of Genesee, famous for superior wheat; but, from the subsequent reputation of this flour in the market, its name was soon put on other barrels, until now, "Genesee" means, to merchants who buy and sell it, flour from any and every county in the state. In the same manner, flour made in New-York is often branded "Ohio;" and the fiction is misunderstood, not by merchants in the article, but by the hundreds and thousands of persons who buy single barrels for family use.

The Wine and Liquor trade is still more prolific of deceptions. The adulteration of liquors is carried on in this city to an almost incredible extent. You may go into a score of cellars and other places down town, and see men with their sleeves rolled up, and actively engaged, with their bottles and casks around them, in the actual manufacture of foreign liquors! No secret is made of it; the fraud is committed in open day-light. Whiskey and alcohol form the basis of numerous indescribable compounds which are bottled and sold under the names of foreign wines.

Step next into a stationer's, to buy an account book. You will find it marked on the back with a figure in gilt, "3," "4," or "5," indicating the number of quires which it is said to contain. Now, a quire of paper is popularly supposed to number twenty-four sheets; but a quire with covers on, contains only sixteen, or possibly eighteen. Even the common article of straw paper has of late been packed in fraudulent quires of twenty-two or twenty-three sheets, instead of twenty-four; while if you have the misfortune to publish a weekly journal, you must look sharp in buying your paper to see if there is not a pound of clay put into every ream, which stiffens the sheets and apparently improves their quality so long as they are dry, but which, as soon as they are wet for the press, is washed out and entirely disappears!

Is it necessary to point out more instances? Take off your hat, you will see under the crown the gilded lie that it came from "Paris;"—whereas, it will never have been in Paris until you wear it there yourself. Also, you may buy and smoke genuine "Havana Cigars," which, after careful inquiry, you will find to be manufactured in Chatham street by a Jew! And did you ever purchase a box of raisins, or a drum of figs, in which the largest raisins and largest figs were not always on the top?

Moral and Religious Condition of the Sandwich Islands.

[A missionary writing from Oahu to the Congregational Journal, gives the following interesting and authentic information on this subject. The view thus presented will be new to many of our readers.—ED. CH. INT.]

The Hawaiian race is on the wane, and the brightest view we can take of them as a people, hardly brings the mind up to cheerfulness in the contemplation.

More than twenty-six years ago, I landed at Honolulu, in the midst of a great crowd of nearly naked, bare-headed, bare-footed, and uncivilized people; all of whom appeared kind, simple-hearted, and confiding. Every countenance seemed animated and beaming with joy, that a new accession was being made to the number of those who were laboring to pour heavenly light into their dark minds. All that time, the king and queen, and nearly all of the natives, as well as many of the missionaries, lived in grass houses. All lived in the most simple manner; physical wants were few and easily supplied; and time seemed to them of no account. Stealing, especially from missionaries, was of very rare occurrence, and seldom extended to anything but articles of the most trifling value. The schools were filled with children and adults, all trying to learn to read. The house of God was thronged on the Sabbath, and almost equally on a week day, by chiefs and people. The Sabbath was then a day of awful stillness. People moved silently to and from the house of God. Not a horse nor a carriage was known to move, except a carriage drawn by hand, to carry the queen, or some infirm one, to place of worship. Not a fire was lighted, nor water from the spring, nor was the pig fed although tied by the leg, because it was (kapu) Sabbath day. Then the word of the chief was the law of his people, and the known wish of the missionary was generally the rule for the chief, as far as he understood and could follow it. Family prayer was then maintained in almost every house; and all, with rare exceptions, would have obtained to the summit of his ambition, if he could have been received to the Church; and lack of knowledge seemed to be the only reason why thousands and tens of thousands should not be at once admitted to the Church of Christ.

But now how different. Choice locks, bolts and bars are necessary as a protection from thieves, where a string tied to the door-handle was then all-sufficient. Prancing horses are seen, on Oahu, everywhere with their riders, and, in the city, carriages rolling in every direction on the Sabbath—not all going to meeting, but on excursions for health or pleasure. The Church of God has attractions only for the minority of the people. On week days they cannot spare the time to attend meetings, and on the Sabbath excuses for absence from public worship are nearly as numerous as in more civilized lands.

Formerly we had no lawyers, few judges, and scarcely anything that resembled a prison. Now, we have stone prisons, and many inmates, a score or two of judges and lawyers more than we need, and some of them very adroit in devising mischief or concealing crime. At that time, an intoxicated person, except he was a foreigner, was rarely to be seen: indeed, the making, buying, or selling strong drink, except among the foreigners, was prohibited by a stringent law. But now, for a chief, a judge, a lawyer, a constable or a juryman to be intoxicated occasionally, does not deprive him of his dignity or his office.

We have now a theatre, a circus, horse-racing, dancing, gambling, and many other indications of progress not thought of in former years. We also have better things. Our grazing lands, formerly burnt over every year to keep down the grass, are now filled with flocks, and herds, and horses, the latter more numerous in some districts, than the people. We have also plantations of coffee and sugar, fields of wheat and corn, and beans; groves of oranges, lemons, vines, and citrons; and are beginning to have apples, and peaches, and some other fruits. The honey bee is now with us, teaching lessons that none but the ant taught before.

We now have schools in English as well as native, a college and preachers of the gospel in the English language, but mainly to foreigners,

which would be a credit to any land or city. We have a missionary society, and send out missionaries to other and remote islands.

Rev. James Kekela, a missionary of five years residence at the Marquesas Isles, is now visiting all our churches, and to great acceptance; and we hope that much more will yet be done by this people, in future years, to pay the debt they owe for what has been done for them.

From all this, you will see that we are making progress; the good are becoming better, and the bad worse. The chaff and the wheat are being separated. There is a freedom now that was not formerly felt. Men are beginning to act according to the impulse of their own hearts, and not as they may suppose others wish them to do. Some who once appeared to be on the Lord's side, now think their interests lie in another direction, and so renounce Christ, and forsake his people; but others shine brighter for being tried; and not a few, who formerly thought that there was no difference between the Church and the world, feel and acknowledge that the people of God are built upon a secure foundation, and desire a portion with them.

Reading the Bible.

Many are already in the habit of reading the Bible through at least once a year. Many more could do it, and with firm resolution would persevere in the undertaking. But it is of the first importance to read it as the word of God, with deliberation, reflection and prayer, and not as a task. The following plan, which is an improvement on Rev. Joseph Emerson's, has the advantage over others, and over reading wholly in course, that a portion of the Psalms and New Testament is read daily, together with the other parts of the Old Testament.

TO READ THE BIBLE THROUGH IN A YEAR.

Read 3 chapters daily and 5 on the Sabbath; that is, 2 chapters in the Old Testament, and 1 daily;—3 on the Sabbath,—in Psalms, Prov., Eccl., Solomon's Song and the New Testament.

The Old Testament, without these 4 books, contains 2 chapters a day for the year; and the New Testament with the 4 books, has 1 chapter a day and 3 for Sabbath days, minus 8 chapters.

Read Psalm 119 as 11 chapters of 2 divisions each, and connect the short Psalms 117 and 131 with the next, and 133 and 134 together, thus adding 8 chapters to complete the year.

Five chapters a week will go through the New Testament in a year.

Remarkable Conversion.

When Oliver Cromwell entered upon the command of the Parliament's arms against Charles 1st, he ordered that every soldier should carry a Bible in his pocket. Among the rest there was a wild, wicked young fellow, who ran away from his apprenticeship in London for the sake of plunder and dissipation. Being one day ordered out on a skirmishing expedition, or to attack some fortress, he returned to his quarters in the evening without hurt. When he was going to bed, pulling his Bible out of his pocket, he observed a bullet-hole in it, the depth of which he traced till he found the bullet had stopped at Eccl. 10:9: "Rejoice; oh young man, in thy youth, and let thy heart cheer thee in the days of thy youth, walk thou in the ways of thy heart and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." The words were sent home to his heart by the Divine Spirit, so that he became a sincere believer in the Lord Jesus Christ. He lived in London many years after the civil wars were ended.

The Lord's Supper.

From my earliest childhood I was required by my parents to be present at the sacrament of the Lord's Supper. And often, in my childish years, I wondered at the fact that so simple a ceremony should awaken so many different emotions. Many I saw weeping, many wearing very sad faces, some were solemn, others indifferent or formal, some seemed puzzled how to behave. As a child I was puzzled, nor did my perplexity

end with childhood. After I, too, came into the ranks of the professed followers of Jesus, and began to receive at his table the hallowed emblems of his death, my trouble of mind, as to how I should view the ordinance, was often very great. It seemed to me sometimes, that I ought to seek a better preparation of heart, in order that I might realize the greatness of the sacrifice that Jesus made for my sins, and the enormity of the guilt which requires such a terrible expiation; and that without this I ought not to come to the table of the Lord. I was often fearful I should bring upon myself the curse of "eating and drinking unworthily;" and such was my fear of this that I often came with great pain of heart to obey my Lord's command.

At length, on one of the occasions of the sacrament, the voice of our pastor sweetly and slowly uttering the words, "do this in remembrance of me," touched a chord in the heart that answered eagerly, "Remember thee dear Jesus, is that all?" Yet does he tell us to do anything more? And cannot the meanest and most erring of his followers feel that it is a sweet, a sacred privilege to do this; that they can always obey his commands; for even in our weakest hours the memory of Jesus brings strength, comfort, and blessing.

Now it is with happy yet mournful feelings that I come eagerly to the table of the Lord. Happy, because I am privileged thus to show that I remember him; mournful, because these tokens are to us the most touching remembrance we could have of the strongest evidence he could give that he loved us; for they are the emblems of his death. Now, though often burdened with a sense of sin, I can never stay away from the table of my Lord, while I have strength to obey his command, "This do in remembrance of me." —*Pacific.*

Power of Religious Decision.

In the West lived a very proud, wealthy infidel and irreligious father, who having one day called his family together, told them, if they went to the prayer-meeting, and "got religion," as he called it, he would disinherit them, and banish them from the house. The wife and children were included in the threat. The daughter, however, continued to go to the prayer-meetings, and soon found peace in believing in Jesus. When an opportunity was afforded to make a profession, she meekly arose, and spoke of the "great change" in her heart, and of her faith in the Savior.

The news was immediately carried to the father of the young lady. Having come home that night, she was met at the door by her father, standing with the Bible in his arms.

"Maria," said he, "I have been told that you publicly professed, to-night, that you have religion. Is that so?"

"Father," said the girl, "I love you; and I think I love the Saviour too."

Opening his Bible to a blank leaf, and pointing with his finger, he said:

"Maria, whose name is that?"

"It is my name, sir."

"Did I not tell you that I would disinherit you, if you got religion?"

"Yes, sir."

"Well, I must do it. You cannot come into my house." And tearing the leaf out of the Bible, "There," said he, "so do I blot your name from among my children. You can go."

She went to the house of a pious widow lady in the neighborhood, and heard no more from her father for three weeks. But one morning, seeing her father's carriage driving up to the door, she ran out, and said to the driver:

"What is the matter, James?"

"Your father is very sick, and thinks he is going to die; and he is afraid he shall go to hell for his wickedness, and for the grievous wrong he has done you in disinheriting you, and turning you from his house. He wants you to jump into the carriage, and come home as quick as possible."

She found her father sick, sure enough, on going home; but she soon saw he was only sin-sick. She talked with him, prayed with him, and en-

deavored to lead him to Christ. In three days, the father, mother, two brothers, and a sister, making the whole family, were all rejoicing in hope.

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER II.

"They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it." v. 7.

Evidently, they only claimed to be able to interpret what was regarded as indicative of the future; and did not presume to attempt to recall a forgotten dream. Their request, therefore, to be told the dream, that they might give their views of its meaning, had the king remembered it, would not have been unreasonable.

"The king answered and said, I know of certainty that ye would gain the time, because ye see the thing is gone from me. But if ye will not make known unto me the dream, there is one decree for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof." vs. 8, 9.

As the king had already stated that he had forgotten his dream, the Chaldeans knew that it was in vain for them again to request him to tell it; and their so doing could be only a pretext for delay, in the hope that the affair would take some turn, so as to relieve them from their dangerous predicament; or, they might have supposed that the king, on more mature reflection, would be able to recall it.

To "gain the time," is in the margin, to "buy" it. The king's edict had gone forth, that if they could not tell the dream they should die. Their only hope, therefore, was in delaying its execution.

"But one decree for you," evidently signifies that they should all be punished alike, every man among them. It is however supposed by some that for "decree" there should be rendered, counsel, plan or purpose; and that it means, you have but one purpose, viz. to gain the time, till you can devise some deceitful plan with which to beguile the king. The Chaldean monarch evidently suspected them of concocting some imposition, that should cause the king to change his mind.

In the phrase, "till the time be changed," time is put, by a metonymy, for the condition of things that existed in that time. They were wishing for a change of things.

The king evidently supposed that the same divine enlightenment which would enable any one to unfold the true meaning of a prophetic dream could also give power to recall the dream itself; but the Chaldeans judged differently. For, they doubtless had certain rules and directions for explaining different kinds of dreams and omens—as also prevail now among the vulgar, and may be found in "dream books" and treatises on astrology; but there could be nothing to give any clue to the identity of a thing forgotten. The Chaldeans were in error in supposing there could be any reliance on their cabalistic charms and teachings; but it is worthy of note that they did not attempt to impose on the king by palming off upon him some invented device of their own as the forgotten dream; and their confession of inability to recall it, when such confession would be likely to be followed by their immediate execution, is to be regarded as evidence of their sincerity—though misled and devoted to a false theology.

"The Chaldeans answered before the king and said, There is not a man upon the earth that can shew the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh." vs. 10, 11.

Though this confession would be likely to hasten the execution of the king's sentence, it was all that the Chaldeans could do; and it was evident-

ly put forth as a plea for life. The argument consisted in their denial that any art or divination "could show the king's matter;" that the requirement of such a thing was entirely unprecedented and that no man pretended to any such power. There would be no justice in punishing them for not doing what is beyond the power of man to do, to the performance of which they had never made any pretension, which no diviner assumed to be able to accomplish, and which no ruler had ever required of any one. By this confession and plea, they hoped to convince the king of his unreasonableness; which was all they could interpose to shield themselves from his fury.

The phrase "it is a rare thing," does not so much mean that it is unusual—such usage having just been entirely denied,—as it does that it is difficult, or impossible. They would not wish to be so disrespectful as to say to the king's face that his demand was unreasonable; but they wished to make him see its unreasonableness, by showing that it was beyond man's power to comply with it.

By "the gods, whose dwelling is not in flesh" the Chaldeans may have meant the sun, moon, the planets, and the innumerable subordinate divinities which they worshipped. If such were the meaning, it would be a denial, on their part, of any claim to communication with their supposed deities, and would indicate that their mystic arts were regarded by them as purely scientific. It may however be questioned whether by the word "gods" here,—which in the Chaldee corresponded to the Hebrew which is rendered God—was not designed by them to apply to the Supreme Ruler; whom they supposed to have withdrawn from the direction of human affairs, and to have committed the government of this world to supposed inferior deities—the objects of their particular worship. If this were their meaning, it would be a confession, not only of the impotency of any man to "show the king's matter," but of the impotency of their inferior gods to do it—ascribing to the Supreme Sovereign,—who as they supposed did not concern Himself with things here in the flesh—the sole power to reveal what the king required of them.

Original.

American Millennial Association.

The Standing Committee of the A. M. Association convened in the office of the Advent Herald on Tuesday, Jan. 10th 1860, with Rev. O. R. Fassett in the chair.

Members present—J. Pearson, Jr. S. Bliss, L. Osler, F. Gunner, D. Bosworth, O. R. Fassett, A. W. Brown, A. Pearce, R. R. Knowles, G. W. Burnham.*

Prayer was offered by L. Osler, and the Records of the Secretary read and received.

The chairman of the publication Committee reported that owing to the late pressing need of the Finance Committee, his brethren, acting in harmony with himself, had concluded best to defer the Publication of the "Discourse on Missions" to a more favorable time.

The chairman of Committee on Colportage, reported progress in anticipation of a statement to be made to the Board during their present session by G. W. Burnham, the Home Missionary.

Sylvester Bliss stated to the Board that he had received a written communication from the Principal of the West Townsend Seminary, per favor of Mr. Tucker, a resident of that place, who was himself in waiting and would be happy to confer with the Board in relation to the Seminary. The communication was read and received, and an invitation extended to Mr. Tucker to take a seat for a brief season with the Committee in session. In the ensuing conversation Mr. Tucker assured the Board that the Community in West Townsend entertained the kindest feelings towards the A. M. Association, and in his judgment were disposed to aid in the purchase of the institution, should the Board decide to take it under their auspices. The interview was pleasant, but the Report of the Committee previously appointed to ascertain the terms of

* Eld. Himes was detained at home by temporary indisposition, and some other members were living at too great a distance to be present. Ed.

purchase, &c. being adverse, the affair was reserved for further consideration.

The Treasurer submitted a semi-annual Report, which, after reading and discussion, was accepted, accompanied with a Vote of thanks from the Board for ability and faithfulness. The Report will be found at the end of this record.

The annexed resolutions were then adopted:

Whereas the use of rooms in the Chapel building, belonging to the Advent Herald office, are at times a convenience to the Boston church of Adventists worshipping in the building, therefore *Resolved*, That any use of the office by the church, that shall not inconvenience the Association, will be perfectly agreeable to us.

Also

Resolved—that our Treasurer be authorized to hire and manage all the help pertaining to the publishing department of the A. M. Association.

Also, *Resolved*, That the Standing Committee employ Bro. G. W. Burnham, as Home Missionary, and authorize him to receive donations and contributions to the funds of the A. M. A. and to solicit subscriptions for the Advent Herald.

Also—That this Board agree to pay for the services of Bro. G. W. Burnham the sum of Twelve dollars per week.

A statement of exceptions to some words in the versification of the "Harp" was read and laid upon the table for the reason that substitutes were not provided; the vote, however, was reconsidered, amended by referring the exceptions to the publication Committee. Adjourned.

Attest: F. GUNNER, Rec. Sec'y.

A. E. A. CONFERENCE.

The Board of the Conference held a session in the office of the A. M. Association in Boston Jan. 10th, 1860—the President in the chair. That section of the Records of the Conference relative to West Townsend Seminary was read, when a motion to adjourn to Newburyport, by invitation of the President, prevailed. At Newburyport, after prolonged discussion, it was voted to be, "Not expedient, in the present juncture of affairs, to increase the responsibilities of the Board,"—the President being authorized to communicate more in detail with the Principal of the Institution. Adjourned.

Attest: F. GUNNER, Secretary.



ADVENT HERALD.

BOSTON, JANUARY 21, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A. M. A.; and to make the Association an efficient instrumentality for good.

Our Lord's Prayer.

On two separate occasions,—at the commencement of our Lord's ministry, in his sermon on the mount about the time of Pentecost, and several months later about the Feast of tabernacles when the disciples desired to be taught how to pray,—our Saviour gave the beautiful model, which is known as "the Lord's prayer." The form of prayer is nearly identical on both occasions—varying only in the use of the word "sins" for "debts," of "day by day" for "this day," and in the omission of the doxology, in Luke 11:1-3,—but the spirit of each is the same.

As our Saviour did not limit himself to this form of prayer, and as the apostles used other prayers, it follows that this was designed only as a pattern for prayer, and not as the exclusive one that was to be

used on all occasions, as some have argued. What we are to learn from it then, is that we are to pray, not always in those precise words, but after that "manner." It is important, therefore to examine the manner, that we may learn the general form in which God should be addressed in prayer.

An examination of it shows that it consists of four parts:

I. The Invocation: "Our Father which art in Heaven."

II. Adoration: "Hallowed be thy name."

III. Petition: 1. "Thy kingdom come;" 2. "Thy will be done in earth as it is in heaven;" 3. "Give us this day our daily bread;" 4. "And forgive us our debts as we forgive our debtors;" 5. "And lead us not into temptation," but 6. "Deliver us from evil."

IV. A Conclusion, or Doxology, in which the perfections of God are acknowledged, and presented as the reason for his granting the petitions: "For thine is the kingdom and the power, and the glory, for ever, Amen." See Matt. 6:9-13.

The prayer makes no mention of the name of Christ, for the reason, probably, that he had not then been "delivered for our offences," been "raised again for our justification," and ascended to heaven to commence his intercession as our risen Savior. For he said: "Hitherto have ye asked nothing in my name," John 16:24; and in speaking of the time when he should be absent from the church he said, "Whatsoever ye shall ask in my name, he will give it you," v. 23.

For the purpose of deriving instruction from Our Lord's formula of prayer, its several parts may be considered more in detail.

Preaching

FROM THE INFIDEL WORDS OF HEATHEN PRIESTS AND DIVINERS.

When the ark of God was in the country of the Philistines, we read in 1 Sam. 5:6, "The hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof." The Philistines therefore consulted their "priests and diviners;" who directed that they "make a new cart, and take two milch kine, on which there had come no yoke, and tie the kine to the cart, and bring their calves home from them, and take the ark of the Lord and lay it upon the cart . . . ; and send it away that it may go: and see: if it goeth up by the way of His own coast to Beth-shemesh, then He hath done us this great evil: but if not, then we shall know that it is not His hand that smote us; it was a chance that happened unto us," 1 Sam. 6:7-9.

The result was that those heathen priests and diviners became satisfied that it was no "chance that had happened unto" them. And yet a Unitarian clergyman of this city, on Sunday last, W. R. Alger, took for his text, "It was not the Lord's hand that smote us; it was a chance that happened unto us;" and from these words of heathen priests, he attempted to show that the calamity at Lawrence was not "providential" but "accidental"! This is virtually setting aside God as the governor of this planet, and teaches that accidents may interfere with His purposes! We know not at which the most to wonder—a theology that can impute to "chance," the fearful result just contemplated; or the taking of heathen words, which those heathens themselves became convinced were false, and quoting them as inspired to disprove God's providence.

A Good Suggestion.

Bro. Bliss:—I am glad the hearts of the brethren have been opened to respond so freely to the wants of the office. It shows that the cause we have espoused lies near the hearts of many. A word, however, respecting that other note:

Brethren, let the stream flow on. Do not let us wait until the note is about due. Let the office be made clear of debt, and free from embarrassment, so that the work may go on untrammelled; and when that is done, let the stream flow on, that books may be published, and missionaries sent forth to proclaim the acceptable year of our Lord and the day of vengeance of our God. Let us occupy until the Master comes. Our Lord says: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." There is an important truth in those words. Let us gain the friends alluded to, and then all will be well. Please to accept another mite from me; for I want stock that affords the large dividends our Lord gives.

Yours,

J. L. CLAPP.

Homer, N. Y. Jan. 9, 1860.

The above comes from the right source, and touches the right string. A delay to raise the money to meet the remaining note, till it becomes nearly due, would make it very difficult then to meet it. Wisdom dictates that the money be raised at once, and that indebtedness be all wiped out. A little effort will speedily effect it.

THAT LAST NOTE. It will be seen by our list of donations the present week, that the brethren and sisters mean to keep the stream flowing until they have washed out and wiped from the record the debt of the *Herald* office. The Treasurer did not receive so much on the note last paid, between July and Dec. 1, as he has received since January 1 on the present note. As often as \$100 accumulates, we purpose going to the holders of the note—our paper makers—and having it endorsed on. We have made one such visit, and taken a receipt for the first hundred dollars in payment—one-fourth of its amount. As soon as the donations make up another hundred, we shall send that in the same direction—so that the money sent shall be appropriated for the precise object intended by the donors. In the time of Joash, "all the princes and all the people rejoiced, and cast into the chest, until they had made an end." And so now, we hope to see the stream flow on, filling all its banks, until an end is made to the *Herald's* indebtedness, and it is made self-sustaining.

NEW SUBSCRIBERS. Let the patrons of the *Herald* make a united effort to extend the circulation of the *Herald*. It is not quite self-sustaining at this time, and has not been for a few years past. It needs now five hundred new subscribers. Let each Life and Associate member canvass his or her field, and prevail on every Advent believer, who does not already take the *Herald*, to subscribe for it at once. Say, brethren in Providence, Salem, Newburyport, Worcester, Hartford, Waterbury, Waitsfield, Bristol, Albany, New York city and elsewhere, how many believers are there in your societies or neighborhoods, who do not take the *Herald*, who might be induced so to do? You need to organize and thoroughly canvass your respective fields.

MEETING OF THE STANDING COMMITTEE. The Standing Committee of the A. M. A. met in the *Herald* office on the 10th inst., according to previous appointment, and expressed themselves much gratified at the growing condition of our finances. The Treasurer submitted a semi-annual report, which was unanimously approved, and will appear next week. They were decided in their judgment that the debt of the Association may be at once wiped out, and the publication of books and tracts besoon resumed. The condition of the Association has not looked so encouraging as now, at any previous moment since its organization. This is so cheering to its friends, that they will work for it with redoubled energy.

OUR MISSIONARY.—Eld George W. Burnham, as is well known to many of our readers was employed as a missionary by the late "Massachusetts Conference of churches." On the formation of the A. M. A. that became inactive, and has virtually ceased to be—leaving its missionary in the field, without any organization pledged to his support. His labors in destitute places, have been so useful, that the Standing Committee of the A. M. A. have authorized him to continue in the same work as the missionary of our Association. He is also authorized to look after the interests of the A. M. A. in soliciting donations and new subscribers, collecting bills &c. He has heretofore been mostly sustained by penny subscriptions from the churches. This mode will be continued, and we hope greatly extended. We will give the plan at some time.

A brother writes: "I don't see how a man can enter into himself." True, but can he not, brother, enter into a community of which he constitutes one, or a church of which he thus becomes one? That, we think, covers your difficulty.

In the *Herald* of Dec. 31st we published a note from a sister who stopped the *Herald* through inability to pay. We are happy to announce that three of our readers have responded to that statement, and paid for her *Herald* to the end of the present year. There are several others who are stopping for the same reason. Any funds sent in for that purpose we shall apply to such. We hope soon to get where we shall have no debt to pay, and then to make an appeal for the Lord's poor.

NEW AGENT IN NEW YORK CITY. Dr. Croffut, because of growing infirmities, having been compelled to resign his agency in New York city, Eld. D. I. Robinson has taken it. Dr. Croffut has taken great interest in the success of the *Herald*, but Eld. Robinson is none the less interested in its welfare. Dr. Croffut, in a note in another column, thinks our circulation there may be greatly increased, under this change of agent. We trust his anticipations will be realized. Bro. Robinson is capable of doing in that direction all that any one can effect.

IN BOOK FORM.—A Bro. writes respecting our articles on Daniel:

"If it would be as convenient to do so, I would be glad for you to publish your comments on the

book of Daniel in book form; so that we may clip them out of the paper and make a book of it."

We could not vary the form of articles; but will give them hereafter only on one side of a page; and then they can easily be arranged in a scrap book by those who wish.

CHRIST IN THE OLD TESTAMENT.—The Old Testament is full of our Savior; but a correspondent has just called our attention to a passage, not often quoted for that purpose, which is conclusive to the eternity of his past existence. It is in Isa. 48:16:17. "Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me. Thus saith the Lord, thy Redeemer, the Holy One of Israel. I am the Jehovah [or Yahveh—the Coming One] Thy Lord, which leadeth thee by the way that thou shouldest go."

A LOST BOY.—Bro. John Craig writes that his youngest son left home on the 4th of July last, since which he has no tidings of him. "He is thirteen years old, slender built, dark brown hair, freckles on his face, a small nose, rather turned up, and his name is George Franklin." If any one knows of a strange boy of that description, they will please to write John Craig, Clinton, Mass. He thinks he has been kidnapped.

Terrible Catastrophe.

The telegraphic wires have conveyed to the remotest extremities of our land the terrible intelligence of the fall of the Pemberton Mills at Lawrence, this State, on the 10th inst. Many of our readers are familiar with the full particulars; but others are not, and for their sakes we shall devote considerable space in this number to the sad record.

On almost all occasions of great and awful disaster there are premonitions of the event; or evidence of the great peril precedes the final catastrophe. Thus when a ship is wrecked, or burnt, there is first excitement, then alarm, then terror, and lastly despair or death; but in the present disaster, there was no note of warning.

The large brick building, two hundred and eighty feet long, seventy feet wide, with a wing 45 by 50, and five stories in height, was swarming with operatives. At about five P. M., without a moment's warning, about four fifths of this massive block fell—with an awful crash, a shapeless mass, and burying in its ruins hundreds of its inmates. The company have in their employ 965 persons, of whom all but 300 were in the part of the building that fell. Of these 89 are known to be dead; 117 are missing, and 119 are badly wounded, many of whom must die, and 200 slightly wounded.

Crushed and buried under the timbers, bricks, and machinery, were those hundreds of human beings—many of them killed at once, and others suffering torments indescribable. And to add to the horror, a few hours after the fall, a fire broke out in the ruins, and at midnight it became one mass of flame. The screams of the poor creatures who were still unrescued were terrible, but no human aid could then save them.

We have room for only a few of the many incidents attending this dire calamity.

Mr. Joseph H. Dana, assisted by Messrs. Leonard Stoddard and Augustus Wilder, succeeded in rescuing about twenty persons. Mr. Dana was on the ground in about three minutes after the accident, at which time the heads and hands of the victims were to be seen protruding, in every conceivable posture of distress, from between the different layers of the ruin, from top to bottom. The first persons extricated were taken from the top of the rubbish. Twelve persons were recovered from one spot on the west side of the mill, near the machine shop. Three of these were dead, and several others terribly maimed.

Rescuers in pursuing their melancholy task, came upon a little boy confined beneath the ruins, who when they proceeded to extricate him, begged them to leave him and get out his sister who was near him. One man found two young women in a comparatively comfortable position, and handed them coffee, with the cheering assurance that in fifteen minutes they would be rescued. But alas for the delusion of hope. The fire approached, and as it gradually neared the two sufferers, their intreaties to be saved were enough to make the stoutest heart quail. Men redoubled their exertions, but in vain, the flames enveloped the poor creatures, who perished before the eyes of their would-be deliverers.

One entire family of five persons, all employed in the mill, were providentially saved, and the poor mother, gathering her children about her, amid the darkness that surrounded her, her heart bursting with gratitude for their deliverance, offered a fervent prayer to Heaven.

Miss Selina Weeks of Dover, N. H. worked in the spool room, in the sixth story. She went down with

the building, and when she recovered from the shock she was standing upon the floor of the spool room, her body half concealed amid the ruins. She escaped unhurt, and returned to her home last evening.

A marvelous escape from death is related of a little girl about ten or twelve years old. She was found with her feet spread wide apart by a huge mass of iron that would probably weigh a thousand pounds. Close on either side were heavy pieces of machinery, and over her back a large timber, while one of her arms was thrust through an iron ring. All these heavy articles were in close contact with her body, so that she could not move, and yet, strange to say she was rescued with only slight injuries. How she could have got into such a position is a marvel.

Another young girl was buried ten feet under rubbish, but her screams being heard, parties set to work to extricate her. After toiling long and hard, they succeeded in removing the superincumbent mass, when to their astonishment, the girl jumped nimbly up, and ran skipping away, greatly pleased at her liberation, and not in the least hurt!

Among the companions of Miss Weeks, who shared a similar experience and were saved, were Sarah Forbush, Lucy Campbell, Jenny Blanchard, Anna Goodwin and Mary York. At the depot last evening, our reporter met three young women, members of a family of seven, named Luck, who were all in the mill at the time of the fall, all of whom escaped without serious injury. One of them, Jane Luck, after being buried five hours beneath the ruins, was rescued without receiving as much as a scratch. Anna Luck one of the oldest sisters, was standing near her loom when the crash came. She instantly threw herself under the loom, and called to Elizabeth Fish and Phelia Barnes to follow her example. They did so, and were all three saved.

An affecting scene occurred during the early part of the evening, which melted the hearts of all who witnessed it. A little boy, whose only friend on earth was his mother, and that mother employed in the mill, wandered about among the crowd, sobbing as if his little heart would break, and begging the bystanders to save his mother. The prayers of the little fellow were answered; his mother was saved, and clasping her son in her arms, his joy knew no bounds—one extreme succeeding another.

A boy at work in one of the upper rooms, hearing the crash, had the presence of mind to jump into a waste box, which, with its occupant, was buried several feet beneath the ruins. When the rescuers raised the pile of rubbish from the box, the young hero sprang from his narrow prison, and walked away as coolly as if nothing had happened.

Mr. Loony, a third hand in one of the rooms, had both of his legs broken, and died in half an hour after being taken out.

James Davis had both his jaw-bones broken, but was still alive last evening.

Two men in the basement threw themselves under a loom, and were finally saved.

A man named Adams was confined amidst the timber, and calling for a saw, which was given him he succeeded in opening a passage, through which he escaped.

An only brother of Mr. W. J. Rolfe, teacher in the Lawrence High School, was killed, and his mangled corpse taken out of the ruins yesterday morning.

A mother sat by the bedside of her injured daughter at the City Hall, when the latter closed her eyes, as if falling into a quiet sleep, but which was in reality the sleep of death.

The fire made considerable progress, and was approaching the spot where a man was surrounded by timbers, yet had room to move about. A stream of water was directed upon him, and every exertion made to save him, but in vain. He and three others in nearly the same position, were left to perish.

Dr. S. A. Lord of South Danvers, was called to attend two young women, who were in the third story of the mill. In falling, one of them, Mary Welch, had two fingers caught in the machinery. In an agony of despair she literally tore them off and crawled out through an opening in the ruins, tearing her clothes completely from her body. Her hip was badly injured. Her companion, who escaped through the opening, was dreadfully bruised and scratched.

A man named Damon Wyhom, an overseer in charge of the looms in the basement and first story, was buried beneath twelve feet of ruins. By almost superhuman exertion, and after repeatedly sinking back in despair, he succeeded in clearing a passage to where he could be reached by those outside, and was thereby saved.

A citizen, who risked his own life, in attempting to save the operatives from the burning pile, worked his way into an inner apartment, and looking through a hole in the wall, saw two men and a woman walking to and fro, apparently entirely unhurt.

He reached through, and took them by the hand, and proceeded with vigorous blows to make a hole in

the partition. A moment too soon the flames sprang up where he stood. A flood of water poured in upon it blinded him, and he rushed from the place, warned by the engineer, and narrowly escaping with his life. It is feared that many who had escaped the fatal blows of the falling mass were reserved only for the more terrible death by fire.

The Papal Question.

The great political event in foreign affairs is the appearance of a pamphlet entitled "The Pope and the Congress," written by M. de la Guéronniere, who may be styled the political amanuensis of the Emperor of the French, he having been the writer of the celebrated pamphlet entitled "The Emperor Napoleon and Italy," which ushered in the late war. Now, as then, the writer is supposed to reflect the views and purposes of the Emperor, and accordingly his pamphlet has produced the greatest sensation. He contends that the temporal subjects of the Pope should be few in number. The Romagna having revolted from his sway, nothing can restore the people to his authority but force. Who shall use this? On this important point the writer has the following remarks, so far as they relate to France and Austria:

"As regards compelling peoples, France is not used to such work. When she meddled in their affairs, it was to enfranchise them, and not to oppress them. Under Louis XVI. we went to the new world, to help it to achieve its nationality. Belgium and the Danubian Principalities are indebted to us for their political existence. It is not the Emperor who could prove unfaithful to these generous traditions.

"In Italy, more than in any other country, France is bound to uphold the principles of her liberal policy. France has carefully avoided encouraging and recognizing the governments de facto in Central Italy; she has exhausted her diplomatic efforts to reconcile the princes with the populations; but she cannot forget that these governments sprung into life the day Austria retreated. They arose from a legitimate reaction against foreign occupation, and from a noble outburst of nationality towards France, which came to save the independence of the peninsula.

"What has fallen at Bologna, as at Modena, at Parma, and at Florence, is, then, not so much the authority of the former princes as the influence of Austria, under which the princes had unhappily effaced the national character of their sovereignty.

"It would certainly have been very desirable if what has fallen from the reaction of the national sentiment so long oppressed could be re-established under the guarantee of reforms which had been promised. In giving her aid thereto, France was acting up to her policy of moderation; but in doing more by turning now against the Italian people those victorious bayonets which six months ago protected it against Austria, she would be acting contrary to all her principles. No man of common sense would give her such advice.

"But if France cannot intervene, let her allow Austria to have her way. This is what the partition of foreign intervention in Italy say. And should we have run the risk of a great war, gained four victories, lost fifty thousand men, spent three hundred millions, and shaken Europe that Austria might on the morrow of peace resume in the Peninsula the domination she exercised on the eve of her defeat? Magenta and Solferino should be simply trophies of contemporaneous history! Shall our soldiers have shed their blood for vain glory? French heroism be sterile? No, no! French policy does not harbor such inconsistencies and degradations.

"The domination of Austria in Italy is at an end. This is the grand result of our campaign, consecrated by the peace of Villafranca. For Austria to return to Florence, to Parma, or to Bologna, it would be necessary to admit that it was she who vanquished us. Let us render justice to her honesty and common sense. She does not pretend it, and those who in France make the pretense for her forget, at the same time, what our principles impose upon us, and what our honor prohibits us. Our principles bid us leave Italy to herself, and respect the sovereignty we have restored to her, on the condition that she will know how to conciliate its rights with the equilibrium of right of Austria to armed intervention, which we do not admit for ourselves.

"France, then, cannot intervene for the re-establishment of the temporal power of the Pope in the Romagna, and she cannot allow Austria to have recourse to force to compel the populations when she rejects its employment on her own account."

If this be the voice of France, the Papal question is settled.

READING THE BIBLE.—I will answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the Spirit of Christ.—*Romain.*

Foreign News.

Sackville, Dec. 16. The royal mail steamship Europa, from Liverpool 31st ult. arrived at Halifax Sunday morning.

THE CONGRESS. Nothing of importance has transpired.

It is reported in Paris that Austria, Naples and Spain will not send plenipotentiaries to the Congress unless the Pope is represented.

The Russian ambassador at Paris had declared to Walewski that the pamphlet on the Pope and Congress contains principles opposed to the respect for authority, on which the Russian government is founded, and consequently Russia will oppose the programme drawn up in the pamphlet.

The Austrian journals were engaged in denouncing the pamphlet, and the Vienna Gazette regards it as a direct menace to Austria. It is, nevertheless, averred that in Government circles the pamphlet has not produced a disagreeable impression, the Government being convinced that the opinions therein expressed are not entertained by the Emperor Napoleon.

The Paris Pays announces that the various Powers invited to Congress have been apprised that the meeting cannot take place on the day originally fixed and that a subsequent day will be appointed.

GREAT BRITAIN. Lord Macaulay died on the 28th ult. at London. He had been unwell about a fortnight, from disease of the heart, but had rallied to such an extent that his medical men did not apprehend danger. The result was, therefore, sudden and unexpected. He was only fifty-nine years old, and as he was never married, his title becomes extinct.

A large rowboat, while returning from ship Grand Triancar, lying in the Mersey, capsized, and twenty-two lives were lost. The men were mostly riggers and ship's laborers. Capt. Clarke, of the Grand Triancar, was in the boat, but he and several others were rescued.

FRANCE. A rumor had prevailed that the Pope's Nuncio had threatened to demand his passports on account of the recent pamphlet, but the Paris correspondent of the London Post pronounces the rumor untrue. An official denial was also posted on the Paris Bourse.

The Prussian and Russian Councils of Ministers have resolved upon not giving any official denial to the Pamphlet.

The London Herald's Paris correspondent speaks of difficulties in the French Cabinet, and says Persigny's prolonged stay in Paris is not unconnected with Walewski's uncertain tenure of office.

ITALY. The Milan Gazette announces that the ex-Duke of Modena had advanced with his troops towards the frontier of Modena. Part of his army was already at a frontier town.

The Minister of Finance at Rome had been compelled to sell consolidated funds to the amount of double that previously stated, 2,000,000 francs, in order to meet a financial pressure.

The French pamphlet had been translated into Italian, and largely circulated in the Romagna.

A dispatch from Rome reports a lengthy interview between Cardinal Antonelli and the French Ambassador. The latter had received from Paris some explanations designed to re-assure the Papal government on the subject of the recent pamphlet.

CHINA. The Hong Kong mail of Nov. 15 has arrived. It is reported that the Americans had been invited to mediate between China and England and France.

Thirty of the crew of ship Flora Temple, whose loss had been reported by the Hungarian, had reached Manila. It is supposed all the others on board including 850 coolies for Havana, were drowned. The vessel struck a rock and foundered.

A system of free immigration of Chinese to the West Indies had been organized by an agent of the British government. The native authorities at Canton approved and co-operated in the measures.

The North China Herald, of Nov. 5th, states that Mr. Ward, the American Minister, started on the 2d of November, for Kwanshua, a city some thirty miles below Foo Chow, to meet Ho, the Governor-General, and confer with him on the subject of the American treaties, and present difficulties between China, France and England. The authority for this however, is not good. whilst on the contrary, we hear of great activity in the Peiho forts, which of course means resistance.

The London papers have long reviews of events of the past year and generally draw hopeful conclusions for the future.

PRAYER.—It is the voice of the needy to Him who alone can relieve them. It is not eloquence but earnestness. It is not fine words, nor flowing periods, but it is a deep sense of our guilt urging us to approach the Savior, and to seek pardon, help, and salvation with strong crying—it may be with tears and groanings which cannot be uttered.

WHITEFIELD'S EXPERIENCE. My mind being now more enlarged, I began to read the Holy Scriptures upon my knees, laying aside all other books, and praying over, if possible, every line and word. This proved meat indeed, and drink indeed, to my soul. I daily received fresh life, light and power from above. I got more true knowledge from the Book of God in one month than I could ever have acquired from all the writings of men. In one word, I found it profitable for reproof, for correction, instruction; every way sufficient to make the man of God perfect, thoroughly furnished for every good word and work. About this time God was pleased to enlighten my soul, and bring me into the knowledge of his free grace, and the necessity of being justified in his sight by faith only. Burkitt's and Henry's Expositions were of admirable use to lead me into this and all other gospel truths.

To these habits of reading, Whitefield added much secret prayer. "O what sweet communion I had daily vouchsafed with God in prayer! How assuredly I felt that Christ dwelt in me, and I in him, and how, daily, did I walk in the comforts of the Holy Ghost, and was edified and refreshed in the multitude of peace!"

DECAY OF JUDAISM.—A Jew who has made a tour in Europe, says:—In Belgium and France the (Jewish) synagogues are empty; the rabbis without influence, and without congregations; thousands of Jews denying their origin, have lost all nationality and love for their own country and Jerusalem. They have gentitized their names and their manners; and, in a few years, when the census is again taken in Belgium, there will perhaps be not one who declares himself a Jew. In France, if possible, it is even worse. A Jewish French periodical says of the majority of the Jews in France, that they do not visit the synagogues, that they send their children to Gentile schools, do not have their sons circumcised, and are rarely present at any real Jewish ceremonies.

Jews in This Country.—The Israelite population in the United States is estimated at about two hundred thousand souls, who have established one hundred and seventy synagogues. Of these, forty thousand dwell in the city of New York, and alone outnumber the entire Hebrew population resident in the British Isles. Of this aggregate about three fourths are derived from the immigration of the last twenty years.

The correspondent of the London Times, writing under date of Rome, Dec. 3, says:

"Things in Italy point to total religious disorganization. Between the upper and middle classes, who believe, and the lower orders who understand absolutely nothing, I see no ground on which anything like a rational religious edifice may be speedily built. Give the Italians full tether and they will run far and wide. They will put down the Pope, sure enough; they will scare away the priests; there will be a sweeping, all-demolishing, leveling work. What new world may arise on the ruins of the old one only distant generations may see. In the meantime, if anything is positively clear to every fair observer, it is the fact that neither the State nor the Church of Rome admits of reform—that one cannot be in any manner interfered with apart from the other, and that nothing but sheer foreign force, or the imminent dread of it, can stay the hands of the Italians, who are already aiming their blows at their great hybrid internal foe long before they can see how they are to settle accounts with their external enemies."

Out of the Bible have come all pure moralities. From it has sprung all sweet charities. It has been the motive power of regeneration and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow, and even the innocent child has breathed his last happy sigh with fingers between its promise freighted leaves.

Tasso replied to the proposition that he should take vengeance on a man who had injured him, "I do not wish to deprive him either of his goods, his honor, or his life. I only wish to deprive him of his ill-will."

There is no affliction so small, but we should sink under it, if God upheld us not; and there is no sin so great, but we should commit it, if God restrained us not.

When one was about to construct a lighthouse, he was asked what was his object. "My object," said he, "is to give light and save life."

Life's pleasures, if not abused, will be new every morning and fresh every evening.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Sabbath School Exercise.

On Christmas evening, our Sabbath School had their regular quarterly public exercise, which was a complete success, like those before. We were visited, on invitation, by Deacon William J. King, Superintendent of the Central Congregational church Sabbath School—Rev. Dr. Swain's. At the close he made some interesting remarks, expressing his very great satisfaction in witnessing these exercises. He said he considered this a model school,—the best in the country; and he congratulated the teachers and others having the management, for their success in this department of Christian labor. A church, he said, having such a Sabbath school could never die out; for it was planting the seed that will spring up and bear fruit, and be the means of perpetuating the church; and that church that does not support a Sabbath school, must inevitably die. It is the universal complaint that the scholars in our Sunday schools do not study the Bible to commit it to memory; but that could not be said of this school. He had witnessed this evening evidence to the contrary. The recitations had all been so prompt, and so correct, that it made him feel ashamed of his own school (which is considered one of the best in this city.) He had learned a lesson, and would endeavor to profit by it. He should tell his school that they were behind the times, and that our school was setting them an example worthy of imitation.

We were also favored by remarks from Mr. Geo. A. Snow, Superintendent of a Sabbath school, and also the teacher of the infant class, at the Beneficent Congregational church. He expressed himself as highly pleased, as well as benefited, by the exercises.

There was a large attendance,—quite a number from other denominations.

These exercises have become an institution with us, and promise, under God, to be a great blessing. At some future time I will endeavor to give to the readers a full synopsis, or order of exercises, as witnessed on this occasion. SUPERINTENDENT.

Providence, Dec. 27, 1859.

NOTE. Do so. It will, no doubt, be interesting. Sabbath schools are the nurseries of churches.

Ed.

Letter from Bro. M. B. Laning.

Dear Bro. Bliss:—It is just one year ago to-day since I left my home and friends to declare the unsearchable riches of Christ. Then I launched my bark out upon the stormy ocean of life, and in looking back I conceive it to be a feeble one for such a voyage. One is reminded of the Pilgrim Fathers leaving their native home in the crippled Mayflower. The bark seems insufficient for the dangers which it will have to encounter. I was young, inexperienced and unaccustomed to speaking in public. But believing I was a "chosen" vessel, I ventured out, trusting in my God, who chooses the weak things of this world to confound the mighty.

Up to this time I had not been "buried" with Christ in baptism, and consequently had been deprived of those blessings which naturally flow from a consciousness of having obeyed the Lord. As I was on my way to Maytown to hold a meeting I stopped at Philadelphia, and submitted to the ordinance, by the hands of my much beloved brother, Rev. J. Litch. Having this performed, I was prepared at least to tell the people to "repent and be baptized." I remained in Lancaster and Cumberland counties until the middle of March, when I returned home, and was with the brethren at Yardleyville and Morrisville about two weeks, when I started for Center co. Since which time I have been in this region.

My trials have been many and much variegated. But of these I have no design to speak. I would spend my time in thanking God who "judged me faithful, putting me into the ministry." Suffice it to say that they have worked in me "patience, and patience experience, and experience hope, and hope maketh not ashamed." Whatever my trials have been, God has delivered me out of them all. I have labored as my health has permitted in different parts of the county, I trust not in vain.

As to the results of my labors, I will not say what they have amounted to; of one thing I am assured, that God will let none of his words fall to the ground. I believe I can say of myself what our Divine Teacher said of one of his devoted followers, "She hath done what she could." I stand to-day a monument of God's mercy, a sinner saved by grace divine, and feel it my duty to consecrate my whole life to God and his service. I shall therefore "stand upon my watch-tower, and see what the Lord will say unto me. If the vision tarry I will wait for it; for in the end it shall speak, and not lie."

I have read Bro. Litch's proposition, and will do what I can for the Association. The Herald must be supported; for without doubt it is the best religious organ in the United States. These few lines are respectfully submitted by your brother in hope of a speedy deliverance. Amen.

M. B. LANING.

Clearfield, Pa., Dec. 20, 1859.

Bro. Bliss:—I hope to find means to enjoy the benefit of reading the Herald so long as it is needed or I retain powers of body and mind to enjoy gospel truth—not that I believe that all is truth that appears in its columns; for there are exceptions. Even some things editorial, I dissent from. One point only will I name of that class at this time. On the original state of man, you rank him too high—immortal; for your view of man redeemed brings him back "to a condition analogous to that in which Adam was created." See Herald No. 43, on "Glorification of mortality." But Paul says of man, 1 Cor. 15, "The first man Adam was made a living soul, the last Adam a quickening spirit. The first man is of the earth earthy; the second Adam is the Lord from heaven." Here we have the two different heads of the races, the earthly and the heavenly, very unlike in nature, as I understand it.

I admire your views of the glorified, the finally redeemed saints, the descent of the holy city, the new Jerusalem to the new earth, &c. I merely call your attention to that point, that you might further reflect upon it—believing that as you see new light, you will let it shine. It is the "quickening spirit" that saves man, first in mind, or spirit, giving him the seed of immortality, and second, the body from corruption, mortality, to incorruption, immortality, eternal life; accomplished at the first resurrection, the same as you and all adventists proclaim it.

Yours truly in the gospel hope,

MOSES CHENEY.

Holderness, N. H., Dec., 1859.

REMARKS. We think a little explanation may give our brother a better view of our position.

1. In saying that the saints will be restored "to a condition analogous to that in which man was created," we do not of course mean the same condition. At his creation, man was placed on probation, and there was to be a multiplication of the race. Those conditions will have passed away. We believe the condition of the resurrected and glorified saints will be precisely that to which the race would have finally attained, at the end of man's probation and numerical increase, had Adam not sinned.—While, therefore, it will be *analogous* to that in which Adam was created, it will be vastly *superior* to it, and so not the same.

2. We understand the second Adam to be, not the race, but Christ, the Lord from heaven; who is a quickening Spirit, inasmuch as he quickens and saves those who believe in his name, and to whom he gives power to become the sons of God. Thus the righteous will sustain a relation to Christ, the second Adam, analogous to, but differing from, that they bear to the first Adam. Ed.

Letter from Dr. J. Croffut.

Dear Bro. Bliss:—As my name has for sometime appeared in the Herald as agent for New York city, perhaps some of the readers of the paper may surmise that I feel less interest in the principles which it advocates, or less love for the nearness of the advent of the King of kings, upon learning of my resignation. I feel that such surmises would grieve me and might give occasion for reproach to the advent cause. Now I would say to such, if there be any, and to all, I love the doctrine of the advent as advocated in the Herald, and I never loved it better than I do now. It is my daily continual prayer, "Thy kingdom come"—and "I long to be there," is the unison of sympathy of my whole being. Infirmary, not apathy, renders my present course advisable for the relief of myself, and I trust, for the good of the paper. I have been unable to go about and get subscribers, or to do more than answer the responsibility of about 30 papers, where there ought to be 50 or 60. Bro. Robinson will probably effect all that can be done.

The church here is prospering through his labors, and by persevering effort may again resume a higher standing than it has held for some time past.

I am united with the seventh-day Baptist church

in this city, that I may keep the Sabbath as God instituted and commanded; and there are some, a goodly number of them, who are truly what are called adventists; and as I have sometimes given them what we call an advent sermon, and our pastor, Dr. Maxon, does the same, it has a good influence, although sometimes one or two manifest some uneasiness and oppose the doctrine. However my life may be cast, I cannot imagine any circumstance that will be likely to destroy my faith in the very near event of the coming of Christ; and I trust the Herald will live, and bear the joyful news of that glorious event, about to transpire, to thousands who are or may be joyfully and anxiously watching "with their loins girt about, and their lamps burning." I am truly your brother in the gospel,

J. CROFFUT.

New York, Jan. 6, 1860.

We are sorry to lose the services of Dr. Croffut, but are gratified that his place is so well filled.

Ed.

Letter from S. Judson.

Bro. Bliss:—There is nothing that interests me more than the coming of the Lord, the resurrection, and the inheritance promised to the meek; and any thing done to counteract the influence of these blessed truths, makes my heart sad; but it rejoices me to hear of the prosperity of the cause of my Master. In looking over the ground many queries arise as to why this sad state of things. The Scriptures are the same; the cautions, the warnings and the promises are the same.

I have made up my mind that the starting-point of all these failures is the neglect of the little word Watch. The closet is neglected, the family altar, if not neglected, has no power,—nothing but the form left. Then duties as brethren in carrying out the Saviour's rule in the 18th of Matthew are passed over carelessly. He that told us he would come again, told us how to conduct ourselves in his absence, and how to deal with one who has yielded to temptation. "If thy brother trespass against thee, go and tell him his fault between him and thee alone." The object is to gain the brother. But if you alone cannot accomplish this, then take the next step, not keep his supposed or real faults swelling in your mind for months. By that time we should not be likely to reprove with much love, and thus we should fail to win him, which should be our first object. If we fail to carry out these practical truths we may be ever so correct in our theory, all our talk will fall powerless. The failure to carry out gospel rules, often terminates in the division of the church.

I have thought one great cause of division in the Advent body, is the making doctrine the test of Christian fellowship, instead of practice. Our Saviour said, "He that doeth the will of my Father, the same is my brother and sister and mother." No where are we told that he who believeth this or that is my brother—the doing is the test of Christian character. But when my mind turns to the ministers, what a responsibility rests on them! My sympathy is strong for them, and my prayer is "God save them from the wiles of the enemy." The devil aims his blows first at them, as they are first in command. May they be examples worthy of imitation. Much depends on the ministry's being filled with the Holy Spirit. If we have this Spirit, and that love for souls which filled the heart of the Saviour, we shall work for their salvation. If the door is shut, in one place, we shall seek for another. We cannot remain idle,—we are prompted to work by the love we have for souls. Yours looking for rest,

S. JUDSON.

Lincklaen, N. Y., Nov. 28, 1859.

From Bro. D. I. Robinson.

The following note from Bro. Robinson, to the Committee of the A. M. A., was not received till their meeting adjourned.

Dear Bro. Bliss, and to the brethren assembled at Boston in the A. M. A. and the A. E. C.—I should like to meet you very much, at this meeting, interchange views and co-operate in counsel and efforts for the objects of both societies; but I cannot see the way clear to come. I hope to be better situated in future. My presence is not necessary, as I have no aid to give, but what I can without it. I have never been so pressed as now; but all will be well.

I think good is being done here; but since the cold and stormy Sabbaths have come, our attendance is not as large as from the middle of August to the middle of December. Our finances during those months nearly met expenses; but not since. Whether this church will be able to continue to sustain a pastor steadily, or whether I am the one to do it, is a problem yet to be solved. Our attendance, the past two months, is, on an average, about 25 to 30 A.M. and 50 P.M.

I am in favor of all you will do at Boston, that is wise and right, and will help it on; and you will

not want more. So do the best you can, and God bless you.

I shall soon publish a tract on Daniel and Revelation, showing clearly and positively our nearness to the close of time, for general circulation, and especially to ministers; and another on the world's conversion, and a fourth on the duty and benefits of attending meetings,—specially the social.

These have been so often and urgently called for, that I have gone into it, and mean to bring them out between now and spring. Two of them are under way. I mean to make them good, and such as you all can like and circulate with benefit; and I would like your co-operation in their circulation.

If the Lord prosper and permit, I hope to see and be with you next time of assembling, whether in this age or in the one to come. Yours truly,

D. I. ROBINSON.

New York, Jan. 9, 1860.

On their issue, the office will aid what it can in their circulation. Ed.

From Bro. S. Chapman.

Dear Bro. Bliss:—Last Monday evening we commenced a series of meetings in this village, where the advent message had never been given. The "church" being closed against us, a convenient hall was readily procured as a substitute for it. The spirited opposition without, and the respectable and very attentive congregations within, lead us to hope some signal good may be accomplished even here.

Bro. H. B. Hyde is a yoke-fellow with me. Although an infant, both in the ministry and the advent faith, yet he "is profitable to me for the ministry." 2 Tim. 4:11. Bro. N. T. and S. H. Withington, of Springwater, (6 miles north) attend promptly with us, and are responsible for rent of hall and other expenses. Cold as it was, I returned with them to Springwater at a late hour Wednesday evening, that I might enjoy a portion of the next day in perusing the last No. of the Herald, and then return to our work. In the morning I read, and re-read till my eyes ached. But my heart was truly cheered by the variety of interesting letters from brethren and sisters in various directions. But wishing to be brief, I will notice only two of them. The few words from Bro. James W. Crocker, of C. W., in whose family I made it my home while laboring in that section a year or two since, were comforting words. There we endured shameful insult, but finally obtained signal victory. That dear brother and sister C. were not only co-workers with us in that enterprise, but were my personal friends, and their hospitalities I shall not forget. The Lord reward them, is my prayer.

That brief note from a sister (whose name and residence are not given) headed, "Stop my paper," and the reasons for it given, was deeply interesting. It seems that this sister has been a paying subscriber for the Herald eighteen years, but is now indebted to the office for it one dollar, and through inability to pay says "Stop my paper;" and adds, "for I do not see any way for me to take it longer. Nor do I know how to do without it; but I must do right—I will be honest," &c. Now I admire such honesty and strict conscientiousness, and sympathize deeply with such afflicted ones, and do most cheerfully contribute and enclose three dollars to cheer the heart of that dear sister. I send one dollar to pay her indebtedness to the office, and the other two dollars to give her the reading of the Herald another year. Now, Bro. B., should others have heeded your suggestion, and entirely relieved the mind of our sister, please consider the amount enclosed as a donation for the benefit of the A. M. Association.

Yours in the "blessed hope,"

SAML. CHAPMAN.

Wayland, N. Y., Jan. 7, 1860.

PS. We had a noble gathering last evening, and several of the citizens spoke, after preaching, responding to the word. We are therefore encouraged.

NOTE. Others having partly anticipated you, we put only one dollar to the credit of the "sister" referred to, which pays for her Herald to the end of 1860, and so put the \$2 to donations—towards paying our last Note. Ed.

Rome Quarterly Conference.

According to appointment the brethren came together at Rome town house, Thursday, 5th, and other days following. The weather had been very cold, and travelling bad; but a goodly number, whose courage was good, came from abroad, ready to work for the Lord. But few of the people of Rome came out at first. Two years ago the people were much awakened and many reclaimed and converted, while Bro. Sevey labored with them. After that one of "the coppersmith" family came and did them much harm—since which time the religious interest had nearly subsided, except with the few. Conference commenced well, and as it progressed, God gave the drawing spirit, the people began to

Mr. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from

day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merriam street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 205 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or shop rights for Leonard's Patent Burr stone Grist Mill for sale or exchange for good property.

Pd to Feb. 20—'60

B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

J. V. HIMES.

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.

(No. 963 ff.)

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street, (954, pd. to 990) Providence, R. I.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 21, 1860.

Too Proud to take Advice.

A boy took his uncle down on Long Wharf to see a new ship that lay there. His uncle was an old ship-master, and Harry was at some pains to show him his own knowledge. There was only one sailor on board, and as the visitors passed and repassed the hatches, "Mind ye, mind ye," he said, "don't fall into the hold or ye'd never see daylight again."

"There is no danger of my uncle," said Harry, proudly, "he knows a ship from stem to stern; and so do I, too."

As they came down the ladder and walked away, "I was so provoked with that old salt," he said, "he seemed to think we were know-nothing landsmen, with not sense enough to keep from pitching into the first danger. I wonder you should thank him for the advice, uncle; I was provoked."

"I should be very sorry to take offence at well-meant advice," said the uncle. "Did you ever read about the Royal George, Harry?"

"You mean that big ship which foundered one pleasant day in some English harbor, and all on board perished. I know something about it: but tell me more, uncle. How did it happen?"

"It was at Spithead, where the English fleet was at anchor. The Royal George was the flag-ship, and the Admiral Kempenfelt's blue flag floated from the mizzen. She was a fine ship of a hundred guns. She was about ready for sea, when the Lieutenant discovered that the water-deck was out of order. It was not thought necessary to haul her into dock for repairs, but keel her over until the damaged part was above water and repair her there.—Keeling a ship, you know, is making her lean over on one side. A gang of men was sent from the Falmouth dockyards to help the ship's carpenters. The larboard guns were run out as far as possible and the starboard guns in midships, which made the ship keel to the larboard, so that her starboard side was far out of the water. The workmen had got at the mouth of the water-pipe, when a lighter laden with rum came alongside, and all hands were piped to clear her. Now the port-sill of the larboard side was nearly even with the water before the lighter came alongside, and when the men went down to take in her casks, the ship keeled more than ever; besides the sea had grown rougher since morning, washing the water into the lower deck ports.

The carpenter saw there was danger. He ran to the second lieutenant, who was an officer of the watch, and told him the ship must be righted. The lieutenant, angry that the carpenter should dictate to him, ordered him back to his work. Growing every instant more convinced of the imminent peril of the ship, the man went a second time to the officer, warning him that all would be lost if the vessel was not righted instantly; but he only got a volley of oaths for his pains. The lieutenant, however, at last ordered the drummer to beat to quarters; but before the drummer had time to lay hold of his drum, the ship keeled over a little more, and the men began to scramble down the hatchways to put the heavy guns in their proper places. Alas, it was too late. Men may begin their duty too late. Already the water was rushing in; she filled rapidly, settled fast, and, almost before help or rescue could be thought of, down went the Royal George, carrying her admiral, officers, men, and many nobles and strangers on board, to the number of a thousand souls, down, down to a watery grave, so awfully sudden that a few only on the upper deck could save themselves. And to perish on a fair day in sight of land, surrounded by a fleet of ships, all aggravated the terrible disaster. As the English poet Cowper has it:

"It was not in battle,
No tempest gave the shock,
She sprang no fatal leak,
She ran upon no rock."

"Awful!" said Harry, shuddering; "and to have it owing to the pride of that foolish lieutenant too proud to take the car-

penter's advice; that was the worst of all. I suppose you told it to me on that account. I thank you, uncle. Oh, that poor lieutenant. His own life, and the life of a thousand others, staked upon his feeling proud. I am sure it makes the Bible account of pride awfully true: 'Pride goeth before destruction, and a haughty spirit before a fall.'"

APPOINTMENTS.

MISSION APPOINTMENTS. I expect to be in Templeton on Sabbath, Jan. 22; in Champlain, N. Y., where friends may appoint, Sabbath, 29th and 3 or 4 evenings following; Massena, N. Y., Sabbath, Feb. 5th.

G. W. BURNHAM.

I have appointments as follows: Holden, Me., Advent chapel, 2nd Sabbath in January (communion season); Lincolnville, Youngtown school house, 3d Sab.; Round Pond, 4th Sab.; Carmel, the 5th Sab.; Surry, the 1st Sab. in Feb.

THOS. SMITH.

The first quarterly meeting of the Stanbridge church of Adventists, for 1860, will be held (D. V.) at Stanbridge Burrough, to commence on Saturday, Jan. 21st, at 10 a.m. and continue over the Sabbath. All in the vicinity who believe and love the Bible doctrine of Jesus near, and kindred truths, are cordially invited to attend. Come one, come all—and let us worship the Chief Shepherd together, in spirit and in truth. Advent ministers laboring in the vicinity are invited to attend.

C. P. DOW, Pastor.

Lord willing, I will preach at Dinsmore Hill, Vt., Sunday, 15th; Claremont, N. H., 20th, evening; North Springfield, Vt., 21st, and over the Sabbath.

L. D. THOMPSON.

NEW HAMPSHIRE STATE CONFERENCE.—Yesterday, Jan. 2d, I received a line from a brother at Loudon Ridge, stating that the brethren at that place would like to have the next session of the N. H. S. C. holden with them, commencing as early as notice could be given. It now being so late that it is doubtful whether the notice can appear in both papers next week; I think it not prudent to call the meeting till week after next. We therefore fix the time of the Conference to come at the meeting house on Loudon Ridge, on Friday, Jan. 20th, at one o'clock P. M. and continue over the Sabbath.

T. M. PREBLE, Clerk of Conf.

A PROPOSED PROTRACTED MEETING IN BOSTON. The church of Adventists worshipping in the chapel at the corner of Hudson and Kneeland streets propose to hold a protracted meeting, to commence on the first Sabbath in February and continue one or two weeks, every evening. The church is united in this matter, there is a good spirit among us, and encouragement to hope that this effort for the revival of God's work may be successful. I have devoted my time to the church for the last few months, with some good results; but we are desirous of seeing more done for the cause in this city, and for this tried church in particular. We have accordingly resolved on a protracted effort, and the Pastor and church have invited Elder Edwin Burnham, of Newburyport, Mass., to aid in the effort. Bro. B. has kindly consented to come, and devote his time and strength to the work. We shall stand by him, and hope that the Great Head of the Church will come with him, and give him many souls in Boston, as seals of his ministry. We ask an interest in the prayers of all our brethren abroad, that God will at length send us prosperity.

J. V. HIMES, Pastor.

Boston, Jan. 16, 1860.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. Hutchinson. 500 copies of 100 pages each, not stereotyped, would cost about \$120. Could orders for that amount of 25 cents each be obtained, it would just pay. Our experience has been, that the ready sale of any book is dependent on the personal effort of its author; and any thing once published in another form, finds a less demand in book form. If you wished an enquiry might be made in the Herald, soliciting responses—which would show the call for it.

J. Carr. That will do.

S. B. Goff. Have done so,—thank you.

J. L. Pearson. It was a miscount of the clerk. Sent three more by mail.

J. L. Clapp. There is \$1.20 due from H. Corl.

J. O. Tasker. Rec'd the money for books, and cr. 60 c. on Herald to No. 1038.

Joseph Wilson. Mr. Q. H. Bessom paid \$15 on your account the 12th inst., of which we have cr. you \$1 on two copies of the Her. to No. 1036, \$2 to donations, and \$12 to account of C. P. W., as you directed. Thank you.

J. Litch, \$1 on acct. C. H. Adams paid \$12 on the 2d inst.—the amount of what he said the balance was. The sum named in Herald two weeks since, was an error of the types. Dr. Dillingham has paid, the 17th inst., \$5, and desires to know how much he had of you, at last settlement, as he has lost his account. This makes a balance on our books of \$14.30 to your credit.

R. D. Wynkoop. We have the "Celestial Railroad" in our bound Nos. of the Herald; but can find it in no other form.

S. A. Gorton. Found only No. 30, of which we send 2 copies.

M. Fuller, \$1. Sent books the 13th inst.

Some one has sent us a worthless \$2 bill on the La Cross and La Crescent Bank of Hokah, Minn.; will they redeem it?

D. W. Sornberger. For an agency of that kind, you would need to communicate with Bro. C. P. Whitten, who would undoubtedly supply you.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknow-

ledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JANUARY 17, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows.

Rec'd since our last, from—

Sylvester Bliss, of Roxbury, Mass.	5.00
Frederic Gunner, Salem, "	5.00
Charles H. Berry, " "	5.00
Jane Berry, " "	1.00
Lemuel Osler, Providence, R.I.	5.00
Anthony Pearce, " "	5.00
R. R. Knowles, " "	10.00
A. W. Brown, " "	10.00
Samuel Chapman, Hartford, Ct.	2.00
Joseph L. Clapp, Homer, N. Y.	3.00
Sarah H. Knight, Harvard, Mass.	1.00
Mrs. E. T. Englesby, Burlington, Vt.	3.00
Joseph Wilson, Cincinnati, O.	2.00
C. P. Whitten, Lowell, Mass.	13.00
Mary A. Hardy, Groveland, Mass.	2.00
Martha Salt, E. Liverpool, O.	3.00
John C. McKinney, Vincennes, Ind.	3.00
Columbus Greene, Montgomery, Vt.	3.00
Alexander Edmond, Portland, Me.	2.00
Calvin Beekwith, M'Donough, N. Y.	2.00
Asa Newton, Sheffield, C. E.	1.00

86.00

Amount of previous receipts..... 54.34

Total received towards remaining Note.....\$140.34

How much next week?

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, JANUARY 17, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 991 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

On the 5th of January 1860 we received a letter from Wm. Riley, dated Dec. 19, 1859, Big Neck, Adams Co. Ill. enclosing two dollars to pay for Herald to Jan. 1, 1860, and requesting its discontinuance on account of the hard times. On referring to our books we find that Wm. Riley of that place was credited on the 30th day of Dec., 1859, \$2.50 to April 1, 1860, and a direction then to be stopped; but the letter enclosing that we don't find. We therefore wish to enquire of Bro. Riley, if he sent money twice within a few days of each other? Or will some other brother inform us if he has sent \$2.50 that has not been credited to him, and may by mistake have been cr. to Bro. R.? We wait to hear, so that the right credit may be given.

A Kimball, R. R. York, Wm C Thurman, J Litch, each to 1023; J E Hurd, H Binnian, A Bean, J Corl, S H Knight, M S Wicker, S Wilson, A Douglass, Mrs L Ruggles, Mrs D Hunt, Dr L Kimball, H Johnson, R Rennew, George G True, M E Daniels—\$1 pays for six months, C Stone, each to 997; Wm M Atwood 977, C Libbey 994, W B Weeks 999, M Clark 1005, W Wood 1002, Geo W Whitling 1003, Mr Miller 958, J Wilson (2 ceps) 1036; I Coolcy 945—\$1 due; J Pomeroy, R Reed, S Newcomb, Thos. Huntington, J Reed, Mrs Dawson, C Lane, Mr Gardian, Mrs Oliver, F Newland, Mrs L Eekle, Mrs Lemson, G L Stanwood, G Rich,—each to 971; M McKnight, H D Lee, Amos Fox, Mrs A Colby—each to 997; H A Dolford 1023,—each \$1.

J Murray, Mrs J Atwood, M A Gunner, D Elwell, W Swope, J Whiticar, A F Ober, A Hawkes, and \$1 for that sister to 1049; C Dow, Martha Salt, J C McKinney, D Boody, have none, R P Boody, H Noyes, E Bass, C Beckwith, J Clifford, each to 1023; L Perry, H E Carver, J J Chamberlain, each to 997; Rev E W French, by R D W, C R Merrill, B Martin, each to 971; Mrs E T Englesby 1023, J D Wheeler 991, L Wiswell 1015, C B Knight 1002, A Fordney 958—50 cts due; J Randall 988, Lyman Lawrence 965—25 cts due to end of last year; A Nelson 1016, M L Brush 1129, Wm Blackman 999, Mrs Sarah Pitts 1023, S Dolford 1029, S A Geer 1023—each \$2.

J L Fulton 1023, E Smith 1010, A Edmond 971, Charles Chase 997—each \$3.

J M'Lean 986—50 cts; Tho J Whiticar 988—50 cents; Wm Milton 1023, \$1; Mrs D Taylor 1026, \$2.25.

Christian Alloy.

Whenever we see forged money, it proves that there is good coin in existence; there cannot be a forgery unless there preceded a real article also. Whenever there is a work of God, the devil will get up an imitation of it. The goldsmith cannot work gold without alloy; we cannot yet have a perfect work of God upon the earth. What we want is a little charity, to see the predominating goodness in every Christian, and to forgive his little defects, to forget his oddity in his great work; and not to deny it because we see grievous declensions in the midst of it.—*Id.*

Good Hope through Grace.

Men are willing to earn salvation, but reluctant to receive it as a free gift; and this tendency gives rise to many forms of false religion in heathendom; many heresies from the Christian faith. But a thorough acquaintance with one's own heart, and an earnest study of the Word of God leads the true Christian to magnify more and more the riches of Divine grace, by which alone any sinner can be saved. The following paragraph is in point:

It is recorded of Selden, whom Grotius styled "The glory of England," that in the near view of his death he requested an interview with Archbishop Usher, with whom he freely conversed respecting the ground of his hope. He said that he had in his library books and manuscripts on almost all the subjects which engaged the attention of literary men, but that out of all the number there was only one which could afford solid support to his mind, and that was the Word of God; and that the particular portion of the inspired volume which had most interested him was in Paul's epistle to Titus:

"The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

These words are indeed very remarkable.—What fine views of Christianity do they present to us; of its origin, its progress and its consummation; of the present dignity, the important office, and the great work of its author; of the one great design of his atoning sacrifice; of the distinguishing character of his disciples; and of the means by which their character is formed.—"He gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Fuel.

Wood is the most wholesome, because it contains a large amount of oxygen; coal has none, hence, in burning it, the oxygen necessary for its combustion, must be supplied from the air of the room, leaving it "close," oppressive.

A coal fire will go out unless it has a constant and large supply of air, while wood, with comparatively little, having a large supply within itself, turns to "live" coals.

Close-grained, heavy woods, like hickory and oak, give out the most heat; while pine and poplar, being open-grained, heat up the quickest.

The value of fuel as a heating material, is determined by the amount of water which a pound will raise to a given temperature; thus, one pound of wood will convert forty pounds of ice to boiling water, while a pound of coal will thus heat near eighty pounds of ice cold water; hence pound for pound, coal is as good again for mere heating purposes, and wood is as good again as peat, which is the product of sedges, seeds, rushes, mosses, &c.

But, if a ton of coal, that is, twenty-eight bushels, or twenty-two hundred and forty pounds, costs five dollars, it is about equal to the best wood at two dollars and a quarter a cord. Coal, at twelve dollars and a half a ton, is as cheap as wood at five dollars and a half a cord. It would be more equitable, if wood was dry, to sell it by

the pound. Such is the custom in France.—*Hall's Journal of Health.*

A Happy Man.

A zealous divine who had prayed earnestly that God would teach him the perfect way of truth, was directed to go to a certain place, where he would find an instructor. When he came to the place, he found a man in ordinary attire, to whom he wished a good morning.

"I never had a bad morning," replied the man.

"That is very singular. I wish you may always be so fortunate."

"I was never unfortunate," said he.

"I hope you will always be as happy" said the divine.

"I am never unhappy," said the other.

"I wish," said the divine, "that you would explain yourself a little."

"That I will cheerfully do," said he. "I said that I never had a bad morning; for every morning, if I am pinched with hunger, I praise God. If it rains, or snows, or hails; whether the weather be serene or tempestuous, I am still thankful to God; and therefore I never have a joyless morning. If I am miserable in outward circumstances, and despaired, I still praise God. You wished that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me, but according to the will of God; and I believe that His will is always good, in whatever He does or permits to be done. You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God."

Modern Superstition.

The superstition and blind credulity which yet lingers even in the very centres of knowledge and enlightenment is a sad commentary on the weakness of the human intellect. The ground tier of society still affords numerous victims for the unprincipled or deluded impostor, and the most absurd vagaries are received and obeyed as the utterances of divinity.

An instance of this sort was developed in a Philadelphia court last week in a hearing in the case of the custody of a child which a Mr. Rudman claimed from his wife, who had separated from him in consequence of the teachings of a woman named Anna Meister, who we believe has been before the public heretofore in the capacity of a religious teacher. From the evidence given in the case last week, it appears that she has about twenty-five dupes who contribute from five cents to a dollar each, weekly, for her support, and implicitly obey all her commands. They style themselves the "Society of the Daughter of God." According to the report in the Ledger, Mrs. Andress, a member of the Society who formerly belonged to a Presbyterian church, testified that Anna Meister's followers believe that she is the last witness sent from the Almighty, (Moses and Jesus Christ being her predecessors) and that they are bound to obey her commands and live a "pure and just life."

When themselves or their children are sick they ask Anna Meister, and she tells them what to do; she gives them herbs, and they "always get well after using them." The witness said she believed in eating crout salad, and that the child in dispute was fed with it. Being asked what was the object of eating the salad, she replied, "Anna Meister told me I should give it to my husband and child at 10 o'clock every night, and it would take the impure stuff from their stomachs."

I give it to my child at 10 o'clock at night; if he is asleep I wake him up and make him take his salad; we take three forks full at a time; we put on it a little salt, a little vinegar and a little sweet oil." She further stated that she taught her child what Anna Meister said must be believed. They had preaching on Sunday afternoons and prayer meetings on Wednesday evenings. She preached herself sometimes.

Another witness (a man) avowed his belief, in Anna Meister. Never heard her prohibit the commerce of the sexes, but she teaches "that we shall live like brothers and sisters and not like animals." The witness declared that he had had a "revelation."

Another male witness said he believed Mrs. Meister was divine. The witnesses laid great stress on the necessity of being "pure," and "just," but did not seem to have any clear idea of the exact meaning of these words.

Such declarations as the above show that no pretensions to spiritual wisdom or divine powers are too ridiculous to be heartily believed by persons of narrow intellect and little knowledge.—Ignorance is the mother of superstition, and it is well known that it abounds quite as extensively in some sections of our great cities, as in the wilds of Africa. Foreign countries are not the only fields for missionary labor.—*Boston Journal.*

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER II.

"Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon."

vs. 17, 18.

Daniel's departing to his own house is evidence that his request for time had been granted.

The thing that Daniel made known to his Hebrew companions, must have embraced the perplexity of the king respecting his dream, the inability of the Chaldeans to interpret it, the king's decree, his petition, and the king's grant of time in which to show the interpretation. And as their lives were alike endangered, they had a common interest in the discovery of the mysterious secret.

Their only recourse now, was in united prayer to the God of heaven. All human skill was confessedly powerless, and God alone could reveal it. The result shows the efficacy of prayer, and the wisdom of faith in the grace and mercy of God. How long they prayed, how earnestly they wrestled in prayer, or how much time elapsed before the revelation came, is not recorded. All that we can know of it, is that their prayers were answered. For,

"Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven."

v. 19.

The secret being revealed in a night vision, shows that some time elapsed—some hours at least—before the answer came. It is not recorded how the secret was revealed to Daniel, whether in a dream, or by a waking vision; but he doubtless had a view of the same symbols that were shown the king; and by the Divine aid, he was made fully to apprehend their symbolic significance.

Conscious of being thus put in possession of the king's great secret, it was natural that his heart should be filled with grateful praise, and overflow with thanksgiving, for the revelation that would save the lives of himself and others.

"Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons; he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter."

vs. 20—23.

The "name of God," is here put by a metonymy for God, whom Daniel blessed.

"Wisdom and might," which Daniel ascribes to God, comprise the wisdom to know, and the power to execute.

In the great revelation thus unfolded, God had made known important future events, which his great power would fulfill in their time and season; for he is "great in counsel and mighty in working," Jer. 32:19.

Daniel blessed God for the knowledge which had been revealed, and for the possession of the requisite power to execute his wise purposes.

The changing of times and seasons, and the removing and setting up of kings, doubtless, have reference to the changes and revolutions in the governments of earth, which Daniel had seen symbolized in the dream of Nebuchadnezzar which had been unfolded to him. Daniel recognized God as the One who "hath determined the times before appointed," to "all the nations of men," that dwell on "all the face of the earth," and "the bounds of their habitation." "Promotion cometh neither from the east, nor from the west, nor from the south; but God is the judge: He putteth down one, and setteth up another." God has said, "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me." For, "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

The wisdom possessed by any one who is wise, is also a gift from God. He giveth wisdom unto the wise, and knowledge to them that know understanding. And therefore James says, "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him."

All revelations are foreshown only by God: "He discovereth deep things out of darkness." "The secret of the Lord is with them that fear him, and he will show them his covenant." He "revealeth secrets, and maketh known what shall be in the latter days."

Yea, O Lord, "the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."—"Neither is there any creature that is not manifest in his sight: but all things are naked and open unto the eyes of Him with whom we have to do." He dwelleth in the "light which no man can approach unto;" for "God is light, and in him is no darkness at all."

Daniel had received proof of God's wisdom and knowledge, in the revelation made to him. He had himself received wisdom to know the king's dream, and might or ability to interpret it; and he piously thanks and praises God, whom he recognizes as the God of his fathers, for all the wisdom he possessed—taking none of the credit for its possession to himself.

Original.

Providence Sabbath School.

Brother Bliss:—I give you below the Order of our Sunday School Exercise, on last Christmas evening, and referred to in the Herald of Jan'y. 21st.

ORDER OF EXERCISES.

1. Hymn 13, (I give the first stanza in each hymn as sung on this occasion.)

"I think when I read that sweet story of old,
When Jesus was here among men,
How he called little children as lambs to his fold
I should like to have been with them then."

2. Scripture recitation, suited to the season of Christmas, from John, Matthew and Luke, by two girls.

3. Invocation Prayer.

4. Hymn 31.

"Joy and gladness, joy and gladness, oh happy day!
Every thought of sin and sadness, chase away,
chase away.

Heard you not the angel telling,
Christ the Lord of might—excelling,
On the earth with men is dwelling,
Clad in our clay?"

5. One of the Infant classes, repeat answers to questions in the Assembly's catechism in verse.

6. Another Infant class, repeat answers to questions referring to the first Advent of Messiah. They were followed by four adults repeating passages of Scripture, referring to the second coming of Christ.

7. Hymn 23.

"When Sabbath's sacred morning light
Begins on earth to dawn,
We'll haste with eyes all sparkling-bright
And bid dull sloth be gone.
Then haste to school away,
And keep this sacred day."

8. Exercise in Catechism, 11th Lesson in the

Berean's Assistant on the nature of Christ's reign.
Answers given by forty scholars.

9. Hymn 35.

"We're marching to the promised land,
A land all fair and bright;
Come, join our happy, youthful band,
And seek the plains of light.
O come and join our youthful band,
Our songs and triumphs share;
We soon shall reach the promised land,
And rest forever there."

10. History of the apostles, by 13 members of the school, in the following order:

1. Simon Peter, by Anna Sharon.
2. Andrew, by Jane Wolstenholme.
3. James, the son of Zebedee, by Frederick Arnold.
4. John, the son of Zebedee, by John Lonsdale.
5. Philip, by Hattie Champlin.
6. Bartholomew, by Mary Eliza Brown.
7. Thomas, by James C. Pray.
8. Matthew, by Nancy Martin.
9. James, the son of Alphaeus, by Thomas White.

10. Lebbeus, or Thaddeus, sometimes called Jude, by James Pottle.

11. Simon the Canaanite, by Sarah Wolstenholme.

12. Judas Iscariot, by J. Henry Wilbour.

13. Paul, by Mary Susan Wilbour.

In immediate connection, a synopsis of the first Epistle of Paul to the Thessalonians, by Mark A. Pearce, and the second Epistle to the same church, by Adaline Shaw.

11. Hymn 12.

"The Sunday school, that blessed place,
Oh! I would rather stay
Within its walls a child of grace,
Than spend my hours in play."

12. Addresses.

13. Collection, amounting to \$10.16.

14. Benediction.

Respectfully yours,

SUPERINTENDENT.

Original.

What I would be.

Who but would be distinguished for some quality or possession which would command the admiration and homage of those around them?—Various are the ways in which individuals would seek this distinction.

One says "I would be beautiful, and by my personal attractions would charm and captivate every beholder."

Another says, "I would be the possessor of unbounded wealth, so that I might be able to gratify every desire and be the envied one amid the longing multitude."

Says another, "I would be learned, let me be conversant with every art and science: give me the wisdom of Sages and Philosophers of old combined with the knowledge of the present age, and I will ask no more."

Another thirsts for power such as is vested in Kings, Emperors and Generals: he longs to be an Alexander or a Napoleon: he would have the world move or stand still at his bidding.

And yet another would possess rare talents, that he might make himself conspicuous: he would excel in oratory so that thousands should listen with almost breathless silence to the words which might fall from his lips.

Thus every one would aspire to be what seems in their estimation to be desirable.

I too have aspirations: I would be beautiful; but that beauty should consist in the daily exhibition of a consistent Christian walk: instead of the glittering diamonds of earth I would possess the "pearl of great price," and be adorned with a "meek and quiet spirit."

And I would have wealth; but my riches should not be those which perish with the using, or that oftentimes "make to themselves wings and fly away:" but a treasure laid up in heaven should be mine, secure alike from the corruptions of moth and rust, and the depredations of thieves, rather than be heir to the great estates of earth, I would be rich in faith, and an heir of the kingdom which God has promised to those that love him.

I would possess wisdom; but it should be that

which cometh from above, which is pure, peaceable, gentle, full of good fruits, &c.; and while availing myself of the means in my power to obtain useful human knowledge, I would chiefly seek that which is able to make one wise unto salvation: for though a large share of the former will make one honored among men, it is necessary to possess the latter, in order to receive the honor which cometh from God; and I would be one of those who seek for this honor, in connection with glory and immortality, and who shall through thus doing receive the reward of eternal life.

And I would desire power; though not such as the great ones of earth exercise over their subjects: but such as should enable me to be an overcomer over all that would oppose my progress to the better land: and such as would enable me effectually to wield the "sword of the spirit," that I might be the agent in making many a rebellious heart bow in humble submission to the sceptre of King Emmanuel: and such as would enable me bravely to do and meekly to suffer all the will of my Divine Master: this would be power enough for me.

I would like to be talented also; but would possess only such as I could use in the service of him to whom I owe my all.

In short, I would be a Christian; for those who are such possess the truest beauty, the most durable riches, the highest wisdom, and the greatest power. Such have the assurance of all things needful in the present world, and of glory indescribable in the world to come. O may such distinction be mine.

S. A. GORTEN.

Essex, Jan. 11th, 1859.

Original.

Leaves from my Note Book.

Thursday, Dec. 1st. Though feeling gloomy and dejected, yet with reliance on the blood of atonement for acceptance, I have endeavored to perform the duties of the day, and to act in accordance with the proverb, "Hope for the best, prepare for the worst, and take what God sends."

"O, who could bear life's stormy doom,
Did not his wing of love
Come brightly wafting through the gloom,
Our peace-branch from above;
Then sorrow, touched by him, grows bright
With more than rapture's ray:
As darkness shews us world's of light
We never saw by day."

Friday, 2nd. Another of our scripture reading meetings is among the things of the past. Our lesson was this evening the parable of the talents, Matt. 25:14-30. All who are called by the name of Christ are servants. The "long time" of the Lord's absence must be near its termination. The reckoning day is at hand. How joyous the response of the "good and faithful servants" to the invitation, "Enter ye into the joy of your Lord;" but how fearful the doom of the unprofitable ones who are consigned to outer darkness where there will be hopeless sorrow and conscious misery: for "there shall be weeping and gnashing of teeth!" I am a servant—to which class will I belong in that day?

Saturday, 3rd. Went to Magog and spoke in the evening in the Ward school house on the jewels of Jesus, Mal. 3:17. It is interesting to notice that the Holy Ghost has not only told us what the people of God are, but also what they are like: they are the "wheat" to be gathered into the garner; the "good fishes" put into vessels; the "sheep" secured in the fold of the good shepherd; the "salt which has a saving influence; the "light" which dispels the moral darkness of the world; the "house of God" which has the Master's presence; the "pillar" which supports the truth; and the "jewels" now scattered, but which will be gathered when the night of time is succeeded by the day of eternity. Fain would I sustain a character which will make me fit to be likened unto such things as these.

Sunday, Dec. 4th. Preached in the Ward school house again, and in the afternoon and evening in the academy at the Outlet. Thus the seed is sown, but what will the harvest be?

Dec. 5th and 6th. Feeling unwell I stopped at father Johnson's these two days. The apostle's mark of parental affection (Heb. 12:5-11) is still visibly impressed on this family. Here I

met with some quaint lines on "Medicine," selected from an old English tract, which pleased me so much that I copy them:

"Musing of all my Father's love,

How sweet it is!

Methought I heard a gentle voice:

'Child, here's the cup—

I've mixed it—drink it up.'

My heart did sink—I could no more rejoice.

O Father, must it be?

'Yes, child it must.'

Then give the needed medicine;

Be by my side.

Only, thy face don't hide.

I'll drink it all—it must be good—'tis thine."

Wednesday, 7th. Leaving Magog about two P. M. we drove 13 miles to Bro. C. Bartlett's, where we arrived early in the evening. Having rode the greater part of the way amid drizzling rain and snow, and finding the ground bare for the last three or four miles, we were glad to put up for the night, and realized the truth of the old adage, "a friend in need is a friend indeed." Kindness received under such circumstances is not soon forgotten.

Thursday, 8th. Some snow having fallen during the night we reached home with little difficulty. We made a pleasant visit on the way and obtained a few dollars for the A. M. Association. Though disappointed in not getting home yesterday in season for the prayer meeting it was doubtless all for the best. We may sometimes feel bad when our plans are thwarted, but our judgment must be convinced that it is always best to let God steer for us in a storm—yes, and in the sunshine too—he loves to be trusted.

Friday, 9th. Spent the greater part of the day preparing for Sabbath services. — Though "much study is a weariness of the flesh," yet it is obviously the preacher's duty to "find out acceptable words . . . even words of truth;" —to "give attendance to reading, to exhortation to doctrine," and to "study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." See Eccles. 12:10, 11; 1 Tim. 4:13; 2 Tim. 2:15. If Archbishop Usher could say, "It takes all our learning to make things simple," I am sure persons of less natural and acquired ability, who desire to be useful in the ministry, need to give themselves especially to searching the scriptures in connection with earnest prayer, for, as Luther said, "Prayer is the better half of study." For myself I can say with Wesley that I desire to be, "Homo unius libri"—a man of one book, and that book the Bible.

Saturday, 10th. Our covenant meeting this evening was thinly attended, but God did not on that account refuse us his presence and blessing. We are informed in John's Gospel (ch. 4:28-32) that the woman of Samaria became so interested in the things of religion that she left her pitcher by Jacob's well to go into the city and say to the people, "Come, see a man who hath told me all that ever I did. Is not this the Messiah?" and that Jesus himself had to be entreated to eat bread, but alas! in these perilous times many of Christ's professed followers think more of the bread and water than they do of divine things. They are forgetful hearers: their memory is long enough about worldly things when there is a chance to make a good bargain, but very short about the things of God, hence the hour of prayer is forgotten. Surely "the children of this world are wiser in their generation than the children of light." But how will it be when the King comes?

Sunday, Dec. 11th. Was spent at Derby Line, Vt. We are informed (Nehem. 8:8) that on the return of the Jews from Babylon, Ezra the scribe and others associated with him, "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading," and believing it to be the duty of the Christian minister to "go and do likewise," I endeavored thus to "preach the word" in two discourses. Also attended the Sunday school and prayer meetings, and thus passed another Sabbath—a type of that rest which remaineth for the people of God in the world to come, where worship will be conducted without weariness, and nothing will mar the happiness of the redeemed millions.

When that day will dawn in gladness,

May it be soon—

When the saints are freed from sadness,

May it be soon—

Jesus grant to me a place

With the ransomed of our race

Through the riches of thy grace

Even to behold thy face.

J. M. ORROCK.

Stanstead, C. E.

Original.

Letter from Bro. Hutchinson.

Bro. Bliss, As I have in part given a sketch of my late visit it may be as well to finish.

I made a very agreeable stay with C. P. Whitten of Lowell. I noticed that he is preparing very large quantities of the "golden salve," so as to supply the increasing demand. It is gratifying to see men of Christian and generous hearts, prospering in business. The cause of Christ always gets a share.

I spent a few hours very pleasantly with Elder Bonham, whom I found to be a most agreeable companion, when we were in London, in 1847. He has a good field of usefulness; and the enlightened and uncompromising minister of the gospel, will always make his mark for Christ, no matter to what denomination he belongs.

After a short and sweet stay with Bro Baldwin, Laconia, N. H., he kindly took me to Franklin, Saturday Dec. 24, as I wished to spend the Sabbath in Waterbury Vt. After Bro. B. had left me at the station, I met with one of the minor trials of life. When the train came, I got into the hind car, as I generally do. In a few moments the train started, leaving that car. I was told by one sitting by me, that I was in the car which was about to start for Bristol, N. H. The last Through Train for the week, was gone! The only consolation which the station master could administer was, "There is no help for it now." Another told me that the same thing had often occurred there. I retired into the sitting room; and, to aid me in bringing my mind to my circumstances, I took out my Bible (the rest of my baggage was leaving me at railroad speed) and the first passage which my eye fell upon was, "What is a man profited, if he shall gain the whole world, and lose his own soul?" My thoughts became chained for hours to this solemn appeal; and I saw, in some measure, the end of the wicked, and I wept and prayed for myself and for some who are not in Christ. How will persons feel when the last train for glory, in the great week of time, is gone, and they are left! left not for forty-eight hours merely, and in a measure of comfort; but forever weeping and wailing in outer darkness! Perishing sinner, come to Jesus! Save thy soul from the wrath to come.

I took the evening train, and got to White River Junction, between one and two o'clock in the morning. It was intensely cold. I put up at the "Junction House." At first I did not like the thought of spending the Sabbath at a public house, without any one to say to me, "I wish you a merry Christmas," for this was the 25th of December. But I remembered that our great Redeemer was born at a public house, yea that He was laid in a manger, "because there was no room for them in the inn." He and his mother, and Joseph, were among strangers, and on expense, using the hard earnings of a carpenter! Thinking of this, not only reconciled me to my lot, but even made me peaceful, and joyous. I heard two good sermons in the Congregational church, and listened to the exercises of a Bible class. The leader of the class made some able and sweet remarks on, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He invited me to dine with him, whom I found to be the principal of the High School.

Monday morning, by 9 o'clock I was on my way again, feeling as well as a great sense of unworthiness would permit;—also that I had been detained for some wise purpose. Soon afternoon I was among the warm hearted and generous friends of Waterbury. Found a happy home, for a few days, with Deacon Arms. I was some with Bro. Howden, who has lately moved from Bristol, Vt. I think he told me that his family is

the only one of the name in the country. He is of English descent. His brother died when a United States Consul. If Lord Howden, of England, is any thing like his probable relative in Waterbury, I should have no hesitation in calling on his Lordship.

Sabbath Jan. 1, I preached twice in the beautiful new chapel,—spoke in the evening prayer-meeting—visited Bro. Flagg who was near his end, conversed with his kind physician, on the case; and spoke to the sick man, on the things of Christ. This was quite a day's work for me. But occasionally, "labor is rest."

Before I left the place, I was told that Bro. F. had breathed his last. May the Lord sustain and bless the afflicted family.

Jan. 3d. Got to Champlain, where I found a pleasant home with Bro. Alvah Loomis. I preached twice on Sunday the 8th, and on Monday evening preached in Odel Town C. E. and rested two days with Bro. Schutt, where I have often been refreshed, during the past 18 years.

I got home on Wednesday the 11th, and found my family all well, excepting my daughter Mary, who has been obliged to give up teaching and return home. She is now an invalid. I might mention other things of an adverse nature, but I have no disposition to whine, or draw a dark picture. There is a bright side. God knows all about it. He can and will make these losses and trials, a blessing to our souls. "Unto the upright there ariseth light in the darkness." While unbelief says, "All these things are against me," faith with a cheerful countenance, says, "All things work together for good to them that love God." "Lord I believe; help thou my unbelief."

Brethren and sisters with whom I have sojournd, and in whose temporal comforts and blessings I have shared, I thank you, and daily do I ask that the choicest of heaven's blessings may rest upon you and yours.

Saturday evening and yesterday, I heard Bro. Orrock three times, on the pre-existence of Christ—His coming into the world,—His going away; and His coming again. He ably presented the great arch of truth, over which all may pass from this world of sin and sorrow, to the land of purity, and joy. Bro. O's bow abides in strength; but he looks rather thin and pale. I hope he will take care of his health, as its failure would be a great loss to the cause of Christ here, and in other places.

Yours, looking for anancy, in that day,

R. HUTCHINSON.

Waterloo, C. E., Jan. 16, 1860.

P. S. My friends will remember that my address is, "Waterloo, Shefford, Canada East." R. H.



ADVENT HERALD.

BOSTON, FEBRUARY 4, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE *HERALD*. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

The Throne of the Universe.

"Which art in Heaven," Matt. 6:9. As there are those in the flesh who are recognized as "fathers," that denominative alone, would not be distinctive of God, as the One who filleth immensity with his presence. It is therefore appropriate, when Jehovah is invoked, that he be addressed, not only as "Our Father," but as "Our Father which art in heaven;"

which qualification distinguishes our heavenly from an earthly father.

The term "heaven," in the Scriptures, is in distinction from the earth, and in contrast with the depth beneath—it being expressive of the height above. It sometimes has respect only to this earth's atmosphere. Thus when "God made the firmament and divided the waters which were under the firmament from the waters which were above," he "called the firmament Heaven," Gen. 1:7,8. And this was its primitive and original use. Thus we read that the fowl "fly above the earth in the open firmament of heaven," Ib. v. 20.—"the fowl of heaven" in Gen. 7:23, being the same as the "fowl of the air" in 9:2. Thus also we read of "the dew of heaven," Gen. 27:28, "the clouds of heaven," Dan. 7:13, "the rain of heaven," Deut. 11:11, and the "winds of heaven," Dan. 7:7,—in all of which, and like passages, this earth's atmosphere only is referred to.

This firmament, or heaven, is a thin, compressible elastic, invisible fluid, which encompasses the entire earth, extending, on every side, to a height of forty or more miles. It is this earth's robe, or vestment; and its presence is essential to the diffusion of light and warmth on the surface of this planet, to the growth of vegetation, and to animal life.

Everywhere, when we look upward, we look up into this firmament. Into this Elijah ascended, when he "went up by a whirlwind into heaven," 2 K. 2:1; and it was into this that the disciples were endeavoring to look, after our ascended Lord, when the two men in white apparel said to them, "Why stand ye gazing up into heaven?" Acts 1:11.

As these aerial heavens are thus everywhere around and above us, as they extend for an indefinite distance upward into space, and as all other worlds which are visible to the inhabitants of earth, can be seen only by looking up into the open firmament above, the term "heaven" is also expressive of all space outside of and beyond the limits of earth.—Thus "God made two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also; and God set them in the firmament of the heaven to give light upon the earth," Gen. 1:16, 17. These other worlds are elsewhere called "the host," or army "of heaven," Deut. 17:3; which are so numerous that they "cannot be numbered," Gen. 33:22.

In this use of the term, "heaven" comprises all space, and all worlds outside of the earth—an extent of space that is incomprehensible to the human intellect: "It is higher than heaven, what canst thou do? deeper than sheol, what canst thou know?" Job 11:7. "Is not God in the height of heaven? and behold the height of the stars, how high they are!" Ib. 22:12. God "walketh in the circuit of heaven," v. 14; and "as the heaven is high above the earth, so great is his mercy toward them that fear him," Psa. 103:11. There is no measurement that can exceed "the heaven for height," Prov. 25:3—"if heaven above can be measured" (Jer. 31:37), being expressive of what is immeasurable.

To be able to approximate in our imagination to conceptions of the vastness of these starry heavens, we need to consider the number of the stars, their immensity, and the vast spaces which separate them. "Look now toward heaven, and tell the stars, if thou be able to number them," Gen. 15:5. None but our Father in heaven telleth the number of the stars: "he calleth them all by their names," Psa. 147:4. "Lift up your eyes on high, and behold who hath created these, that bringeth out their hosts by number: he calleth them all by names by the greatness of his might, for that he is strong in power, not one faileth," Isa. 40:26. He "commandeth the sun, and it riseth not; and sealeth up the stars." He "alone spreadeth out the heavens," and "maketh Arcturus, Orion, and Pleiades, and the chambers of the south," Job 9:7-9.

"The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it," Psa. 19:1-6.—"That which may be known of God is manifest in them. . . For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," Rom. 1:19, 20. "It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in," Isa. 40:22—"dwelling in the light which no man can approach unto; whom no man hath seen, nor can see," 1 Tim. 6:16.

As our heavenly Father hath created all these, let us contemplate the greatness of this, his handy

work. The Sun, the center of our solar system, is at such a distance from this earth, that a train of cars going at the rate of 500 miles per day and without interruption, would require more than 500 years to reach it; a steamboat, going 200 miles a day, would not traverse so great a distance under 1300 years; and a cannon ball, moving at the rate of 500 miles an hour, would not reach it under twenty years. And so vast is its magnitude, that from its center to its circumference, is a distance two hundred thousand miles greater than from this earth to our moon. It contains a mass of matter equal to thirteen hundred thousand globes of the size of this earth; and to proceed at the rate of 90 miles a day, would require more than 80 years to go around its vast circumference. As inconceivably rapid as may be the velocity of a cannon ball, this earth, to accomplish its day, whirls on its axis with twice that rapidity; and to perform its year, it is hurled into space with a velocity 136 times as great.

The planet Jupiter is 89,000 miles in diameter—about 1400 times larger than the earth. Saturn is nine hundred times the bulk of the earth; and Herschel eighty. And as distant as our earth may seem from the sun, this planet is 1800 millions of miles,—nineteen times farther,—a distance that a cannon ball would hardly reach in 400 years! The planet Neptune, the most distant of the planets yet discovered, is at an inconceivably greater distance,—it being 2,850 millions of miles; which would require a cannon ball 600 years to traverse it; and the diameter of its orbit is 5,700 millions of miles. The vastness of our Solar system,—with its immense central sun, its eight primary planets, twenty secondary ones, more than forty asteroids, and unnumbered comets—is such that the human intellect cannot grasp it; and yet we know that this sun, and all its revolving worlds, constitute but a speck, in comparison with the immensity of creation; for it is a well demonstrated fact that all the fixed stars are suns not less vast than ours; and therefore, doubtless, they are centers of other solar systems like that which attends our sun.

That the fixed stars are suns, is apparent from their clear twinkling light, so unlike that of the planets, which is borrowed, or reflected from the sun. And their immense distance is demonstrated by their having no apparent change of places, whether viewed from this earth in one part of its orbit, or from its opposite, 190 millions of miles distant,—which would not be the case with any object that was nearer than twenty billions of miles; and by their having no perceptible size, or disks, when viewed through telescopes magnifying thousands of times,—to look through which, is equivalent to our being several thousand millions of miles nearer to them than where we now are. And as stars at such a distance would not be visible if shining with borrowed light, nor if they were smaller in size than our sun, they must be, like our sun, each of them centers of solar systems, around which worlds revolve.

The same law that determines their vast distance from this earth, also determines that they are at an equally immense distance from each other; which is so great that a cannon ball would not traverse it in four millions five hundred thousand years, or 750 times the period which has elapsed since the Mosaic creation. And how much farther than this their distance is, no astronomer has been able to conjecture.

Such then are the stars of heaven which light up the firmament above. As we gaze into the sky on a clear winter's night, only about a thousand of them are visible to the naked eye; but by the eye of the telescope, millions of them have been discovered. In spaces in the heavens not larger than the disk of our moon, the telescope has revealed more stars than are visible to the naked eye in the entire firmament. As the magnifying powers of telescopes are increased, the number of stars made visible is increased in proportion. They seem ranged one beyond another in boundless perspective, so far as the assisted sight can penetrate into the depth of the heavens—leaving no room to doubt that there are millions on millions more of such suns and systems of worlds, that might be visible were the power of the telescope sufficiently increased.

It has been calculated that, with present instruments, more than eighty millions of those suns, none of them, probably less in size than ours, are made visible; but as every sun is doubtless the center of a system of worlds, the universe, visible to telescopic vision, must comprise within its vast immensity, judging from the number of planets in our system, more than three thousand millions of worlds!—all beautified with varied scenery and peopled with animated beings. And all this may be only the outskirts, the suburbs of the created universe! "How manifold, O Jehovah, are thy works! In wisdom hast thou made them all," Psa. 104:24. "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man that thou art mindful of him," Psa. 8:34.

"The works of the Lord are great, sought out of all them that have pleasure therein." Ib. 111:2.

It has been supposed, and not without reason—as the secondary planets revolve around primary ones, and these in turn revolve around the sun—that these suns and centers of systems, in like manner, revolve around other centers, but at such vast distances and in such immense orbits, that their progression is hardly determinable from age to age; and that these centers may all revolve around one still more distant—the great central sun of the universe. And as the primary planets are vastly larger than all their satellites, and the sun than all the worlds which revolve around it, that in like manner the great central luminary may be proportionate in size to all the myriads of suns and systems of worlds of which it is the center.

However this may be, we know that "The Lord hath prepared his throne in the heavens, and his kingdom ruleth overall," Psa. 103:19. "A glorious high throne from the beginning is the place of thy sanctuary," Jer. 17:11. "Heaven is My throne," saith Jehovah, "and the earth is my footstool." And hence the "heavens," the "third heaven," and the "heaven of heavens," are denominative of God's dwelling.

He who made the earth and the heavens, cannot, however, be limited in his presence to any created world, though ever so vast and magnificent: "Behold the heaven, and the heaven of heavens cannot contain Thee," 2 K. 8:27. Such is the greatness of the majesty of "Our Father which art in heaven," who inhabiteth the heaven of heavens,—the entire universe being our Father's house, and the infinity of worlds its "many mansions," the abodes of intelligent beings. For as each drop of water is shown by the microscope to be peopled with inhabitants, and as, "Thus saith the Lord that created the heavens, God himself that formed the earth and made it, he created it not in vain, he formed it to be inhabited" (Isa. 45:18); so may we conclude that each of the created worlds are appropriately peopled. And as "the heaven, even the heavens are the Lord's, but the earth hath he given to the children of men" (Psa. 115:16); so are each of these worlds, doubtless, given to intelligences created for it, and who, like us, also supplicate, "Our Father who art in the heavens." "Let us," therefore, "lift up our heart with our hands unto God in the heavens," Lam. 3:41.

Laws of Symbolization.

Dear Bro. Bliss:—I cannot see with you in regard to your deductions of the "laws of symbolization."

I have applied your rule in reference to the symbols of Daniel to those of Rev. "The principle of the interpretation of each is, that it must be in accordance with the conditions of its respective symbol" &c. or rather, that one symbol is not an infallible guide for another. 1.

I understand you to teach that everything in Rev. capable of symbolization is symbolic. 2.

Also that nothing symbolizes itself that can be symbolized by "another order analogous," &c. Now I have not much veneration for these "Laws." A good many of them are the veriest "argument in a circle." 3.

Long time ago, Theory decided that "a woman," ch. 17 and 18, symbolized a church. I dispute that and say a woman symbolizes a city. But theory replies, No, for the laws of symbols make it symbolize a church. Thus a theory manufactured the law, and then that "Law" is produced to prove the theory. 4.

Again, 500 years ago or more, a theory was started which made it necessary that the heads of a beast should represent "forms of government." Symbolic lawyers adopted that as one of the "Laws." Now it is vain that it is argued that even by inspiration it is asserted that they are seven "Kings." This "law" which originated with a theory decrees that the theory shall be established irrevocably by the Law. 5.

"The ten horns are ten kings;" yet the "Law," by precisely the process above described, proves that they are not kings, but kingdoms, &c. 6.

But to the subject.

The Church is represented in chap. 7, by its own order (and not by an analogous one.) Thus, "I beheld, and lo, a great multitude, of all nations and kindred and people," &c. Now if there is symbol here at all,—the saints symbolize themselves. But if this is not symbolic language, it is not because there exists no analogous order by which they could have been symbolized, because they are symbolized elsewhere as the Bride, the Lamb's wife," &c. 7.

Again, armies are represented by swarms of locusts, &c.; but then again they represent themselves: "The kings of the earth and their armies." 8.

People and nations and tongues, &c. are represented by "waters," Ch. 17; but "people and na-

tions," &c. chapters 11 and 13, and often, just mean or, if you choose, represent "People," &c., or represent themselves. 9.

"Beasts" represent nations; but nations are not always represented thus, because we read of them by their proper names all through the book. 10.

The "Sea" from which the beast emerged, ch. 13 is representative of another order, but that sea which gave up the dead and which was no more, 20, 21, of its own order. 11.

So that a city in ch. 21, may represent a church, and yet a city in chs. 17 and 18 may be a city, especially as it is there explained to be such. "The cities of the nations," I reckon, don't mean the churches of the nations. 12.

Louisville, Ky.

REMARKS. 1. The law on this point is this: "There is a correspondence between the symbol and that which it represents, in the station they fill, the relation they sustain, and the agency they exert in their respective spheres."

There is never any exception to this law. When the same symbol is used, under different conditions, and made to sustain other relations, or exert other agencies, that which it represents varies in its conditions, relations or agencies, in perfect correspondence with the symbol.

2. This is a misapprehension. Whether anything is symbolic or not, does not depend on its capability of being used in a representative capacity, but on the fact of its being thus used. Daniel was cast into a den of lions; Lions may be used to represent kingdoms; but the narrative of Daniel's incarceration is historical and not prophetic; it is also verbal, and not symbolic. Symbols, then are simply "mediums of Divine revelation by the use of agents, acts, or objects visible, or otherwise, either naturally or supernaturally cognizable by the bodily senses, and representative of future agents, acts or objects of analogous characteristics."

This, remember, is not a law, but a definition of what constitutes symbols.

3. The converse of this is true: The symbolization by anything of its own order, is not dependent on its incapability of being symbolized by some analogous order; but on its incapability of itself being symbolic of any other order. Christ may be symbolized by a slain lamb, but is not thereby made symbolic of a slain lamb,—his nature precluding his being representative of any differing order. The symbols in Ezek. 4:9 are also incapable of representing any analogous order; though not like the last named because of their nature, but because, in the specific use there made of them, their relation to other objects is such that they can properly symbolize no differing order. The second law of symbols, then is this:

"The symbol is the representative of some agent act, or event of its own kind when it is of such a nature, or is used in such relation to other objects, that there is nothing analogous in a differing order that it can properly represent."

4. Here, the application of a law, is confounded with the law itself. The law would enquire under what circumstance the woman was used as a symbol before it would decide whether it was, or was not representative of a church.

5. Here again, law is mistaken for its use. The law simply says that the "heads," are representative of that which is analogous to them. It does not say what is, or what is not analogous; that depends on the application of the law. As we are here merely discussing and stating the law, we shall not go into the argument respecting its application.

6. Another mistake: This does not depend on law, but on the use of the word kings—whether it is, or is not used, by a synecdoche, for kingdoms.

7. True, the church is there symbolic of itself. It might have been represented by woman, or by a city; but it was not itself capable of representing anything analogous to the church; for there is no analogous order of intelligences, who have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb. And therefore the blood washed multitude are incapable of symbolizing any analogous order—for the reason that there is no other order, whose condition is analogous to theirs.

8. True again. Locusts eating up every green thing are analogous to hordes of armed men overrunning and desolating a country. But the kings of the earth and their armies, are not, under the circumstance, described, capable of representing other than themselves.

9. True again: They may be represented by, but are not representative of others.

10. Yes. Nations are symbolized by beasts; but are never used to symbolize beasts. Nor are they symbolic when spoken of, but only when visibly represented.

11. True again—the relation of the sea to other objects, being different in its different uses as a symbol.

12. Here, again, it depends on the circumstances of its use.

We have given two of the laws of symbols and will now give the other five.

3. "A symbol is representative of something in an order differing from itself, except when it is of such a nature, or is used in such a relation to other objects, that there is nothing out of its own kind that it can properly symbolize."

4. "The symbol and that which it symbolizes, whether they are of the same or of differing orders, resemble each other in their respective offices, conditions and relations to other objects."

5. "The names of symbols are such as are properly applicable to them; and they are either their Literal and Proper Names, or they are such metaphorical denominatives as are elsewhere applied to the things symbolized."

6. "A single agent in the symbol will sometimes represent a Body or a succession of agents." And,

7. "The periods of time connected with symbols, are of the same length as those, in the fulfillment, whenever the natural duration of the symbol is not disproportioned to that of the thing symbolized.—When they are thus disproportioned, the time in the former is proportioned to that of the latter, on the principle of a day for a year."

The Committee on Contributions.

We would remind the friends that Bro. Pearce is still in the chair, noting the contributions into our treasury. There are quite a number yet who have not been heard from; and some will wish to respond again.

In adding to a former donation, there is received the following

Note from Bro. Erastus Parker.

Dear Bro. Bliss:—I think the effort to pay the other \$400 note at this time, is decidedly the wisest course to pursue. The money will be more cheerfully contributed while the brethren and sisters are enjoying a kind of social conference around the Lord's treasury, with Bro. Pearce in the chair, than after they have all retired and the interesting communications have ceased. I have enjoyed the conference much. Yours for the cause of Jesus,

E. PARKER.

Waitsfield, Vt., Jan. 26, 1860.

This social interchange of thoughts, feelings, hopes, and wishes, has been mutually agreeable to all interested. Let the conference continue, and the stream of assistance flow on, until the needed amount is raised.

OUR RECEIPTS. These do not suit us the present week. They do not meet of the expenses of the Herald for the issue of the present No. We have a little money in advance; but the paper purchased Jan. 1, will only last to March, and then we shall have to pay a bill to the amount of \$350, for paper to last till July. We tell the friends of the Association these things; for, as the Herald is theirs and not ours, they will need to stir up one another's pure minds a little by way of remembrance.

THAT LAST NOTE. Only seven dollars this week! and only five last! At that rate it will take more than a year to meet the \$250 of it that is still to be raised. To meet it when due, there must be received more than twice five dollars each week. But how much easier it will be to raise it all at once, pay it off, and have a clean front before us. Brethren, sisters, shall it not be done? We expect \$20 or more towards it from one brother in a few days.

MISSING FROM OUR LIBRARY, "Birke's Visions of Daniel." If any brother has borrowed these, will he be kind enough to inform us? We wish to refer to them in the preparation of our articles on Daniel.

A brother wishes your views on Jeremiah, 12:5: "If thou hast run with footmen" &c.

D. W. SORNBARGER.

ANS. In this passage, weariness caused by running with the footmen, and in a land of peace, is put by substitution for inability to cope with small difficulties; and contending with horsemen, and the swelling of Jordan, are put for larger ones. The idea is, that if small burdens or judgments are too much for them, what will larger ones be.

CIVILIZATION NOT CHRISTIANITY.—A letter from Providence R. I., in the Boston Journal, states that at a late missionary meeting in that city, statements made by returned missionaries, from London showed that

"The elements and practices of heathenism and superstition could not be eradicated wholly by civilization or education. It was stated that railroads and telegraphs have already been put in successful operation in many parts of India, and yet beneath the very wires which convey the electric current, and by the very highroads of railways, yet existed cruel instruments of self torture, the relics of a barbarous religion. The Bible, and the labors of Christian

missionaries in connection with the education of all castes, had been the only fruitful source of the conversion of that people."

Foreign News.

Portland, Jan. 28. Steamship Nova Scotian, Capt. Borland, from Liverpool Wednesday 11th, via Queenstown afternoon of the 12th, arrived at this port at 11 o'clock.

A Paris dispatch says it was becoming every day more doubtful whether Congress would assemble; and the Paris correspondent of the London Times says there were many indications that the chances of Congress meeting were of the most shadowy kind.

A French journal, the *Opinion Nationale*, which was supposed to speak with some authority, believes if Italy decided for the annexation of the north and center of the Italian Peninsula, England would gladly accept the combination, whilst France would accept it with still greater eagerness, on condition that Savoy and the Nice should be restored to her.

The *Opinion* does not anticipate that the Cabinet of Turin would object, and after arguing that neither Austria, Russia, or Prussia have power, will or right to interfere, says it is assured that this combination is seriously entertained by the governments at London and Paris.

The latest rumors from Paris say Canrobert was not going to Rome as successor to the Duc de Grammont, but will carry to the Papal government propositions which, if rejected, would be followed by an order for the evacuation of Rome by the French troops. All sorts of reports were current as to the relations of France and Rome, but they were very contradictory and wholly unreliable.

The news of Walewski's resignation had produced a very painful impression on the Pope. He called together the principal members of the Sacred College and declared to them he would never fail in the mission which God had entrusted to him, and that, like his predecessor, Pius 7th, he would rather suffer exile and even martyrdom.

It is said that France supports the protest of Piedmont against the enlistment of foreigners for the Papal army, and particularly against the wholesale introduction of Austrian recruits into Ancona.

The organ of the ministerial party in Russia is still of opinion that the restoring of the Dukes in Italy would have been a more desirable solution. They give up the object as impossible, and think the annexation to Sardinia by far the next best thing.

The Duke De Grammont has demanded to be released from his functions as French Ambassador at the Papal Court.

Bologna, 11th. The Revolutionary Committee has organized manifestations in the neighboring papal provinces. Those which took place in the theatres of Ancona and Brescia, are especially mentioned. On the authorities appearing in their boxes, all the spectators left the theatre, as if in accordance with a preconcerted arrangement.

New pamphlets against the temporal power of the Pope have been published in the Legations and in Tuscany.

LATEST.—The *Univers* is the only paper allowed to publish the Pope's discourse. The impression produced by the imperial missive is generally favorably regarded at Paris, and produced nearly as much sensation as the pamphlet.

The Salt Lake "Valley Tan" says of over two hundred murders committed in that Territory within the past three years, not a single offender has been convicted or punished.

ITEMS AND NEWS.

A few days since a child was killed near Canandaigua, N. Y. by a ram. The boy, about four years of age, wandered into the pen where the sheep were kept, and when found was lying dead in the corner of a shed, having evidently been attacked and killed by the ram.

The \$400 stolen from the cellar of an old man in Newburyport, was taken by his wife and applied to the wants of the family.

The decrease of slavery in Missouri turns out to be a myth. There were, according to the Auditor's report, 101,853 slaves there in 1858, and in 1859 103,822, an increase of 1849. The increase in valuation, also, was \$1,931,572. The fact is that the surplus increase only is carried southward.

One Rev. Mr. A. S. Finch publishes a card, in which he says that while attending the Brockport Camp Meeting, a woman, small in stature, wearing specs, and prepossessing in appearance, appeared, pursued him in a carriage, told him of her esteem and how much she was worth, and induced him to marry her. He consented, the knot was tied, and she, having accomplished his ruin, forsook him, probably to find another victim. Mr. Finch says she served two men in the same way before; one in Canada and the other in Wisconsin; the latter in a destitute condition. He gives warning that she may not inflict similar outrages again.—*New York Tribune.*

A correspondent writes us that as Mr. Wakefield of Ludlow, with his wife and two children, were driving from Chester to Ludlow, on Saturday, the 21st, they were overtaken by a span of horses, running away, attached to a heavy load of iron, and before they could get out of the way were run over, instantly killing Mrs. Wakefield, breaking both jaw bones, both arms and one leg of the oldest child, and somewhat injuring Mr. Wakefield and the youngest child. The oldest child cannot live, and Mr. Wakefield has since become insane.

The Rev. H. Ballou, of the Universalist denomination, mourns over the great fecundity of Universalism. "It has hatched out," he says, "a brood of ministerial Mesmerists, Biologists, Fourierites, and Necromancers;" and in conclusion, he asserts that "we (the Universalists) must put a stop to this fecundity or it will put a stop to us."

A great bullock was slaughtered at New York on Thursday. It was raised and fattened by C. Haxton of Columbia county, N. Y. Its live weight was 3452 pounds; after being dressed its weight was 2309 pounds.

Col. McGinnes of Bourbon County, passed through Covington, Ky., en route for Cincinnati, on the 14 inst., with fourteen slaves, intending to emancipate them there.

John J. Parsons of Wenham, Mass. has been convicted, in the Superior Court at Lawrence, of obtaining funds for the erection of a church in Wenham without authority, and sentenced to four months imprisonment in the House of Correction at Ipswich.

A party of four or five persons in Perry, Tama county, Iowa, week before last hung two men for horse stealing.

Enos Sprague has been arrested at Lyma, N. Y., on the charge of having murdered a young man named James Henry, while on a gunning excursion in the woods with him. The evidence against him is circumstantial but strong.

The Philadelphia Journal states that twenty-five more Southern students left that city on Saturday morning for their Southern homes, having become displeased at the course of some of the Professors.

A legal friend informs the Chicago Times that he had just drawn up an assignment for the proprietor of an extensive millinery establishment in that city, whose failure was occasioned chiefly by the prevailing fashion among the ladies, of wearing upon their heads the woolen articles called "clouds" and hoods instead of bonnets. The assignor declared that he had sold scarcely a bonnet this season, and the case was similar with the millinery business generally.

Several weeks since, chloroform was administered to a young man by the name of Buffington, living near Rome, Ga. for the purpose of having a tooth extracted, and the effect was to make him blind.

At the recent session of the Indiana County (Pa.) Court, a man was arraigned for assault and battery on his own son, aged eight years. It was proved that he hung the child by the thumbs to a joist, and compelled a younger brother to burn him with pine fagots; also that he seated the child with his bare body on a hot stove, and burnt his bare feet in the same way.

Michael Baird, a miser, committed suicide recently at Little Rock, Pa. He was worth \$400,000, and after his death his iron-hooped boxes and barrels were found to contain \$250,000 in gold and silver. He hung himself because a lot of clover seed which he had sent to Philadelphia did not bring so much by \$550 as he had been offered previously.

The Picayune of the 15th inst. states that on that day the barque Laurel would leave New Orleans for Hayti, having as passengers eighty-one free persons of color, who are emigrating from Louisiana to Hayti. These people are all cultivators of the soil, being well versed in farming, and in all the mechanical arts connected with a farm. They are all in easy circumstances, some even rich. One family being worth fifty thousand dollars.

Charles Johnson and Windsor Jackson, colored men are held for trial at Charlemont, on the charge of having murdered Ezra Parsons, who was found dead by the side of the road in that town on the 8th inst.

An Arctic owl, whose wings measured 5 1-2 feet, was recently killed by Mr. Stephen Turlow of West Newbury. This bird was thickly covered with feathers to the ends of his toes, the bottom of his feet being protected equally with the rest of his body.—He was of a snow white slightly mottled.

Admiral Duncan's address to the officers who came on board his ship for instructions, previous to the engagement with Admiral de Winter, was both laconic and humorous:—"Gentlemen, you see a severe winter approaching: I have only to advise you to keep up a good fire."

Watching for riches consumeth the flesh, and the care thereof driveth away sleep.

The higher you rise, the wider is your horizon; so the more you know, the more you will see to be known.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Fifth Annual Report

OF THE TREASURER OF THE BOSTON ADVENT ASSOCIATION.

To the Shareholders:

1. There was received during the year 1859 from rents:	
1. From the church, for chapel and vestry	150.00
2. " the A. M. Association, for offices	150.00
3. " occupant of store No. 48 Kn'd st.	196.00
4. " " " 50 " "	252.00
5. " " " 52 " "	160.00
6. " " " 54 " "	177.00
7. " occupants " 24 Hudson st.	193.50
8. " " corner cellar	34.00
9. " rent of vestry five evenings	6.25

Total from rents \$1318.75
Received, for the sale of a sign, and 2 show cases, left by former tenants in debt and a counter 14.91

Total of receipts for 1859 \$1333.66

II. The Expenses have been—

1. Paid two bills of J. W. West for repairs on and relaying sidewalk, per order of the City Government	65.49
2. Paid bill of J. W. W. for rebanking cellar against tide-water, and laying tubes for drains	147.73
3. Paid occupant of store 48 for damage by tide water	20.00
4. Paid Taxes of City, and on water closet (\$3)	138.80
5. Interest on borrowed money	161.50
6. Insurance, \$50—less \$12.50—for return dividend	37.50
7. Paid for repairing gas pipes in corner store	3.73
8. Paid for setting glass	3.00
9. " removing snow	1.25

Total of Expenses 579.00
Amount of net earnings 754.66

\$1333.66

A majority of the Trustees have ordered an annual dividend, to be credited to the shareholders, of five per cent. on the par value of their respective shares—the Treasurer recommending and voting for only four per cent. There have been 311 shares issued, the par value of which, at \$50, amounts to

\$15550.00
Five per cent. on this amount is 777.50
Deduct net earnings 754.66

Excess of Dividend above earnings \$22.84

The indebtedness of the B. A. Association, on the 1st of January, 1859, over and above the amount of cash then on hand, was 3391.19

Add increase by excess of dividends above earnings 22.84

Making the present indebtedness, above cash on hand Jan. 1, 1860, amount to \$3414.03

To cover this indebtedness the Association has 69 shares of unissued stock, which, at par value, would amount to \$3450.

All of which is respectfully submitted.

SYLVESTER BLISS, Treasurer.

Approved by vote of Trustees, Boston, Jan. 23, '60.

The Treasurer would explain to the shareholders, that the diminished net earnings of the Chapel building for the past year, have been owing to two causes,—

1. To extra expenses; and
2. The non-occupancy of stores.

I. Expenses.

1. That on the sidewalk of \$65.49, which will not, probably, for several years need to be repeated.
2. The banking of cellar and tubes for drains in cellar, at an expense of \$147.73, are supposed to have been so thoroughly done, as to answer their designed purpose—that of keeping out the tide water from the cellar, and of carrying off the water from the north roof, and the wastes of the building. And

3. The \$20 paid for damage by tide water, will not need to be repeated, if the banking and tubing are properly done—making \$223.22 of extraordinary expenses.

II. The non-occupancy of stores has been as follows:

1. Store No. 48 Kneeland st. was vacant from

Aug. 1 to the end of the year; but was re-occupied on the first of the present month, with how much permanency cannot now be promised.

2. Store No. 52 was vacant the first two months of 1859.

3. Store No. 54 was unoccupied previous to the 30th of April.

4. Store No. 24 Hudson street was occupied all the year; but the occupant from Jan. 1 to Feb. 10 failed, and the debt is considered of no value. And

5. The corner cellar was not occupied during April, May, June and October. The occupant during September left without paying rent; which account is probably of no value; and the present occupant has not paid for November and December.

The occupancy of those apartments by tenants paying rents at the rate they are now rented, would have added about \$250 to the income.

A majority of the Trustees also voted the following

ADDRESS

TO THE SHAREHOLDERS OF THE BOSTON ADVENT ASSOCIATION.

The Trustees feel called upon at this time to address you in reference to the interests and prospects of the Association.

In the appeal to the friends of the Advent cause, for aid in the formation of this Association, there was brought before you the suffering and depressed condition of the church of Adventists in Boston, then worshipping in Chardon street chapel,—they being few in numbers and feeble in resources, and therefore unable to rent any suitable place for worship, or to erect one: for although this church was first and foremost in the Advent enterprise, yet, by reason of conflicting elements developed in its midst it had been greatly reduced in strength and numbers.

There was also another object, equally important, viz., the securing of a publication office for the Advent Herald.

In making the appeal, for help in this important undertaking, it was urged on two grounds: 1st, as a work of benevolence; and secondly, as a safe investment. In our first circular we said:

"The object of this circular is to invite our friends abroad to contribute to this enterprise by subscribing a greater or less number of shares, as they in their wisdom and benevolence shall feel disposed to do. This object is presented as a benevolent one; and it is on a principle of benevolence that this appeal is made. And yet, it will be seen, the investment is a perfectly safe one, the contributors and no others being the actual owners of the property, and having the power to dispose of it, and to reimburse themselves. It will also be seen that, while the investment is safe, it is morally certain to pay a reasonable dividend to the shareholders—not less than the legal rate of interest, and, possibly, a still larger per cent."

This statement was based on the probable income of the building, at reasonable rents, in times of ordinary mercantile prosperity. The result has quite justified the expectation. In the last half of 1854, a dividend of six per cent. was paid to the shareholders from the time the money was paid in, and during the erection of the house—which is not usual in like cases. In 1855, 1856, and 1857, dividends of six per cent. were declared and paid. In 1858, the Association suffered, in common with all real estate owners in our city, by the commercial panic of that year, so that we were unable to pay more than five per cent. But this was doing much better than most owners of real estate about us.* The last year, 1859, the income of the building was such that we should have been able to pay even more than six per cent., but for some extraordinary repairs in and about the building. As may be seen by the Treasurer's report, the Trustees have declared a dividend of five per cent., besides meeting the heavy extra expenses of repair,—which are not likely to occur again at present. The shareholders will therefore see, that all that was promised them in the beginning has been realized, except the last two years, and that in those years we have done better than could have been reasonably hoped in such a financial crisis.

The Building is now in good condition, is as eligible for renting as any building in the street, and is likely to be occupied in time to come, so that the income may be expected to yield an interest of six per cent. at least.

The stock is held at par. In some cases, it is true, persons wishing to sell, and realize the cash, have offered it for less. But the friends who are interested in the objects of the Association, and know the value of the property, hold it as a good and per-

* The Treasurer, as one of the trustees, would explain that the six per cent. interest, credited to the proprietors, from their respective times of payment to Jan. 1, 1855, was for the purpose of equalizing their respective payments, up to that time, and was covered by earnings of the building before the close of the next year. And the dividend just declared exceeds the earnings for the year a small amt.

manent six per cent. stock. None, therefore, need entertain fears of its depreciating; for the location of the building, and its other advantages, make it likely that its value will increase with the rise of real estate in the city.

There have been sold three hundred and eleven shares, and there are now on hand unsold sixty-nine shares. The debt of the Association is about \$3414, which might be paid in either of two ways. One is, to sell, among the present stockholders and other friends, the remaining shares on hand; the other is, to take the income of the building for three years to come, and apply it to the liquidation of the debt. The latter course would depreciate the stock for several years, but would make it more valuable thereafter. We are not decided which will be the better mode, though the Trustees are decidedly in favor of paying the debt by the sale of the unissued stock, if that can be effected. We now lay the matter before the shareholders, and will be glad of an expression of their opinion as to what course it is best to pursue.

JOSHUA V. HIMES,
Chairman of the Board of Trustees.

Unpleasant Communications.

There have been given of late a large number of cheering epistles; but below will be found a few extracts which are less agreeable. Instead of giving names, we will give numbers, by which we shall be able to identify any one to whom reference may be made by any subscriber.

No. 1, a sister, writes:

Bro. Bliss:—I wish you to discontinue my paper when it is not paid for. I have been a constant reader of the Herald since it was first published; but since I was left a widow, I have not always the means to pay, and I do not wish to owe for it. I shall send for it when it is in my power. Your well wisher to the cause.

No. 2, a brother, writes:

S. Bliss—Sir: Please discontinue sending the Advent Herald to me. I am sorry to do this, but my circumstances at present do not allow me to continue. I hope however, sooner or later, to order it anew. Yours in brotherly love.

No. 3, a brother, writes in behalf of a sister:

"She wishes you to stop her paper, on account of her not being able to pay for it. I would much rather send you the names of many new subscribers, with the pay in advance, than the above notice; but it is not so. I would be glad to be able to pay for her paper, and contribute to the aid of the A.M.A. but am not able."

No. 4, a sister, writes:

"I still find myself unable to take the Herald,—a privation I feel; but so it is, and I submit: God doeth all things well. I cherish a warm interest in its success and usefulness as a messenger of the coming and reign of Him, in whom we have eternal life."

From Bro. D. Campbell.

Dear Bro. Bliss:—On the evening of Jan. 8th I organized a church of 5 members, and next morning added one more, making 6 members—and one of them formerly a Roman Catholic. Bro. John Pearce was with us three days and preached twice: Also Bro. Z. W. Camfield preached once. In passing on a missionary visit I preached in the above neighborhood 20 discourses. Others have been profited.

To God be all the glory through Christ! The Lord will soon come, to give to every man according as his work shall be. Rev. 22:12.

Ameliaburg, Jan. 14, 1860.

Bro. Matthew McKnight writes from East New Portland, Maine, Jan. 14, 1860: I prize the Advent Herald very much, should feel sorry to have it stopped.

From Bro. W. T. Moore.

Bro. S. Bliss—Dear sir:—I rejoice that I ever heard the proclamation of the near approach of my Redeemer; for I have searched and prayed earnestly to God to lead me in right paths.

I have been a constant reader of the Herald, from the time it was called the Signs of the Times; and I have ever been cheered with the glad news from brethren abroad, although we often see that they have fallen among dishonest men; but out of all the Lord delivers them. Let such look up; for great will be their reward, if they prove faithful to the end. None of us are without our trials in the midst of a crooked and perverse people; but there is no danger of their prevailing against the truth; for so much as is for God's glory will he let loose, and the remainder he will restrain. Nothing shall be able to separate us from the love of our Lord Jesus. Glory to God in the highest for his tender mercies towards us!

Can any candid Christian compare scripture with these times, and not see the full character of the last days spoken of fully portrayed? Crime follows

crime, here and there, all over the civilized world. Such wickedness shows that Satan is fully bent to do his mightiest; for his emissaries are fully equipped with all power; for his Satanic majesty knows his time is short.

In an adjoining District (Marlborough) there is to be hung on next Friday, the 25th, a young man by name of Terrel, for poisoning his grandfather and uncle and a man by name of McCullom, by giving them strychnine in liquor. They died in a very short time. He was taken to the Appeal Court, to try to get a new trial, but it was not granted, and so on the 25th he will be executed.—The times are perilous; and how carefully should we live, looking to God for his help.

Our hope of soon seeing the Saviour, is enough to make us have all diligence to press forward to the mark of the high calling of Christ Jesus. Bro. Bliss, we are not mistaken, and that my soul knoweth right well. To see such an aversion to hearing the truth, and turning away by those who should be glad to hear the good news, after fables, often makes sorrow arise almost to an overflow; but the 37th Psalm teaches us not to fret ourselves about evil doers; for they shall soon be cut off, and that without remedy. But they that trust in the Lord will be safe. God has placed us here, and that not without the brightest evidence of his goodness to usward. Let us trust in him; for his mercy endureth forever. Yours in hope.

Cheraw, S. C., Dec. 16, 1859.

From Bro. J. Carpenter.

Bro. Bliss:—I regard the Herald as the best paper with which I am acquainted, and I hope it will be well sustained.

Springfield, Wis., Jan. 8, 1860.

Bro. E. D. Rogers, of Newbury, Mass., hopes "to continue the Herald so long as time shall last."

From Bro. E. Ford.

Bro. Bliss:—I feel I cannot do without the Herald. It is all the advent preaching I have, except the Bible; and I am the only Advent believer in the town, except one poor, good brother. He has been to see me, to get my Herald to read. He has a mother reading it. I know of no other Advent brother, but one, within twenty miles of me, and he is twelve miles off.

You will send my paper so long as I can get money to pay for it; for I do not know how to do without it; and the other brother wants to read also.

Granville, Vt., Jan. 16, 1860.

From sister Mary Stone.

Dear Bro. Bliss:—I have been a constant reader of this paper from the commencement of its publication until the present time, and no person, perhaps, has perused its pages, from week to week, with more satisfaction and pleasure than my poor unworthy self.

Shrewsbury, Mass., Jan. 21, 1860.

From Bro. Peter Lawrence.

Dear Bro. Bliss:—I have been a reader of the Herald ever since its first publication. And I believe it to be the best paper in the land. I pray that it may be sustained until we shall need its reading no longer. Yours, waiting, in hope of that better kingdom.

Fingal, C. W., Jan. 19, 1860.

From Bro. Charles Breasted.

Bro. Bliss:—I esteem the Herald among my greatest blessings. Not having heard an advent sermon in a number of years, it has indeed been a great comfort to me; and I trust I may always, during my pilgrimage here, be found among its supporters.

Rockford, Ill., Jan. 18, 1860.

From Bro. A. Leighton.

Dear Bro. Bliss:—I am lonesome. It has been two weeks since I received my Herald. I know the reason; and you will do the same in future—when the subscription expires stop the paper. "Pay as you go," is my motto.

South Durham, C. E., Jan. 23, 1860.

From Bro. C. Cunningham.

Dear Bro. Bliss:—I write a line to thank you for your article on Spiritualism; and for the exposition of Eccl. 12:1-7, which have recently appeared in the Herald in compliance with my request.

Will you again favor me by giving an exposition of Luke 22:35-8; and also an article on Divine Providence? I read the sermon delivered by Mr. Alger from 1 Sam. 6:9, and was much pleased with your allusion to it in the last Herald, which I have just read. This allusion awakened a desire to read an article from your pen on the above subject. I think the subject of Divine Providence is not correctly understood, generally; hence an article on the subject at this time will, I think, be productive of good, at least to myself. Truly yours, as ever,

C. CUNNINGHAM, JR.

North Attleboro', Mass., Jan. 23, 1860.

We will try to give our views sometime on the

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: 'I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from

day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

Made only by C. P. Whitten, No. 35 and 37 East Merriam street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60 For sale at this office.

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 205 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or shop rights for Leonard's Patent Burr stone Grist Mill for sale or exchange for good property.

pd to Feb. 20—'60 B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for."

J. V. HINES.

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.

(No. 969 tr.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!

PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spitjaek, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the only Stove which combines the True Philosophy of COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME.

General Agent and Manufacturer, 29 Dorrance street,

(954, pd. to 990) Providence, R. I.

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 4, 1860.

Original.

Our Father.

BY GEO. WELLS.

Our Father in heaven above,
Thy hallowed name we revere;
Transcending all thought is thy love,
Which Jesus exhibited here.

Let thy glorious kingdom appear,—
Thy promise of ages fulfill;
We rejoice that each laboring year
Shall bring it more near to us still.

Then Earth shall rejoice in thy reign,
And all thy great purpose fulfill;
Performed by immortalized men
On Earth as in Heaven thy will.

Till then, let thy providence feed
And guard us by night and by day,
And as we forgive men indeed,
Forgive us our sins when we pray.

Abandon us not to our foes;
From evil deliver us all;
And though sin and sorrow oppose,
Permit not thy children to fall.

The empire of Nature is thine,—
Eternal and boundless thy reign;
Thy power and love all divine
We celebrate ever, Amen.

The Bible.

"Thy word have I hid in my heart."—David.

Blessed Bible! how I love it!
How it doth my bosom cheer!
What hath earth like this to covet?
Oh, what stores of wealth are here!

Man was lost, and doomed to sorrow:
Not one ray of light or bliss
Could he from earth's treasures borrow,
Till his way was cheered by this.

Yes! I'll to my bosom press thee:
Precious word, I'll hide thee here!
Sure my very heart will bless thee,
For thou ever say'st, "Good cheer!"

Speak, poor heart, and tell thy pond'ings:
Tell how far thy roving's led,
When this book bro't back thy wand'ring's,
Speaking life as from the dead.

Yes! sweet Bible! I will hide thee
Deep—yes! deeper in this heart!
Thou through all my life wilt guide me,
And in death we will not part.

Part in death? No, never! never!
Through death's vale I'll lean on thee;
And when glorified forever,
Sweeter still thy truths shall be.

Synopsis of the Book of Daniel.

BY A SCHOLAR IN THE PROVIDENCE SUNDAY SCHOOL.

The book of Daniel, is partly historical and partly prophetic.

The first chapter contains a history of the captivity of Daniel and his companions, and their education.

Chapter 2d contains Nebuchadnezzar's prophetic dream of the metallic image, and the explanation of it by Daniel—the head of gold representing Babylon; the breast and arms of silver, Medo-Persia; the belly and sides of brass, Grecia; and the legs of iron, Rome, in its consolidated state—the ten toes, representing the ten divisions into which it was divided in the 5th century after Christ; the stone cut out of the mountain without hands, and dashing these kingdoms in pieces, symbolizing the destruction of all earthly governments and the establishment of God's everlasting kingdom on the territory where these four universal monarchies have borne rule.

Chapter 3d is a history of the miraculous deliverance of Shadrach, Meshach, and Abednego, from the fiery furnace.

Chapter 4th, the punishment of Nebuchadnezzar's pride and arrogance, by the loss of his reason and throne for 7 years.

Chapter 5th, the impiety and portended fate of Belshazzar, overtaken and put to death in the midst of a drunken revel, on the invasion of Babylon by Cyrus.

Chapter 6th, is a history of the miraculous preservation of Daniel in the lion's den.

Chapter 7th is prophetic, and contains symbolic representations of the four great monarchies of earth.—The lion with eagle's wings, symbolizing Babylon; the bear with three ribs in the mouth of it, Medo-Persia; the leopard with four wings on its back, the Macedonian Empire; and the other beast, dreadful and terrible, having great iron teeth, and ten horns in its head, representing Pagan Rome; and three of these horns being plucked up by another, the little horn, which represents

the Pope or Antichrist, who will continue to make war on the church, until the Ancient of days comes, and judgment shall be given to the saints of the Most High.

Chapter 8th contains a vision of the ram and the he-goat: the ram with two horns symbolizing the Medo-Persian Empire, and the he-goat with the notable horn the Grecian Empire under Alexander,—the four horns taking the place of the notable horn, the four divisions of the Grecian Empire after the death of Alexander; the king of fierce countenance and understanding dark sentences, the coming up of the Roman Empire; his standing up against the Prince of princes, his putting to death the Messiah, in the days of Pontius Pilate; and his being broken without hands, symbolizing his destruction at the coming of Christ.

Chapter 9th, contains the prediction of the seventy prophetic weeks, or 490 years, which should elapse from the date of the edict to rebuild Jerusalem and the temple, to the death of the Messiah.

10th to the 12th chapters inclusive, we have various particulars respecting the Persian, Grecian and Roman empires, the fall of Antichrist, the judgment, resurrection of the dead, and the establishment of the kingdom of Messiah.

APPOINTMENTS.

MISSION APPOINTMENTS. I expect to be in Templeton on Sabbath, Jan. 22; in Champlain, N. Y., where friends may appoint, Sabbath, 29th and 3 or 4 evenings following; Massena, N. Y., Sabbath, Feb. 5th.

G. W. BURNHAM.

I have appointments as follows: Holden, Me., Advent chapel, 2nd Sabbath in January (communion season); Lincolnville, Youngtown school house, 3d Sab.; Round Pond, 4th Sab.; Carmel, the 5th Sab.; Surry, the 1st Sab. in Feb.

THOS. SMITH.

A PROPOSED PROTRACTED MEETING IN BOSTON. The church of Adventists worshipping in the chapel at the corner of Hudson and Kneeland streets propose to hold a protracted meeting, to commence on the first Sabbath in February and continue one or two weeks, every evening. The church is united in this matter, there is a good spirit among us, and encouragement to hope that this effort for the revival of God's work may be successful. I have devoted my time to the church for the last few months, with some good results; but we are desirous of seeing more done for the cause in this city, and for this tried church in particular. We have accordingly resolved on a protracted effort, and the Pastor and church have invited Elder Edwin Burnham, of Newburyport, Mass., to aid in the effort. Bro. B. has kindly consented to come, and devote his time and strength to the work. We shall stand by him, and hope that the Great Head of the Church will come with him, and give him many souls in Boston, as seals of his ministry. We ask an interest in the prayers of all our brethren abroad, that God will at length send us prosperity.

J. V. HINES, Pastor.

Boston, Jan. 16, 1860.

Providence permitting, I shall fulfill the following appointments: Jan. 30th, Smithfield; Colborne, 31st; Feb. 1st, Mrs. Rise Hope; 3d, Port Union; 4th, Oakville; 5th, Karnes Neighborhood, in the evening; 6th, William Campbell; 7, James Campbell.

DAN'L CAMPBELL.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st.

D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

Elder Josiah Litch. Have now credited George Dowling to No. 1010, and erased the name of Geo. Downing—adding \$4 in all to his old cr., and adding an l to his name. Is his address, 804 Arch st., correct? Mr. Downing's was 266 So. 4th.—We lose the \$2, and do not charge you nor J. V. H. Have cr. A. Reed, Mrs. Oliver, L. Eekles, and J. Clough to 997, and E. Turland to 1023, each \$1, and chd. you. Have re-sent the Herald of Jan. 21.

B. Cox. It was rec'd and acknowledged in Herald of Jan. 7, and book Dec. 29th.

J. Seely. It was rec'd Jan. 5 and paid to No. 997; but escaped being acknowledged.

Tho. Smith. Bro. S. Harding has paid \$2 to the A.M.A. for Herald. The first was 14th of last May, and paid to No. 945. The other was on the 7th of September and pd. to No. 971—the \$2 paying for the year 1859, and some one ordered it to be stopped at the end of payment. Does he wish to resume? Have received the 80 cents? Can't supply those tracts.

L. Hooper, \$4. Books, and Herald to 1028. Are out of the books, and so will not send them for 2 or 3 weeks.

D. Gibbs. The terms of the Herald you will find on the first page. We cannot pay the postage in advance.

Lewis Nichols, 50 cts. This pays to 1015—the dollar sent being received Jan. 9, and paying to 1002.

D. W. Sornberger. On the 17th of June H. A. Dolloff was cr. \$2 to 1023, and S. Dolloff \$2 to 1029. By mistake the former was put under the \$1's in receipts, but the No. to which the \$2 was correctly given.

J. Kendall. Have so arranged it.

S. Swingle. Are out of the Lyre. Will send when we get it.

Mrs. W. C. Hale. You are cr. on our books to January 1861—to No. 1023.

H. F. Hill. We have neither of those Nos. When a No. fails, it cannot be called for too soon.

C. D. F. Smith. The Herald sent to Mrs. F. Smith is paid to April 1, 1860.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under

the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JANUARY 31, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows:

Rec'd since our last, from—
Joel Haley, Ogunquit, Me. 2.00
Samuel Swingle, Hamblinton, Pa. 1.00
Deborah Hanson, Salem, Mass. 1.00
Erastus Parker, Waterbury, Vt. 3.48
Total 7.48

Amount of previous receipts 145.34

Total received towards remaining Note \$162.84

How much next week?

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydius-street.
Burlington, Iowa. James S. Brandenburg.
Bascos, Hancock County, Illinois. Wm. S. Moore.
Bristol, Vt. D. Bosworth.
Chazy, Clinton Co., N. Y. C. P. Dow.
Cabot, (Lower Branch,) Vt. Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill. O. N. Whitford.
De Kalb Centre, Ill. Charles E. Needham.
Cincinnati, O. Joseph Wilson.
Dunham, C. E. D. W. Sornberger.
Durham, C. E. J. M. Orrock.
Derby Line, Vt. S. Foster.
Eddington, Me. Thomas Smith.
Fairhaven, Vt. Robbins Miller.
Richmond, Me. I. C. Wellcome.
Hartford, Ct. Aaron Clapp.
Homer, N. Y. J. L. Clapp.
Haverhill, Mass. Edmund E. Chase.
Lockport, N. Y. R. W. Beck.
Johnson's Creek, N. Y. Hiram Russell.
Morrisville, Pa. Wm. Kitson.
Newburyport, Mass. John L. Pearson.
New York City. Elder D. I. Robinson.
Philadelphia, Pa. J. Litch, No. 127 North 11th st.
Portland, Me. Alexander Edmund.
Providence, R. I. Anthony Pearce.
Princess Anne, Md. John V. Pinto.
Rochester, N. Y. D. Body.
Salem, Mass. Chas. H. Berry.
Springwater, N. Y. S. H. Withington.
Shabbonas Grove, De Kalb County, Ill. N. W. Spencer.
Somonauk, De Kalb Co., Ill. Wells A. Fay.
St. Albans, Hancock Co., Ill. Elder Larkin Scott.
Stanbridge, C. E. John Gilbreth.
Sheboygan Falls, Wis. William TruibrIDGE.
Toronto, C. W. Daniel Campbell.
Waterloo, Shefford, C. E. R. Hutchinson, M. D.
Worcester, Mass. Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, JANUARY 31, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

INFORMATION WANTED.

On the 5th of January 1860 we received a letter from Wm. Riley, dated Dec. 19, 1859, Big Neck, Adams Co. Ill. enclosing two dollars to pay for Herald to Jan. 1, 1860, and requesting its discontinuance on account of the hard times. On referring to our books we find that Wm. Riley of that place was credited on the 30th day of Dec., 1859, \$2.50 to April 1, 1860, and a direction then to be stopped; but the letter enclosing that we don't find. We therefore wish to enquire of Bro. Riley, if he sent money twice within a few days of each other? Or will some other brother inform us if he has sent \$2.50 that has not been credited to him, and may by mistake have been cr. to Bro. R.? We wait to hear, so that the right credit may be given.

Rev S Nutt (from "a Newburyport sister.") 1023; Mrs S G Robinson 997, Mrs Dawson 997, T Ducher 997, E Als 971, Eld A J Blackman 984, Eld Wm J Manning 997, L Ingalls 997, D Sanborn 997, Mrs J Aldrich 1004, Geo Brigham 997, A Cronkwrite 997, S Corey, from 971 to 997, Eld I C Wellcome 1023 and \$12 on acct, P Paradee 997, Geo Hillard 1000, A Pickering 997—each \$1.

E W Lewis 1028, E Turland 997, S Munn 1023, R B Clampt 991, E D Rogers 1028, Mrs C Trowbridge 1028, S G Tyler 1023, A Morey 1023, Wm Hogarth 1017, Geo Wise of Ill. 1045, Ezra Smith 1023—each \$2.

D W Jackson 1023, Joseph Clark 990, A Leighton 1040 M E King 1023, Mrs Jane Elliot 984—each \$3.

M Helm 1093—\$5.

Mary Jane Crosby 978, 12 cts.

VOLUME XXI. NO. 4

Original.

A Postscript.

Bro. Bliss: The following are some extracts which I had mislaid, at the time I wrote you a little account of my visit to Newburyport. While the former shows that Whitefield has a place in the history of that city, the latter shows that the "Second Advent Church" is deemed of sufficient importance to have a place in the same history.

"Rev. George Whitefield. He preached for the first time in Newbury (now Newburyport,) September 30th 1740—then a young man about twenty-six years of age. . . Having made a brief visit to the district of Maine, he returned here, and preached again, with his usual extraordinary effect; and from this time forward, made frequent, and several lengthy visits to Newburyport. The week previous to his death, he preached four times in Portsmouth, N. H., and on the Saturday afternoon at Exeter, and then rode to Newburyport, where he expected to preach on the Sabbath. But it was ordered otherwise. His violent exertions brought on a paroxysm of asthma, a complaint to which he was subject, and he died early on the ensuing Sabbath morning, September 30th, 1770—just thirty years from the date of his first visit to the town.

The house where he died is situated on the lower side of School Street, the second from the church, where his tomb was built, and his bones still rest: They being placed in a vault under the pulpit of the First Presbyterian church, in which he had usually preached when in town, and which was mainly brought into existence through his influence.

Mr. Whitefield's friends in England were exceedingly anxious that his remains should be returned to his native place for interment, and some years subsequent, an individual having visited his tomb, abstracted from his coffin the bones of the right arm, which has since caused his remains to be guarded with the strictest vigilance. In September, 1849, the pastor of the First Presbyterian church, Rev. Jonathan Stearns, received from England a mysterious box, which on opening he found to contain the lost members, accompanied by a letter, satisfactorily explaining how they came into the writer's possession, and vindicating the genuineness of the restoration. In the presence of the sexton and Elders of the church, the stray bones were restored to their proper place in the coffin; from which there is little chance of their again escaping."—*History of Newburyport.*

I was told that one of Whitefield's bones is supposed to be in the office of an eminent physician in Boston. Well, bone will come to its bone, and the whole body be restored, in all which constitutes its true identity when He whom Whitefield ardently loved and zealously proclaimed, shall be fully manifested as "the resurrection and the life."

"SECOND ADVENT CHURCH. Organized December, 1848, under the pastoral care of Elder John Pearson, Jr.

The origin of this church may be traced to the winter of 1841-2, when the doctrine of the speedy Second Advent of Christ was preached here by the Rev. Charles Fitch, Miller, and others. A considerable number of persons embraced the views presented and united for the purpose of public worship, and their meetings were sustained until the latter part of the year 1844; at which time, in consequence of the passing of the specific date for the fulfilment of the great event for which they looked, and other adventitious circumstances, their meetings were discontinued; but in 1848 they were re-united, and have since maintained a distinct church organization. Connected with the church is a Sabbath school, Bible class, &c.

The peculiarities of their faith are the following: That there are but two advents, or appearances of the Savior to this earth, and that both are personal and visible.

That there will be a literal resurrection of the dead. That only those who are Christ's will be raised at his coming. That there will be a thousand years between the resurrection of the righteous and the wicked.

That the reward promised to the saints will be given at the second coming of Christ.

That the earth renewed will be the saints' inheritance.

That the Scriptures do not teach the world's conversion.

That the Scriptures do not reveal the specific time of Christ's second coming, but do reveal events intimately connected with it,—making it the privilege and duty of the church to know when the advent is near.

That the great object of the Christian's hope is the Second Personal Advent of the Lord Jesus Christ.

On all other doctrines the church conform to those usually designated evangelical."—*History of Newburyport.*

My prayer is that this plant of the Lord's right hand planting, may continue to grow, and to spread a heavenly fragrance, till the great Husbandman shall transplant his choice vines, into the permanent soil, prepared for them.

R. H.

Original.

Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XX.—EZEKIEL CHEEVER.

Ezekiel Cheever, the "Patriarch of New England Schoolmasters," as Henry Barnard styles him, was born in London 1614, and came to America in company with Theophilus Eaton and John Davenport in 1637. He assisted in planting the colony and church of New Haven, Ct., was chosen deacon of the latter, and sometimes conducted religious worship. His career as a schoolmaster began here 1638 and continued in New Haven till 1650. From this time till 1661 he taught the Free School at Ipswich, Mass., and after laboring nine years at Charlestown, Mass., he moved to Boston, Jan. 6th, 1670, where he taught his famous Latin School for thirty-eight years, dying 1708, in the 94th year of his age, "his intellectual force," says Mather, "as little abated as his natural." He was the first and great New England teacher for 70 years, and "governors, judges, ministers, magistrates, and merchants yet in their teens," were among his pupils,—Cotton Mather being one of the number, who preached his funeral sermon, and in the closing of which he says of him:

"He was well studied in the Body of Divinity; an able defender of the Faith and Order of the Gospel; notably conversant and acquainted with the Scriptural Prophecies, and by consequence a sober chiliast;" and, he adds, "To say no more, he died a candidate for the First resurrection." (*Vide Sermon, 1708, last page.*)

His "Scripture Prophecies Explained in three Short Essays, 1. On the Restitution of all things, 2. On St. John's First Resurrection, 3. On the personal coming of Christ, as commencing at the beginning of the millennium described in the Apocalypse," &c., a small 8vo. of pp. 32, Boston, was not printed till 1757, forty-nine years after his death. He was also the author of the renowned "Accidence," or Latin Grammar, a work which, prior to 1790, had passed through no less than 20 editions, and wrote Latin verses, never printed; but in no place do his clear millennial doctrines shine out save in the "Essays."

Though already anticipated I here present a synopsis of his views. He says of the Restitution it "is not a new creation, as at the beginning, bringing a new world out of nothing, but only a restoring and refining of this present world, and bringing it to the state it was once in before the fall," Acts 3:21-24; Rev. 21:1; Isa. 65:17; all of which he says will be actual and literal, and occur before the last general and post millennial judgment. The first resurrection, he says, is "the rising of the saints 1000 years before the resurrection of the wicked." It is "a bodily resurrection," he thinks, of those that were "naturally dead," and "to put any other construction upon

them seems to offer violence to the text"—Rev. 20th. Not the martyrs only, but all the saints will rise. "Many dissenters do grant they were dead, the words are so plain and cogent, and without they grant it cannot be meant of a spiritual death and resurrection, because they were martyrs and converts before," pp. 6-7.

It is worthy of observation that Dr. Prideaux, who was himself an anti-millenarian confirms this statement of Cheever's respecting the English dissenters of the 17th century, viz. that they held Rev. 20:4-6 to teach a bodily resurrection. (See Brooks' Elem. Proph. Int. Chap. 3d)

These saints, continues Cheever, will reign "with Christ here on earth." His entire argument on this head is masterly and convincing, and is in perfect harmony with that of the first Christians for 300 years after Christ. How strikingly like the style of Ireneus is the following.

"The promise made to Abraham Gen. 13:15, concerning the land of Canaan, to thee will I give it, and to thy seed. The promise is to Abraham himself, as well as to his seed. God knew he should die before ever he possessed it, as appears Acts 7:6. He gave him none inheritance, &c. Therefore Abraham, himself must inherit that promised land, which he will at the resurrection. A copulative proposition is not true except all the parts be true. If I say a man is godly, learned, and rich, except he be all three, the position is not true. If one give land to a man and his children, the man has as good a right as his children, and the promise is not made good except the man have it, as well as his children. It's to no purpose to say if the man die it falls to his children. God knew Abraham would die before he would inherit the land, but he knew also that he would raise him again to possess it at this resurrection; else why does he put him in? It had been enough to have promised it to his seed after him; but both are alike promised, and both must be fulfilled," p. 13.

Scripture is not wanting to sustain the views of our witness, and he quotes it properly and abundantly. Of "the personal coming of Christ," he remarks, "that Christ with his saints shall have a glorious visible kingdom upon earth in the latter days, is generally received," which proposition he proceeds to prove from twelve scriptures—viz. Acts 3:19-21, Matt. 24:30, 2 Pet. ch. 3; 1 Thess. 4:14-16, Rev. 19:11; Rev. 20th, Daniel 7:9-28; Luke 19:11-28; 2 Thess. 2:8; Rev. 7:8-9; Jer. 33:5; Ezek. 22:10, &c.

"Lastly, to conclude this personal coming of Christ at or before the beginning of the thousand years, is no other but the second coming of Christ, and great day of judgment, which the Scripture speaks of, and all Christians believe and wait for, only there are several works to be performed in the several parts of this great day. The first work in the first part or beginning of this day is, to raise the saints, destroy his enemies with temporal destruction, set up his kingdom, rule and reign on the earth with his raised and then living saints one thousand years; after that, in the latter part of the day, to destroy Gog and Magog, to enter upon the last judgment, raise the wicked, judge them according to their works, and cast them into the lake of fire which is the second death. All this, from first to last, is but one day of judgment, that great and terrible day of the Lord, and is but one coming, that is, his second, which we plead for. . . In the meantime this is the full persuasion of my heart, that which I wait and daily pray for, saying with the Spirit and the Bride, Come Lord Jesus, come quickly. Amen."

Such was the faith of this truly celebrated and pious man. Associated with John Davenport, the latter also imbibed his pre-millennial view. And how far his influence tended to produce such a faith in his pupils, Cotton Mather and others, we are not informed. "He left his mark forever on New England, says Barnard, but has not N. E. departed too widely from his sound views of Christ's kingdom and

"That last advent, long desired?"

In the "Probate Records," Liber 16, pp. 452-53, at Boston is recorded "The last will and testament of Ezekiel Cheever," which opens thus—"First, I give up my soul to God my Father in Jesus Christ, my body to the earth to

be decently buried in a decent manner, according to my desire, in hope of a blessed-part in ye first resurrection and glorious kingdom of Christ on earth a thousand years."

"Thrice blessed, bliss-inspiring Hope!"

[Cheever's rare prophetic Essay was re-printed entire in the Advent Herald of May 22 and 29, 1858.]

Letter from Bro. Morris Fuller.

Dear Brother:—Another year has rolled away and brings us one year nearer the glorious appearing of our Lord and Savior, to establish his kingdom and gather his saints, to put them in possession of that kingdom which he promised to his disciples when he said, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

We have witnessed many changing scenes during the past year. Many thousands, who at the beginning of the year were blest with health and strength, now lie beneath the cold clods of the valley; there to await the voice of the archangel, and the trump of God, to arouse the sleeping saints from their dusty beds, to be caught up together with those who are alive and remain, to meet the Lord in the air, while those who have died unreconciled to God, will still slumber on to await that day, when the dead, small and great, shall stand before God, to be judged out of those things written in the books according to their works.

During the past year, the king of terrors has been making sad inroads, sparing neither age nor sex in his onward march, and making use of various agencies to secure his victims. While diseases of different kinds, have been permitted to claim their share, many have been swallowed up beneath the foaming waves of the ocean; and thousands have perished on the bloody field of battle, amidst the clash of contending armies.—But the grim messenger will soon be compelled to lay by his fatal darts. The deliverer will soon come, to deliver his people from the power of death; and death will be swallowed up in victory. "O, death where is thy sting? O grave where is thy victory?"

While we have been compelled to witness the works of the destroying angel, in removing many of our fellow mortals from the shores of time, to await the judgment of the Great Day, God in his great mercy hath seen fit to spare many of us to behold the dawn of the New Year; but for what intent is best known to himself. We are not permitted to look into the future, we know not what a year may bring forth.

Many signs have been visible during the past year, warning us to be ready for the speedy coming of Christ, but have past unheeded by a large portion of the people. Many cry Peace and safety, while others are saying, My Lord delayeth his coming; and begin to smite their fellow-servants and to eat and drink with the drunken; "But the Lord of that servant shall come in a day when he looketh not for him, and in an hour when he was not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be wailing and gnashing of teeth."

The bold prince of darkness seems to be aware that his time is short to deceive the nations, and is making use of every stratagem his infernal power can invent, to deceive and draw people after him; and many are led captive by him.—They will follow him, step by step, giving way to every temptation, till they yield themselves willing subjects to be led captive by him at his will.

My heart is pained within me, when I see the youth of our land, yielding to temptation in partaking of the intoxicating cup, which is working the ruin of thousands of the present day; leading them into all manner of sin, and crimes of the deepest dye. But when I see an aged father, who professeth to be a follower of the meek and lowly Jesus, offering with his own hand the fatal cup to his sons, and encouraging them to drink, by setting the example in drinking in their presence, until his limbs can hardly support his weight, I tremble for the result. Is this training up a child in the way he should go? Is it bringing up children in the nurture and admonition of the

Lord? I fear that such a father will have to render an awful account, when summoned before the great tribunal. "We must all appear before the judgment seat of Christ, to give an account for the deeds done in the body."

In view of the great evil, caused by the use of intoxicating drinks, can any one indulge in the use of that fatal poison, and encourage others in the use of it, especially their own children, and yet live in the enjoyment of religion? Let the Scriptures answer. "A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit."

As we have been permitted to behold the beginning of a New Year, let us strive to make a wise improvement of the time that God in his great mercy is giving us, in preparing for that life which will never end. We should be constantly on the watch, having our lamps trimmed and burning, so that if Jesus should come before the close of the present year, or we should be called to rest, and stand in our lot at the end of the days; or whatever may take place, we may be prepared to meet him in peace at his coming.

Another year has rolled away,
Taking its thousands to the tomb;
There to await the joyful day,
When earth is drest in Eden bloom.

MORRIS FULLER.

Original.

Leaves from my Note Book.

Sunday, Nov. 27th. Preached twice, in the chapel at Derby Line. There were at least two good things connected with the preaching to-day—viz. the texts were true and the sermons were short. The latter I fear is more important with some folks than the former. The prayer meeting in the evening was well attended and interesting.

Tuesday, 29th. It has been with me for some time past a very important question, Lord, what wouldst thou have me to do? I think I am willing to stay and labor as I have done in this part of my Master's vineyard, or to go anywhere else that he may indicate by his Providence. I wait his guidance; still I know but little of my own heart. "I know the way of man is not in himself; it is not in man that walketh to direct his steps," and it has been well said that "seldom does God suffer men to be their own carvers, but they cut their own fingers." I wish, therefore, to so live that I may be able to claim the promise, "In all thy ways acknowledge Him, and he shall direct thy paths." Prov. 3:6. The question of duty however is often a perplexing one.

Wednesday, 30th. The hour of prayer has again passed, and some felt it was not spent in vain. We know it is our privilege to pray in secret: there we can pour out our desires before our heavenly Father without any reserve, but it seems to be more of a duty sometimes than a privilege to pray in public. Perhaps few Christians would choose to pray in the congregation in order to increase their devotional feeling: they do it out of a sense of their obligation to God and duty to the brotherhood. That it is the bounden duty of believers to sustain prayer-meetings is obvious, but how to make such meetings the most profitable is a question I have often pondered. Recently I found some remarks on this subject by an anonymous writer which are not wide of the truth, he says—"Prayer-meetings are far more interesting, profitable and soul-stirring when interspersed with short, pithy, pointed remarks—recitals of God's special dealings, scriptural allusions to his attributes and perfections, than when confined to singing and praying solely. Worldly-minded, sensual professors can make long, cold, shivering, formal prayers that tire everybody—who have no heart or soul to speak of God's mercies. Warm-hearted recitals of what God has done for our souls, tend greatly to increase the devotional feeling, in social prayer-meetings, and lead us to renew our appeals to the throne of grace, more earnestly, soul-kindlingly, and perseveringly. Many a prayer-meeting has failed, gone down, died the death, by long, dragging hymns, long, cold, formal, chilly, prosy soulless prayers and exhortations!"

In the evening of Tuesday, December 13th I had the pleasure of hearing a lecture by M. J.

Hill, A. M. of Derby, Vt. His subject was—Martin Luther,—"a name that shines in greater lustre than Milton or Shakspeare; a name ploughed into the hearts of millions; and on the brightest place in the roll of the illustrious dead;"—one of whom the poet has said

"The monarch's sword, the prelate's pride,
The church's curse, the empire's ban,
By one poor monk were all defied,
Who never feared the face of man.
Half battles were the words he said,
Each born of prayer, baptized in tears;
And routed by them, backward fled
The errors of a thousand years."

As the lecturer caused to stand before our mental vision this noted example of self-denial, usefulness, perseverance and piety, and all seemed to admire the fearlessness of the Reformer, I could not but ask myself the question, How many in this audience know aught of Luther's prophetic views? Do they know that D'Aubigne says of him, "The reformer, dreading lest the end of the world should arrive before he had translated all the Bible, published the prophecies of Daniel separately,—a work," said he, for these latter times,"—and that near the time of his death, when he had more thoroughly investigated the prophecies, he said, "I persuade myself, verily, that the day of judgment will not be absent full three hundred years more. God will not, cannot suffer this wicked world much longer!" Methinks, if Luther should enter some of the Protestant churches of the present day, and preach as he did three centuries ago, there are those who "garnish the sepulchres of the righteous" that would be ready to "cast him out." Read the following extracts from his writings, and say whether, the mass of professed christians now believe he uttered the truth:

"The world has grown very stubborn and headstrong since the revelation of the word of the gospel. It begins to crack sorely, and I hope will soon break and fall on a heap through the coming of the day of judgment, for which we wait with yearnings and sighs of heart." *Table Talk, Ch. 4.*

"Wherefore, if thou be not filled with a desire after the coming of this day, thou canst never pray the Lord's prayer, nor canst thou repeat from thy heart the Creed of faith. For with what conscience canst thou say, 'I believe in the resurrection of the body and the life everlasting,' if thou dost not in thy heart desire the same? If thou didst believe it, thou must of necessity desire it from thy heart, and long for that day to come; which if thou dost not desire, thou art not yet a Christian, nor canst thou boast of thy faith."—*Sermon of Consolation, pp. 22, 23.*

"Some explaining this passage,—other sheep I have—say that before the latter days the whole world shall become christians. This is a falsehood forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."—*Com. on John 10:11-16.*

"But rather, we are to feel for the miserable christians; both those who are alive, and are so afflicted and oppressed, and those also who are dead and asleep in their graves, and waiting to come forth into their glory like corn buried during the winter in the earth, or like sap concealed in the trees, which being hindered by the cold, cannot break forth into new leaves and buds, but thirstingly waits for the summer, that it might at length burst forth in buds and grow and flourish. In the same way we ought also to rejoice because that day is coming; and ought to say, The rigor of the winter has now continued for a long time, but at length the fruitful summer will come and that summer which never shall cease. At the coming of which, not all the saints only but also all the angels shall exult and rejoice; nay which the whole creation expects and anxiously awaits. For the heaven, the earth, the sun, the stars, the air, and all creatures, can no longer endure the iniquity of the world: which iniquity they are compelled to witness, but with the greatest grief, because they must be abused by the indulgers in sin, and be a help to every kind of ungodliness both to the world and to the devil; and they would fain be delivered from all this iniquity together with us, and become that new heavens and a new earth of which Peter and Isaiah speak, in which righteousness alone shall

dwel. For the iniquity and wickedness of men exceeds all bounds, so that they are no longer tolerable; and hence all the creation is moved, and, as it were, cries unto God for deliverance." *Ser. of Consol. pp. 30, 31.*

"The world is, as it ever has been, the world, and desires to know nothing of Christ. Let it go its own way. They continue to rage and grow worse from day, which, indeed, is a solace to the weary soul, as it shews that the glorious day of the Lord is at hand. The world is given up to its own ways, that the day of its destruction and our salvation should be hastened. Amen, so be it. . . . May the Lord come at once! Let him cut the whole matter short with the day of judgment, for there is no amendment to be expected. . . . I see no other prayer that is fitting, but only this,—Thy kingdom come." *Life of Luther, pp. 342-3.*

Wednesday, Dec. 14. Our prayer meeting this evening was thinly attended. Judging from what I saw, heard, and felt, I concluded we could not affirm with the Psalmist, "The zeal of thine house hath eaten me up;" but we might pray like him, "Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation."

J. M. ORROCK.

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER II.

"For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon." v. 12.

The power of the Chaldean monarch was absolute; his word was law, and whoever should in the least transgress his commands was at his mercy. He had, evidently, ascribed to the wise men a greater degree of skill and knowledge than they laid claim to. He seems to have supposed that their wisdom was sufficient for any emergency; and, having relied on them to bring to mind his forgotten dream, and been disappointed, his anger was very natural, though most unjust. He had set his heart on knowing "what should come to pass hereafter;" he had had a most wonderful dream, in which he supposed was signified what he desired to know; the dream had so passed from his mind that he could not recall it distinctly; he had not doubted that his wise men, by their skill and learning, could both reproduce the dream and unfold its meaning; and now to be told by them that the thing required was beyond the reach of human wisdom, or any instrumentality at their command, not only caused him to be very angry, but very furious. He was enraged and flew into a passion. He did not act calmly and deliberately, but determined in his madness to exterminate all who made any pretensions to wisdom and knowledge—not only those in the city of Babylon, but probably, all the wise men within the whole Babylonish realm.

"And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain." v. 13.

It is a question whether or not, this decree of the king was executed on any of the Magi. The executioners of the king's will, always occupied a place near the persons of oriental sovereigns, and there was seldom any delay in the execution of a sentence. The phrase, "that the wise men should be slain," is rendered by some, and the wise men were slain. If not so stated, it is not improbable that those in the king's presence were put to death on the spot,—as was often the case in the execution of criminals; but all the wise men were not there assembled; and wherever any one might be, the executioners of the king's decree sought him to put him to death.

Among the absent ones were Daniel and his three Hebrew companions, though they could not be far distant; as they had passed their examination and were numbered among the literati of Babylon, the decree embraced them; and as those sought were probably slain, when found, the going of the executioners to find Daniel, was for the purpose of slaying him.

"Then Daniel answered with counsel and wisdom to Arioch, the king's guard which was gone forth to slay the wise men of Babylon; he answered and said to Arioch the king's captain, Why is the decree so hasty from the king?—Then Arioch made the thing known to Daniel." vs. 14, 15.

On finding Daniel, the chief of the king's body guard, doubtless, made known his business,—that he had come to slay him, at the command of his monarch. And to this announcement, Daniel made a wise and discreet answer. What Daniel said to Arioch is not recorded; but it caused him to stay the further execution of the king's decree. Arioch may have announced to Daniel that the king had decreed the slaughter of all the wise men, because of their inability to make known the king's dream; and Daniel's discreet reply may have given assurance to Arioch that the dream might be made known to the king. It would have required some such intimation to induce the captain of the guard to suspend the execution of the sentence; and as he knew how desirous the king was to learn the nature and import of his dream, the possibility of Daniel making it known, would naturally be regarded by Arioch as a sufficient reason for sparing him and the remaining wise men, till his ability to recall it should be fairly tested.

This result shows how important prudence and discretion are in the management of any cause. Had Daniel been otherwise than thus discreet, his life would have been forfeited, and we should have never known the wondrous vision, and its prophetic significance. He who knows that he is on the side of truth and right, can afford to be calm and collected; whilst the one in error or in the wrong naturally loses his temper, and defeats by his want of wisdom, what he might otherwise accomplish.

Having evidently convinced Arioch, that the king's dream might be made known, and so gaining a suspension of the decree, Daniel next enquires the reason of its great haste; which he would not be likely to enquire respecting, so long as his life was in momentary peril. The question implies that Daniel judged the king to have issued his decree before exhausting all the means in his power to learn his dream. He had not communicated with all the wise men of Babylon; for Daniel and his fellows had not been consulted.

In reply to this, Arioch made known all the circumstances which led to the issue of the decree, the submission of the thing to the wise men, their failure to make it known, and the king's great anger and fury that followed,—having been previously told by Arioch only the fact and cause of the decree, without its more minute particulars.

"Then Daniel went in, and desired of the king that he would give him time, and he would show the king the interpretation." v. 16.

It is not certain that Daniel at this time had an audience of the king. The text only affirms that he made a request of the king, which he may have done by accompanying Arioch into the palace, and sending his petition to the king by the hand of some high functionary at the Babylonish court; and vs. 24, 5, seem to imply that his first personal interview, after the issue of the decree, was not till the dream had been revealed to him.

The reason of Daniel's desire for time is not recorded; but his subsequent course shows that it was for the purpose of praying to God for a revelation of the secret. He may have informed or sent word to the king that he wished for time for that object; and it is evident that for some cause Nebuchadnezzar was so well assured that Daniel's would perform his promise, that he gave him all needed time,—though he had refused any delay to the Chaldean magicians.

Despotism of the Romish Church.

The correspondent of the N. Y. Independent brings to light some facts in recent Italian history.

The Monitore di Bologna has lately disclosed some documents found in the archives of the Papal Government, which for their disgraceful

character, would be quite incredible, were they not officially published, and their authenticity put beyond question. Among the pieces published are the papers of a Judicial Committee instituted in 1849, in order to extirpate from the country all liberal ideas. The judges composing that strange court were known only to the Court of Rome; they sat secretly, and were bound upon oath to keep secret their sentences, and their very existence as a tribunal. They were to judge and sentence the people without hearing them, even without making known to them the cause of their condemnation. Their victims some day disappeared, were thrown into prisons or carried off into exile, nobody knew wherefore. Not only acts, but thoughts, tendencies, supposed intentions, were sufficient grounds for the sentences of that infamous tribunal. Here are some of the heads of accusation which led to the punishment of hundreds of the wretched subjects of the Pope:

- "For not thinking rightly in political matters.
- "For having shown themselves rather enthusiastic.
- "For having voted for the Constituent Assembly (257,000 citizens were guilty of that crime.)
- "For having maintained intercourse with dangerous political characters.
- "For having a countenance which led to suppose certain inclination toward political novelties.
- "For having looked with complacency upon the beginning of innovations.
- "For liberal tendencies.
- "For not being quite decided in favor of the Pontifical Government.
- "For a doubtful conduct in religious matters," etc.

And mind; these quotations are not a satire, but bona fide official extracts from the proceedings of the famous court. What can be expected from a government capable of such deeds? What hope is there of its ever reforming itself?



ADVENT HERALD.

BOSTON, JANUARY 28, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD: The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

I. The Invocation.

"Our Father," Matt. 6:9. This is the familiar title, with which our Saviour has commanded us to invoke God, when we draw nigh unto him in prayer. There is but "one God and Father of all, who is above all, and through all, and in you all," Eph. 4:6; and it is fitting that he should be thus addressed—He being our Creator, Preserver, and most bountiful benefactor.

God is the Father of all created intelligences: "Have we not all one Father? hath not one God created us?" Mal. 2:10. He is, however, peculiarly so to all who call on him—who "have received the spirit of adoption, whereby we cry, Abba, Father," Rom. 8:15. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: Thou O Lord, art our Father, our Redeemer," Isa. 63:16. "Thou art our Father: we are the clay, and thou our potter; and we are all the work of thy hands," Ib. 64:8.

Not only as our Creator, is God our Father, but he is so in the kind and fatherly care which he takes of us his creatures. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust," Psa. 103:13. "A father of the father-

less, and a judge of the widows, is God in his holy habitation," Ib. 68:5. "The Lord raiseth them that are bowed down: the Lord loveth the righteous. The Lord preserveth the stranger; he relieveth the fatherless and widow," Ib. 146:8,9.

As a loving father, also, he administers chastisement to his wayward children. "For whom the Lord loveth he correcteth, even as a father the son in whom he delighteth," Prov. 3:12. As "we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" Heb. 12:9.

God being thus our Father, those who are accepted of him sustain to him the relation of sons and daughters. As no man cometh to the Father but through Christ, so "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:12,23. To such God has promised, that "unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters," Isa. 56:5. Christ died, so that sinners under the law "might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father," Gal. 4:5,6.

Our Saviour taught that the hour was come "when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him," John 4:23. He also said, "I am the way, the truth, and the life: no man cometh to the Father, but by me," Ib. 14:6. We thus "have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world," 1 John 2:1,1. "Now where remission of these is, there is no more offering for sin. Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith,—having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," (Heb. 9:18-22).—and supplicate for all the mercies and blessings, for all the wisdom and grace that we need, invoking God by the affectionate, and yet reverential name of "Our Father."

While this is a general form of invocation, it is not as some suppose the only one by which God may be addressed, as is seen by Scriptural example. Stephen prayed, while being stoned, "Lord Jesus, receive my spirit;" and, "Lord, lay not this sin to their charge," Acts 7:56-60. And Paul prayed to the Savior, at his conversion, saying, "Lord, what wilt thou have me to do?" Acts 9:5. In the time of Seth men first began to invoke God as Yahveh, or the Coming One, Gen. 4:26. Abraham addressed him as "Lord God," Gen. 15:2. And he is variously addressed as the "Lord God of Israel," 2 Chr. 6:4; the "Lord of hosts, God of Israel," Isa. 37:16; "The God of Abraham," the God of my fathers," &c.—any designation being appropriate which is recognized by him as distinctive of his Majesty and Glory; but, there is no one that is more calculated to inspire confidence in, and affection for our heavenly Parent, than the simple denominative of "Our Father."

The Woman on the Scarlet Beast. Rev. 17.

A writer in the January No. of the London Quarterly Journal of Prophecy (just received from our agent in London) makes the enquiry, "Who is this 'woman' that the 'beast' supports? Can it apply to the church of Rome?" And he proceeds to answer, as follows:

Let us briefly consider:

1. She is called "a great whore." So was the church of old. "Israel hath played the harlot with many lovers; thou hast a whore's forehead," says Jeremiah.

2. She is described as sitting—i. e. having her cathedral seat—upon "peoples, and multitudes, and nations, and tongues." The unrepented decree of Pope Boniface VIII. reads as follows: "We pronounce it to be of necessity to salvation to every human creature to be subject to the Roman Pontiff."

3. She is represented as committing spiritual fornication—i. e. idolatry—"with the kings of the earth." Speaking of the twelfth century, the historian observes, "It was now that the veneration paid to the Virgin Mary rose to an almost exclusive idolatry." (See Hallam's Middle Ages, chap. ix.) In the Pontifical order for receiving an Emperor, the cross of the Pope's legate has the first place of honor, because "Latria (the worship exclusively due to God) is owed to it."

4. She is "arrayed in purple and scarlet color," (the well-known colors worn by the Pope, Cardinals, Bishop, and Priests,) "having a golden cup in her

hand." At the jubilee of A. D. 1825, a medal was struck at Rome, bearing on one side the figure of Pope Leo XII., and on the reverse that of a woman, holding out a golden cup in her hand, with this inscription, "*Sedet super universam.*"

5. She has "a name upon her forehead, written Mystery, Babylon the Great." Seneca testifies to this custom among the Roman women: "*Nomen tuum pependit in fronte; pretia stupri accepisti.*" Scaliger, Brocardus, and others, affirm that at one time the word "Mystery" appeared in letters of gold upon the forehead of the Pope's mitre.

6. She is described as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." On this head humanity bids us be silent, as the facts are too numerous to be detailed, too well known to be doubted, and too horrible to be repeated.

7. She is represented as having the seat of her power in a "seven-hilled" city. Need we quote the Roman poets in proof of this? The line of Virgil in ancient times, "*Septemque una sibi muro circumdabit arces,*" and of a less distinguished poet in the present day, Dr. Wiseman—

"The golden roof, the marble walls,
The Vatican's majestic halls,
The note redouble till it fills
With echoes sweet the seven hills!"

alike testify to the natural interpretation that it is none other than Rome which is here referred to.

8. Her merchandise is described, amongst a variety of other things, as being that "of bodies and souls of men." Aeneas Sylvius, subsequently raised to the Papedom as Pius II., teaches "that the court of Rome bestows nothing without payment. For the ordination of priests and the gifts of the Holy Spirit are sold, and even the pardon of sins can only be obtained for money."

9. Lastly, it is written, "The woman is that great city which reigneth over the kings of the earth," which, it is needless to observe, Rome unquestionably did, to the exclusion of every other great city, at the time when St. John wrote.

The N. Y. Observer on the End.

It is the purpose of the *Herald* to give all manner of speculations on the subject of prophecy, that have either argument, or the authority of great names to sustain them. Actual argument, though from the unknown or untaught, will find its place; and that which is destitute of argument, if put forth by those whose opinions are sought for, should be given so that each one may judge for him or herself of its probable weight. We therefore give the following article from the N. Y. Observer,—it being a comment on the views of Dr. Cumming of London—without, of course agreeing for a moment with the expectation that the prophetic periods only bring us to an epoch when civilization is to work the expected wonders which the Scriptures connect with Christ's personal advent.

The Observer says:

The Rev. Dr. Cumming, of London, with boldness, learning, ability and unquestioned sincerity, still thunders in the hearing of men, that the end of the dispensation is at hand. A second series of his sermons—"the Great Tribulation"—has just been issued by Rudd and Carlton, of this city, and we have read them with intense interest, much instruction and real edification. This is much to say when we add that the theory of their author on the Second Coming of Christ we have never adopted. But the eloquence, devotional fervor and evident desire for the glory of God in the conversion of sinners, the glowing, joyous, hopeful view that he takes of the future in the midst of darkness and storms, invest his pages with a charm that enchains our attention, even when we are not convinced by his logic or chronology.

This volume he opens with a sermon on Daniel's time, times and a half, that we have studied with attention. In this discourse he presents the opinions of others, rather than his own, and shows that whatever theories in the fulfillment of the dates in Daniel are held, whether they fix the commencement at this period, or that period, or at some other period, nearly all concur in one remarkable conclusion, namely, that 1867 is to be the great crisis, the testing crisis in the events of history, in the fulfillment of prophecy, and in the experience of mankind.

We will give a single paragraph in the author's own words, closing with a prediction which has our most implicit confidence:

"Assuming that 532 began the 1260 years, what is next to take place, Daniel tells us in this passage to which I specially ask attention, as confirmatory of the theory I am trying to uphold, that first of all there shall be time, times, and half a time, or 1260 years, and then there shall be 1290 years. In other words, Daniel says that 1260 years shall be augmented by 30 years more; at the end of which 30 years there shall be some great event, which we have to

ascertain. Now if we add to 1792, when the 1260 years terminated, an additional 30 years, it brings us down to 1822. But 1822 is the terminating period of the 2300 years also, according to Elliot's interpretation. Well, did anything take place in 1822 that would justify that period as a terminating epoch? We find that Turkey, in the language of Lamartine, began to die for want of Turks; the whole force of that great system of propagandism then began its rapid exhaustion; and from that day to this even our efforts to keep back Russia have not kept up Turkey; it is at this moment in the pangs of dissolution. I stated four or five years ago that it would be so; and however justified we were, and we were justified in trying to prevent Russia from disturbing the balance of the power of Europe; yet as I then said our efforts to preserve Turkey would be vain. Russia has still a sign-board near Petersburg, on which is written, 'The way to Constantinople,' and in the lapse of years Constantinople will be hers, and Russia will yet play a part in the history of the world probably unprecedented for a thousand years."

We are aware that a large party of Christians believe that Turkey is to retain her distinct nationality and they labor and pray with reference to this as a fixed fact. But Providence and Prophecy seem to point out her approaching dissolution.

When Russia takes possession of Constantinople, when France extends her African empire over Egypt and completes the Suez Canal, when England takes the government of Syria and Palestine and runs a railway from the Mediterranean through the plains of Sharon and Esdraelon into the East, then the desert will blossom as the rose: then a highway shall be there, and the ransomed of the Lord will return to Zion with songs and everlasting joy upon their heads. We do not intend or pretend that these political and commercial causes are to produce such results, or were even included in the prophecies. But it is a deep-seated conviction that when the wilderness of Palestine is once possessed by a Christian power, and the arts and sciences of European civilization are introduced, that beautiful land will speedily be overrun with a population from the West: converted Jews may go; but with them other thousands who will make the hills and vales of Judea once more vocal with psalms.

Dr. Cumming gathers the opinions of writers on Prophecy for many years past, all pointing to the year 1867 as the crisis on which stupendous events are to turn. His views will secure the interested attention of all who take up his book.

That Last Note.

We are not able to record this week so large a list of donations towards cancelling that last note, as we expected to—judging from the very generous expressions and gifts which flowed in during previous weeks. Quite a number of friends have written their intention to aid in its payment, and we doubt not that the amount will be speedily received. But all will see that it will be much easier to effect this now, than later in the season. The friends have done nobly thus far, and a little perseverance will accomplish the object. We shall hope to be able to chronicle more progress in our next. Who will enable us to do so? Bro. Parker may have to speak to the sisters once more; for if they put their shoulder to the wheel again, the work will be speedily effected. Its payment will relieve the "A. M. Association" of an incubus; and it is now more than one-third done. As soon as the second hundred dollars is raised, that amount will be paid over to the holder of the note, as the first hundred was on the 12th inst. The faster this is done, the sooner will stop the interest; which was an item of expense last year, to the amount of \$67, which we hope not to have to include in the items of future expenses.

Dividend on Chapel Stock.

A majority of the Trustees have voted a dividend for the last year of five per cent. on the par value of the shares of the Boston Advent Association—or \$2.50 on each share.

As there is not the full amount of cash on hand to meet the payment of this at once, shareholders will please to be as lenient as possible in calling for the same.

It has been the custom of a large number, in years past, after having their *Herald* credited by dividend a year in advance, to direct the balance to be put to the credit of the *Herald* office; and such balances have been found very convenient in meeting quarterly bills for rent. It is hoped the shareholders will be as kindly considerate of the necessities of the A. M. Association now, as they were of the office formerly. The balances which any may be disposed to transfer to the benefit of the Association, will also come most opportune in aid of the payment of the remaining note—for which there is \$255 still needed, and which should be speedily wiped out, if we would hasten the time when the

A.M.A. shall be able to work more efficiently. We make this suggestion for the consideration of the shareholders.

New Subscribers.

We cannot refrain from again urging the friends of the A. M. Association,—the friends of the fundamental doctrines which this Association was formed to promulgate—to take speedy measures to canvass their respective districts for new subscribers to the Herald. A few hundreds can be raised with effort, and they will be very much appreciated at this time. We shall be able to supply back Heralds to January 1, to the thirty or forty new subscribers that are first obtained.

To CORRESPONDENTS. We would remind correspondents that short, scriptural communications for the columns of the Herald, are always acceptable. The asking of a question, also, sometimes gives us a theme for an editorial.

DELINQUENTS. A few of our readers, only, have forgotten the terms, advance payment, on which the Herald is published. It is hoped that these few will soon be heard from. It is much more pleasant, in writing the names of subscribers, week after week, to write names of those who own their paper, than of those who own it not.

Foreign News.

Portland, Jan. 19. The steamship Anglo-Saxon from Liverpool, Jan. 4, with dates from Queenstown on the afternoon of the 5th, arrived at this port about 1 o'clock this morning.

FRANCE. According to custom, the Emperor on New Year's day received the members of the diplomatic corps in the Salle du Trone. The reception took place at 1 P. M. and is thus recorded in the Moniteur:

The Papal Nuncio addressed the Emperor as follows:

Sire—On the first day of this year, which has assembled the Diplomatic body around your Majesty, I have the honor to offer to you this respectful homage.

The Emperor replied as follows:

I thank the diplomatic body for the good wishes it has addressed on the event of the new year, and am especially happy at this time to have the opportunity of reminding the representatives that since my accession to power, I have always professed, the most profound respect for recognized rights. Be then assured the constant aim of my life will be to re-establish everywhere, in so much as depends on me, confidence and peace.

His Majesty then passed before the diplomatic circle, and spoke a few words to each Ambassador making inquiries especially respecting the health of their sovereigns. The reception lasted about twenty-five minutes. The Emperor's speech was generally regarded as satisfactory, but attracted little attention.

The Papal Nuncio is stated to have subjected two drafts of his proposed remarks to the French Foreign Office before his singularly laconic address was resolved upon. It is stated that he wished to give a few hints about the condition of the Roman States.

The Paris correspondent of the Morning Advertiser states that the Congress will positively meet on the 31st inst.

There is some discussion in Paris whether the reference in the Emperor's New Year's reply to recognized rights referred to the rights of the princes reserved at Villafranca; but it is argued that the elect of universal suffrage, who owes his sovereignty to the national will, must have intended to admit that, if the Pope and the Grand Dukes have recognized rights, the people of the Roman States and Central Italy have recognized rights also, which he intends to retain.

AUSTRIA. The Times Vienna correspondent says the Emperor of Austria is not likely to take up arms for the Italian dukes or the Pope. The Austrian minister recently confessed, candidly, that Austria could not interfere in Italy if she would, as she had neither money nor men. The Austrian army is shortly to be reduced to a peace footing.

Vienna letters say that a very unfriendly feeling towards the French again prevailed in that capital.

Addressees to the Pope, which had been lying in the Vienna churches, were not so numerous as expected.

An Imperial order directs there shall be no levy of recruits in 1860, and that no more than the ordinary number of men shall be raised in 1861.

A large ship supposed to be American, was riding at anchor near Fleetwood, Jan. 3, with all her masts cut away.

SPAIN AND MOROCCO. The Spanish army, commanded by General Prim, has defeated the Moors on the whole line, and advanced as far as Castilligos. The Hussars executed several heroic charges and cap-

tured a flag. The Moors were 40,000 strong, and lost at least 1500; the Spanish loss was 400 to 600.

ITALY. Gen. Guyon, commander of the French forces at Rome, has been ordered by telegraph to proceed to Paris. This, in some quarters, was interpreted into a menace to the Papal government.

A dispatch from Modena says that, in consequence of a demand made by the family of the boy Mortara, who had given proof that the kidnapping of the child was ordered by Rev. father and Inquisitor Filleto, the latter had been arrested, and judicial proceedings had been instituted.

Garibaldi had been honored with an enthusiastic ovation at Milan, although he endeavored to pass through the city en route to Turin, quietly and unobserved.

Garibaldi's mission to Turin is said to have reference to his probable appointment as Commander-in-Chief of all the National Guard of the Kingdom.

The general amnesty in Naples had been deferred, but fifty additional pardons had been granted.

Cardinal Antonelli had announced his intention to leave Rome on the 12th for Paris.

THE CONGRESS. The London Times, in an editorial, says that present appearances indicate that the contemplated European Congress will not take place and argues that the position of England in such a case will be so much better. It says in the event of no Congress being held, that all that will then remain will be to recognize the Central Italian State which has been formed out of the Romagna and Duchies, either as an independent kingdom, or as part of the Sardinian Monarchy, to take our stand on accomplished facts, and leave the Pope and his supporters to their remedy.

The Daily News remarks that the projected Congress is indefinitely postponed, and that no friend of the cause of freedom in Italy need regret the temporary difficulty in which diplomacy finds itself, as every month gained confirms the liberties of the Central Italian States, and justifies their revolution before the world.

A Paris correspondent writing on the 1st January says it was then reported in Paris that Congress will be summoned for the end of January, but the exact day is not known.

A dispatch dated Rome, 3d, says that the Duke of Grammont has positively stated to the Holy See that the pamphlet "the Pope and Congress" does not contain the programme of the French Government. The explanation produced an excellent effect on the Pope and it was hoped that he would not object to be represented at the Congress.

Prince Gortschakoff left St. Petersburg on the 27th for Paris.

The latest accounts from the continent do not confirm the statement that Congress would not be held. On the contrary it was reported in Paris that Congress would meet on the 12th February.

ITEMS AND NEWS.

The ice boat so much talked of for winter navigation on the Mississippi, was put into successful operation at Prairie du Chien, Wis., on the 11th, and made a trip to Lafayette, thirty-two miles, in two hours and ten minutes, returning in two hours, and carrying twenty passengers.

A pleasing incident is mentioned in connection with the recent visit of Prince Arthur of England—Queen Victoria's second son, who is now a midshipman in the Mediterranean fleet—to Athens. About the time that he was to arrive there a horse race was appointed for Monday, but in order that it might be honored with his presence, was postponed to the following Sunday. The Prince arrived in time; but promptly replied to the committee's invitation, that he could not attend such an exhibition on the Lord's day. The race was accordingly again postponed to the following Tuesday. On the Sabbath, the Prince took his place among the little company of worshippers, in the English church in Athens, where our countryman, Rev. Dr. Hill, conducts the only Protestant service in the English language in the kingdom of Greece. In this noble example the Prince showed that he had not forgotten the instructions of his Christian mother.

The advices from Italy are favorable to the spread of religious liberty. Full religious liberty for all Protestants has been proclaimed by the legislative assemblies of Parma, Modena, Tuscany, and the Legation, Naples, Venetia, and the Papal States remain now the only Italian States in which the free religious organizations are still forbidden or impeded. At Florence the Italian service, begun by Mr. Malan, late Moderator of the Waldensian Church, has been regularly continued. Father Gavazzi has recommenced preaching in Bologna. In Milan, the necessary arrangements have been made for the establishment of a Waldensian church.

Mr. Spurgeon in a letter in which he speaks of the revival in Ireland, says of his own church:

"For more than five years, we have had all the

fruits of a revival without its excessive excitement. The number of converts seems to be as constant as if some divine law regulated and controlled their influx. Each week brings its quota, until we have no room to accommodate the church at the communion table, and are obliged to meet in two bodies, that all may find a place. The daily prayer meeting, at seven in the morning, has been maintained without cessation for two years, all through the winter mornings of fog, with which this city of Gog and Magog abounds, the brethren have never failed to be present, although to do so they have had long distances to walk."

A box containing \$74,000 in fictitious currency was received in Chicago last Monday, by Charles Sandford and John Lester. The fact becoming known, the State Attorney ordered that the suspected parties should be taken into custody. The notes are a fictitious issue, purporting to be of the "Hartford Exchange Bank," Indiana. There is no such bank.

Christopher Hewlitt, Assistant Teller in the Market Bank of New York, committed suicide on Wednesday, by taking strychnine. He went home in the afternoon and told his wife he had taken poison because he was so deeply in debt and could not see his way out of it. He had been indulging in habits of dissipation for some time, and had been discharged from his position in the Bank on Wednesday.

The funeral of Armistead Walker, a colored preacher of Fredericksburg, Va., on Sunday week, was attended by over 1000 slaves and 400 whites, including many ladies. The deceased was a slave, and by his respectful behavior won the esteem of all.

Eight persons were drowned near Rhinebeck, N. J., on Tuesday last. A party of twenty or twenty-five persons from the opposite side of the river were crossing on the ice in a large covered sleigh drawn by four horses, when the ice gave way and the sleigh went down, carrying with it eight of the passengers, who were drowned. All but eight succeeded in getting out of the sleigh before it went down. The horses were saved.

TERRIBLE DEATH. We learn that a colored man residing on Brighton street, Old Cambridge, was attacked with a strange disease, or fit of madness, on last Wednesday, and expired the same day. In his paroxysms of madness, he literally bit his tongue, so that it hung in shreds. We understand he has recently returned from Liberia, and very probably took from that unhealthy coast the fever which induced his awful death.—*Chronicle.*

Miller Titus, of Union, Maine, while hunting in the Penobscot Woods with a party of friends, started in pursuit of a wounded moose. His companions, alarmed at his long absence, traveled for twenty miles in the direction which they supposed he took, and on their return to camp on the second day they found his lifeless body within two miles of the camp, where he had sat down to rest, fallen asleep and frozen to death.

The New Orleans Delta reports that Joseph Wheeler who had been deaf and dumb for about four years, recently ventured very near the mouth of a cannon, and when it was fired he was knocked down senseless by the concussion. On recovering, to the surprise of all, he spoke as fluently as anybody, and heard and answered all questions put to him, and is, up to this time, retelling language out in large doses.

The late accident on the Hudson River Railroad was quite terrible. It was singular that the only person who was killed should have been the "bride of an hour." Miss Anna H. Tuthill was a teacher in one of the public schools in Brooklyn. She was engaged to Mr. Thomas W. Fields, one of the Brooklyn Board of Education. She resigned her place and went, a day or two since to Kingston, on the Hudson River, to prepare for her nuptials. On Wednesday morning she was married. She bade adieu to her friends, and with her husband she started on her bridal tour to Washington. In a few hours she was a corpse. Both of her legs were broken, and she was internally injured. On Thursday she was carried to her husband's home, to be carried from thence to the grave. About thirty of the passengers were injured—some fearfully, some fatally. A leaky engine running behind time—imperfect signals—a general neglect and an in-coming express train, at full speed, running into the train on the track, splitting it open, causing terror agony and death—were the causes of the disaster called an accident.

The Papal Government took great pains to prevent the pamphlet entitled "The Pope and the Congress" from entering the States of the Church, but it did not succeed, and it was soon circulated at Pesaro, Ancona, and other cities. The Florence correspondent of the London Daily News thus describes the result: "I am told that the Central Committee of Bologna had to make the greatest exertions to keep the people of the Marche in a state of tranquillity. Their first thought was that of rising, but fortunately enough more prudent counsels at last prevailed.

The priests are in an indescribable state of consternation. They are now fully convinced that the temporal power of their chief is gone forever."

THE LAWRENCE TRAGEDY.—By the official list, it seems that the whole number of dead who have been recognized or identified, is 75; bodies not identified 13; number missing, with the bodies not identified, 14; leaving one still unaccounted for. This makes the whole number of dead by the calamity eighty-eight or eighty-nine. Correct lists of those wounded seriously have been given before.

Mr. Thayer of the Methodist church in Broomfield st. in a sermon on this calamity last Sunday, remarked:

"It was said that the calamity was God's opportunity to speak a warning to the world. The same reason would apply to all the casualties of life. The speaker could not believe that God struck down the little child of two years because the parent loved it too well. It was so, he could not love the God that would do it.

Such references to God always shock us. Whatever God may do, can give no puny mortal, who cannot begin to comprehend the wisdom of the Infinite, any plea for saying, 'he could not love the God that would do it.' Such a declaration is horribly impious. We do not doubt that God often has removed children from this world, because the affliction would benefit the parent; and it is certainly doing a great favor to the child—rendering its eternity for ever sure.

"THE GREAT TRIBULATION." He must be a very careless reader of the signs of the times who does not see that we live in a most remarkable period of the world's history. Every day, and on every hand, some great event is turning up, that in any former age, would have filled the world with wonder. So frequent have these startling events become that they have almost ceased to excite surprise. It is well, therefore, that there is found at least one sentinel on the watch-tower, who slumbers not nor sleeps; who stands always with open eyes, and with becoming fearlessness is ever ready to give the alarm. We refer to Dr. Cumming of London. In that great Metropolis of the world he stands and cries, "Behold and see the signs of the coming of the Son of Man! Look, and see the beginning of the end!" In his last work, *The Great Tribulation*, Dr. Cumming speaks out plainly and tells us that we are suffering the blighting effects of the 7th vial, which began to be poured out in 1848, and will continue to be felt until 1867. He says, too, that some of those who scoffed and sneered at his announcement, when originally made, are beginning to see that it is probably true. Among his converts he numbers Lord Carlisle.—*Due West, S. C., Telescope.*

THE COLD WAVE. During the past year the Smithsonian Institution, through its extended system of meteorological observations, has been enabled to make some very curious investigations respecting the three memorable cold days of January, 1859. It was found that the cold of the three days above mentioned swept progressively over the country like a wave, coming down from the Arctic regions and first entering the Territory of the United States at the extreme Northwest among the Rocky Mountains. It was experienced at Utah some three days before it reached the banks of the Northern Mississippi, and was heralded by telegraph at Minnesota some two days before it reached Washington. At Buffalo it was some hours in advance of Boston, and was felt last on the Atlantic Ocean, where it appears to have disappeared. This cold wave also swept South in a most remarkable manner, and progressively appeared in Florida and other Southern States, and Mexico; and the last pulsations, as it died away in this direction, were experienced in Central America and among the West India Islands. Taken all in all, it was one of the most remarkable meteorological phenomena ever noticed, and the facts collected seem to prove that the originating impulse came from the extreme Northwestern portions of the American Continent.

GREAT MEN. Homer was a beggar; Plantus turned a mill; Terence was a slave; Boethius died in jail; Paul Borghese had fourteen trades, yet starved with them all; Tasso was often distressed for a few shillings; Cervantes died of hunger; Camoens, the writer of the *Lusiad*, ended his days in an almshouse; and Vangeles left his body to the surgeon to help pay his debts. In England, Bacon lived a life of meanness and distress; Sir Walter Raleigh died on the scaffold; Spenser died in want; Milton sold his copyright of "Paradise Lost" for 75 dollars, and died in obscurity; Dryden lived in poverty and distress; Otway perished of hunger; Lee died in the streets; Steele was in perpetual warfare with his bailiffs; Goldsmith's Vicar of Wakefield was sold for a trifle, to save him from the grasp of the law.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as titling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. C. Greene.

Bro. Bliss:—The Herald has been, and is conducted in a wise, judicious manner, and will get a patient and prayerful perusal, from every sincere Bible student, into whose hands it may chance to fall. Its course has a tendency to relieve us from that mountain weight of prejudice, which has been heaped upon us, by sincere believers, whose peculiar faculty has been that of defeating the very object they ardently desired to accomplish.

This is no new idea to you; for, like the vane on the lofty steeple, you feel all the winds that blow, and truly point in the direction they come.

The Herald is not like a sudden flash of lightning at midnight, which startles you for a moment with its glare, and then leaves you, making the darkness more visible; but it is like the steady, soft and mellow light of the morning, which gradually increases, more and more beautiful, until the glorious orb of day beams upon us in its noontide splendor.

That the Herald may "hold on the even tenor of its way," is my humble prayer. When you need farther assistance for the A. M. Association I hope to be able to render you some aid.

Affectionately yours, COLUMBUS GREENE.
Montgomery Centre Vt. Jan. 10th, 1860.

From Sister H. P. Buttrick.

Dear Bro. Bliss:—My heart says, praise the Lord, as I read the result of the effort on the part of our friends to relieve the embarrassment of the A. M. A. Feeling also a deep interest, that those who are endeavoring to preach the gospel, should come to the knowledge of the second, personal, speedy coming of Jesus, I take notice of every thing of that kind, and was much interested in the account in Bro. Himes' journal. A letter from Bro. Chapman which I received yesterday, contains also a deeply interesting account of a Baptist minister, with whom I had a recent interview, who has also embraced these truths. He will probably give it in the Herald in due time.

There have been several times of late when the Lord has given me much encouragement in regard to holding up these truths. To Him be all the praise.

I think we have more to encourage us as a people here than for some time—for which we praise the Lord. Remember us in your prayers, that the whole truth may have free course, in these wicked cities, and where so many professing Christians take no interest in a coming Savior. Yours truly,

H. P. BUTTRICK.

Brooklyn, Jan. 10, 1860.

From an Aged Minister.

Sylvester Bliss:—Dear brother:—Almost ever since the Advent Herald has been published, I have read it with the utmost degree of pleasure and profit; but as I am one of that class that the blessed Jesus said, "ye have always with you," and as I am so far advanced in life (75 years this day), and so broken down that I have been able to preach but a few times for the last three years, and no possible way to get money, I must now give up the privilege that I have enjoyed so long. I am loth to say it, but I must give up the reading of the very best religious periodical, one that has given me the most comfort with the least pain, of any religious paper that I ever read. For several years, it was sent to me by the donation of a friend, and after that friend failed to send it, I have given one dollar a year for several years; but now I am not able to even do so much as that. So, dear brother, you will have to erase my name from your list of subscribers at the close of this volume, and I must say to you dear brother, farewell, and farewell, dear Advent Herald.

Yours with the expectation of soon seeing Jesus, SAMUEL NUTT.
Franklin, N. H., Dec. 15, 1859.

NOTE.—We doubt not but some benevolent soul will be moved to re-order the paper to be sent to our worthy and aged servant of the Lord. Ed.

From Bro. Daniel Boon.

In sending a donation he says: "I hope that the Herald may continue to be published while time shall last. I like the Herald very well, as ever.
Lyons, Clinton Co., Iowa, Dec. 28, 1859."

From Bro. J. A. Winchester.

Bro. Bliss:—I need not inform you that I am highly pleased with the manner in which the Herald is conducted. I would not be deprived of the privilege of reading its columns weekly, for ten dollars a year. I wish I could do ten times as much as I have done to sustain it.

Claremont, N. H., Dec. 31, 1859.

A sister, sending money to re-subscribe for the Herald, writes: "I prize it, highly.—An old subscriber revived."

There are others who might be likewise revived. Shall they not be looked up? The Herald may do them good. Ed.

Sister Sarah H. Knight, of Harvard, in remembering the Advent Herald, and the wants of the A. M. A., writes: "Still wishing you prosperity from the Lord, and praying he will direct and give success to all your plans for carrying out the whole gospel truth."

From Bro. Samuel Dolloff.

Bro. Bliss:—The Herald still comes to us a welcome messenger, laden with many good things; and though we cannot endorse everything, yet we like its general course.

Derby Line, Vt.

From Bro. T. B. Carpenter.

Bro. Bliss:—I love the truths advanced in the Herald; and although not a member of the Advent church, I have taken a great interest in the advancement of its interests and well-being. I hope that those great fundamental truths,—the resurrection, Christ's second coming, and the new heavens and new earth, may have a prominent place in its columns.

The Advent church established here by Bro. Chapman in 1853 is very much scattered and disorganized, and they need a pastor; for the influence of the church, while organized, was felt by many outside of its limits.

I have taken the Herald for five years, and should miss its weekly visits. Sincerely yours,

T. B. CARPENTER.

Freeland, Ill.

From Bro. John Murray.

Dear Bro. Bliss:—I have not forgotten you in your labors of love. I cannot do without the Herald. It is all the advent preaching we have in this place, and in its weekly visits, it comes richly laden with choice food for the hungry soul. With what eagerness do we feast upon its pages through the week! I shall send in my mite as the Lord shall prosper me for the A. M. A. Yours in hope of eternal life.

West Epping, N. H., Jan. 7th, 1860.

From Dr. L. Kimball.

Bro. Bliss:—I have taken the Herald for over 17 years; and I am not willing to part with it, so long as I can pay for it. I have kept nearly an unbroken file during the whole of that time. I like the Herald—its management, spirit and contents, generally, and I approve of prepayment. It is the only safe course. It is better for the subscribers, and certainly better for the Association. I pray that it may continue to shine until the millennial day dawns. Yours truly,

L. KIMBALL.

Nashua, N. H., Jan. 12, 1860.

From Bro. J. D. Wheeler.

Dear Bro. Bliss:—I have been a constant reader of the Herald for I think, 18 years. I love to read its pages still. It has been all the Advent preaching I have heard since I came to Wisconsin—almost 2 years. I cannot do without it. I love its truths; for it is meat in due season. I hope and pray, and believe it will be flying (like Elijah's raven) laden with meat in due season to the lonely pilgrim, till Jesus comes.

I have often wished some of God's faithful servants would come to this city and sound the alarm before Jesus comes. As I have the past year or more, passed through its streets once, and for the most of the time twice a day—Sundays excepted—and hear and see the wickedness, I often think on the cities of Sodom and Gomorrah. I think there are some 80 places where liquor is sold, and more than half as many gambling saloons. Three or four orthodox churches, and out of about 8000 inhabitants, not one eighth of them attend church. I sometimes go to the Methodist, and occasionally to the Presbyterian meetings. Some of their preaching is well enough; but, as Bro. W. C. Cooley wrote me from Iowa, it is not our kind. We had formerly been privileged to hear Bro. Shipman at Sugar Hill, who, with all God's faithful children, I hope to meet in the kingdom. Yours truly,

J. D. WHEELER.

Kenosha, Wis., Jan. 9, 1860.

From Bro. Jeremiah Carr.

Dear Brother:—I am still hoping in God and for the world to come. I have had convictions, for about five years, that the Lord had a work for me to do that I was not doing. I asked for evidences in regard to duty, and they have been granted, as I be-

lieve, and I am trying to preach as the Lord opens the door. I have attempted to preach five times. Two weeks ago yesterday, I preached in China at the Branch Mills so called, to the Christian Church; had a good time. The door is open for me there.

I am thankful that I ever heard the Advent doctrine,—not that I think we have all the truth and all others are in the dark; no, I am glad to find in all the churches some that will think for themselves. I have to labor for the support of my family, but I shall do what I can in preaching the word with the little ability I have. I have had many trials about it, and still have; but the Lord will give grace, if I trust in him. I hope to have the prayers of my brethren that I may be fully consecrated to God. Yours in the blessed hope.

South Albion, Me. Jan. 9th, 1860.

From Sister O. C. Burdick.

Dear brother Bliss:—We prize the Advent Herald much, and would not like to do without it. We always regret when one fails to come, as sometimes is the case, especially the one with father Chapman's last letter; which we always like to read.

O. C. BURDICK.

Brooklyn, Jan. 19, 1860.

We don't find a spare copy of that No. Ed.

From Bro. Edward Smith.

"I should be very sorry to have to do without my paper. It is all the preaching we have, and I shall pay for it as long as I am able to pay for any thing. You have my best wishes. I hope you will prosper and by your paper gladden many a sad and lonely heart."

Pierce County, Wisconsin, Dec. 21, 1859.

From Bro. Simeon Newcomb.

The Herald is an old friend of mine. I stand alone. We have no preacher but the Herald, that I like or believe in.

Thetford, Jan. 8, 1860.

From Bro. C. Taylor.

"My interest in the Herald has not abated in the least. I believe it to be the best religious paper published. I cannot do without it. May the Lord prosper it until he comes in his glory."

A Bro. closes a letter with:

"Hoping and trusting the gracious Lord will bless your efforts and make them fruitful in the great enterprise in which you are engaged, I am very respectfully yours."

From Bro. Charles Dore.

Bro. Bliss:—Sir:—I feel interested in reading the pages of the Herald and hope it will be sustained and made a swift messenger in proclaiming the everlasting gospel of the kingdom of heaven at hand, that the saints may be comforted and established in the truth of the present age. May sinners, also hear; and so hear, that their souls may live. May the Lord bless you and give wisdom to edit the paper so as to feed the children of the kingdom with meat in due season, and faithfully warn the world to flee the wrath to come, by embracing the truth as it is in Christ.

I am more and more convinced that we are right as to the interpretation of prophecy concerning the kingdom on the earth renewed. May the Lord prepare us to work in his vineyard and to be ready at his coming, is the prayer of the least of all his children.

Inverness, N. Y., Jan. 10, 1860.

From Bro. Lucian Perry.

The Herald is the best religious paper I read. It teaches Bible truths. It needs no recommendation. If read it will recommend itself.

Perrys Mills, N. Y., Jan. 9th, 1860.

From sister H. S. Buckley.

Brethren and Sisters: How solemn and important is the fact, that the only course of action which will secure the benediction of the righteous Judge, is that which is in accordance with his revealed word. Let the professions or expectations be what they may, all will prove alike delusive, except founded upon implicit obedience to this perfect rule of faith and practice. God is no respecter of persons, and it is he alone that worketh righteousness, who is accepted of Him. Our great law-giver hath also taught that in order to share in his glory we must arm ourselves with the same mind, imitating His perfect example who made himself of no reputation but delighted in doing the will of his Father, seeking the honor which comes from God only.

How does the grace of God transform the stubbornness and pride of the human heart into the docile and teachable spirit of the little child? "Except a man be converted and become like a little child he shall not see the kingdom of God." When led by the blessed word and Spirit of God, what carefulness is wrought in our souls that God may be honored above every other consideration; how desirous of winning love to Him who is so worthy; how careful of the reputation of all,—especially of those who labor in word and doctrine, remembering the inspired word which will judge us at the last day.

declares, "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26.

How blessed is the uniting tie which binds Christians' hearts in one, making them know by a blessed reality, of the oneness which our Savior prayed to his Father that his followers might possess—"That they all may be one; as thou Father art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:21. O that wherever the name of Christ is professed the world might be constrained to say, "See how these brethren love one another!" and so be led to glorify our Father in heaven.

So dear brethren and sisters, with whom in years gone by, I enjoyed such sweet communion, to the praise of God's grace I can say, never did I more earnestly desire to do and suffer, if need be, the will of God at present; and though the glory to be revealed at the revelation of Jesus Christ looks so delightful, yet with submission would I wait, asking with a willing mind to perform, "Lord what wilt thou have me do?" "Thy will be done." My heart is with you to make my calling and election sure, remembering the righteous Judge will reward every man as his work shall be, whether it be good or evil; and "many shall seek to enter in and shall not be able." To Him who is alone my hope, my righteousness, my all, be all praise forevermore.

HARRIET S. BUCKLEY.

From a Sister.

In sending a donation she adds the benediction: "May your speech continue to be with grace, that you may know how you ought to answer every man, thus honor God, and at last be able to say you have fought a good fight and kept the faith, is my prayer."

Thank you. Such prayers we prize. We fully recognize that it is only as God gives the needed wisdom and grace, that any one can hope to be its recipient. Those attributes are the things greatly needed, and therefore we desire them; and we will be thankful to any who will remember us in their prayers, that we may be thus endowed, and so be wisely directed. Ed.

From Bro. J. B. Adams.

Bro. Bliss:—Believing that you are willing to impart information to the sincere enquirer after truth, I take the liberty to address you upon a subject which has been much discussed, but never, I believe, definitely settled.

Please give your opinion (sustained by Divine truth) upon the existence of the spirit after the death of the body. If, as some assert, it ceases to be until the resurrection, with what propriety could Jesus give such instruction to his disciples as found in Matt. 10:28? The word soul, there used, is evidently the same as spirit in Luke 23:46, and Acts 7:59, as also in Ps. 31:5. We believe, according to the testimony, that Jesus Christ was the Son of God and also, for the time being, his body was delivered to the will of his enemies.

But I ask, was his Spirit, or did his Father comply with the request, as found in Luke 23:46? I also ask if the souls or spirits of the disciples in those days were not subject to death by man, though he might kill the body, how the spirit of any man can cease to exist at death?

These questions are not asked for speculation or controversy; but to glean truth from the Divine record, which is the criterion by which to decide. If we are the children of God we are such by faith in a crucified, risen Savior, and by complying with the commands as laid down in the Divine chart for our instruction and obedience.

Yours truly, seeking for truth, not mixed with error, but the plain, unvarnished word of our God.

J. B. ADAMS.

South Reading, Jan. 1860.

ANS.—We do not know that we have any thing additional to add to the argument we gave in a series of articles in the Herald two years since. Were we to cover the whole ground again, we could only repeat what is there said. It would be unquestionably true, if the soul ceases with the body,—soul being there expressive of the intelligent part of man—that to kill the body would be to kill the soul.—And in such case the Savior could not have denied man's power to kill it. What he said to the penitent thief, and of Dives and Lazarus, and what Paul said of absence from the body, &c. &c. are conclusive respecting the point at issue.

Ed.

From D. W. Sornberger.

Bro. Bliss:—I am glad to see so much liberality on the part of so many of the friends of the Herald, and yet there is a lack among many of us which injures our own enjoyment, injures the prosperity of the cause of God among us, and hinders the spread of the truth. There are many who profess to be Adventists, and take other papers, who take no Advent paper; and yet they are well off, as to the things of

this world, and spend money for needless things. I often contrast the past and present, and see how far many are from what they once were. When we look back and see the self-sacrificing spirit manifest in former days, and then look at the present, and see how worldly-minded and conformed to the world many are, it is not to be wondered at that the cause of truth and Christianity is so low. It is because its professed advocates have sunk into the spirit of the age in which we live, and thus prefer the party of pleasure to the prayer circle,—having become "Lovers of pleasure more than lovers of God"—having a form of godliness, &c.

I like much that article in the Herald of Jan. 7, on the three-fold Cord. I wish the same self-denial was practiced among us that existed in days past. How will the professed church appear, if found with hearts set on things of the earth?

If our hearts are not on needless things, we shall not indulge in them. Some say that many shoot at the feathers, but not at the bird. Not so: we know what is inside by the sign that is hung out. I know that if you remove the cause, the effect will cease. Extract the root, and the top will die. Starve pride and it dies. We shall want to be just right when the Lord comes. Be not deceived; God is not mocked. Yours in hope, D. W. S.

Derby Line, Vt.
A Brother who writes for another Bro. to stop the Herald says:

"It is not because he don't like it; for it has been very comforting and interesting to him the many years he has taken it. His eye sight has failed, so that he can read but little. He is 95 years old. His health is good, for one of his age."

From Bro. Amos Fox.

Dear Bro. Bliss:—I shall not fail to pay for the Advent Herald, so long as I am permitted to remain in this unfriendly world. We are very anxious to see and read its contents every week. I have read the paper in all its forms since it was first printed, and I think it no less instructing now than at first. I would be glad to do more towards its support, and perhaps I may hereafter.

Derby Line, Vt.

From Bro. A. H. Brown.

Dear Bro. Bliss:—I have been very much interested in your editorials of the last few months; and to my mind they present a most glorious state of things to be enjoyed by all the faithful in the new earth.

That you may be sustained in the good work is my earnest prayer.

From Bro. E. W. Mead.

Bro. Bliss:—I have been the patron of the Herald from its commencement. I believe I have ever regarded it as a reliable religious paper, and do so still; but the sands of life are nearly run out with me. My best regard for your prosperity in advancing the cause of Christ through its columns, and for all who love the appearing and coming of the Lord. Yours in the bonds of the Gospel,

E. W. MEAD.

Norwalk, Huron Co. Ohio, Jan. 16, 1860.

The Crown—When given.

Listen to Apostolic teaching: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: (see the first verse), and not to me only but unto all them also that love his appearing." 2 Tim. 4:6-8.

See also the following: "And these all having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40.

Let us here introduce a portion of the homily of Bishop John, of Constantinople, generally known as Chrysostom, or Goldmouth, because of the many golden words which he addressed to the church.—Among them we have the following, on the text last quoted:

"Still they had not received it, still they waited for it, and even after they had ended their life in such tribulation. So much time had passed after their victory, and still they had not received it! And should we already sigh that we stand yet in the conflict?"

"Remember what is said, that Abraham and the Apostle Paul, sit and wait, until thou art made perfect, that they may there also receive their reward. Until we come, has the Savior said, He will not give the reward to them: just as a tender father would say to good sons who had finished their work: I will give you to eat when your brother also comes. And shall we complain, that we are not placed beyond the reach of calamity, that we have not attained complete blessedness? What should Abel say, who conquered before all, and has not yet been crown-

ed! They have preceded us in the warfare, but they receive not the crown sooner than we. The Lord does no wrong to them, but yet He does honor to us. They cheerfully wait for their brethren; for we are all one body, and therefore this body enjoys a greater glory, if all are crowned in common and not apart by itself. It is characteristic of the righteous to rejoice over the happiness of their brethren in like manner as over their own; and it is exactly after their mind to be crowned in connection with their members, for to be glorified together is great blessedness."

C. P. Dow.

SILENCE.—Silence is often an important virtue. Perhaps ninety per cent. of what is spoken is useless, and the greater part of that worse than useless.

"A word in season, how good is it!" Zeno, of all virtues made choice of silence. Solomon says, "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise," Prov. 10:19. "A fool's voice is known by the multitude of words," Eccl. 5:3. The Savior says, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" Matt. 12:36. Paul says, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" Eph. 4:29. James says, "Let every man be swift to hear, slow to speak." "If any man among you seem to be religious, and brideth not his tongue but deceiveth his own heart, this man's religion is vain," James 1:19, 26.

We read in the Old Testament, "Thou shalt not go up and down as a talebearer among thy people," Lev. 19:16. "He that goeth about as a talebearer revealeth secrets" Prov. 19:16. "The words of a talebearer are as wounds" Prov. 18:8. "Where no wood is, there the fire goeth out; so where there is no talebearer the strife ceaseth," Prov. 26:20.

The New Testament mentions "tattlers and busybodies, speaking things they ought not," as injurious persons.

It is an aphorism in common use, that the less we say, the less we have to mend. Our words should be few and well chosen.

R. H.

To Churches and Brethren abroad:—I acknowledge the receipt of your invitations to visit both old and new fields of labor, and help you by the proclamation of the good news of the kingdom at hand; but while I greatly appreciate the least favorable notice from old personal friends, and especially the friends of the Advent cause, I am sorry that I am obliged to say No, at present. The church in Boston has been much weakened, and nearly ruined, for want of pastoral labor, during the year or more preceding my resumption of the active pastorate; and having rallied in a new effort, with the aid I could give them, it would not only be unjust for me to leave them, under such circumstances, but disastrous. If God opened the door, I should delight to be among you again, and aid in promoting your welfare—especially that of the tried, isolated ones, who have sacrificed so much for the Advent faith. Do not, therefore, think you are forgotten. You have my prayers for your welfare, and for your success in every conflict. I could never adopt the language of the weeping Jews in Babylon with more truth and deep emotion than now: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

I shall be glad, as heretofore, to hear from my old fellow-laborers and friends. A word from such—even but a word—is cheering.

J. V. HIXES.

Boston, Jan. 16, 1860.

OBITUARY.

DIED, at Epping, N. H., Dec. 12th, 1859, NANCY HAYES, aged 59 years.

Although a great sufferer she was happy in the Lord. As I stood by her bedside the day before she died she said to me, "Oh, Bro. Murray, I have shed my last tears; it is all glory now, I am going home to die no more; but I must take a short nap in the grave before Christ comes."

She leaves an aged mother, and one sister and brother, to mourn her loss: but they mourn not like those that have no hope. For they expect to meet her again, at Christ's appearing and kingdom.

"Let others seek a home below,
Which flames devour or waves o'erflow;
Be mine the happier lot to own
A heavenly mansion near the throne."

"Then fall this earth, let stars decline
And sun and moon refuse to shine;
All nature sink and cease to be;
That heavenly mansion stands for me.
I'm going home, I'm going home to die no more."

JOHN MURRAY.

Crisis please copy.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, Eruptions and Eruptive Diseases, ULCERS, PIMPLES, BLOTCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DERILITY, DYSPERSIA AND INDIGESTION, ERYSIPELAS, ROSE ON ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY
DR. J. C. AYER & CO.

LOWELL, MASS.

Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Ayer's Cathartic Pills,

FOR THE CURE OF
Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.
Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations, they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

pd to Jan 1 1860

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At the Depository of English and American Works on Prophecy—in Connection with the Office of the ADVENT HERALD—at No. 46 1-2 Kneeland-street, a few steps West of the Boston and Worcester Railroad Station. The money should accompany all orders.

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

THE LYRE. Orders addressed to the Editor, and accompanied with the cash, will be promptly filled. Price 60 cts.—1-4 less by the doz.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve.

Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from

day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Also for sale at this office. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Secorers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 205 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or shop rights for Leonard's Patent Burr stone Grist Mill for sale or exchange for good property.

Pd to Feb. 20—'60 B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sell well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. Wellcome, Richmond, Me. (No. 969 ft.)

SOMETHING NEW AND VERY DESIRABLE!

PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of 1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in winter, and dispense with heating it in summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE which combines the TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME,

General Agent and Manufacturer, 29 Dorrance street,

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, JANUARY 28, 1860.

A Dinner for the Poor.

William Fox, of Nottingham, was one of the true old school of Friends. His sympathy for the poor was excited by serving in the office of overseer; and, seeing how poor some were who had to pay the poor-rates, he resolved to economize the parish funds, and thus prevent their miseries as much as possible. It was the custom then, in many of the parishes, for the overseer and committee who attended the weekly payment of the paupers to have a good dinner at the close of the day's labor, and this was paid for out of the poor-rates; but as it was a manifest abuse, he determined to put an end to the practice. He therefore hastened away, before the close of the weekly payment, to the dining-room, and thus addressed the master of the workhouse:

"Is the dinner ready?"

"Yes, sir."

"Then bring it in."

"Are the gentlemen ready, sir?"

"Never mind the gentlemen; I say, bring it in."

And this was done.

"Now call all the poor people, sir; now call all the poor people. Dost thou not hear what I say, sir?"

"This dinner is for the gentlemen."

"For the gentlemen! Oh! who pays for it, then? do the gentlemen?"

The workhouse master, staring most amazedly, said, "Why, no, sir, I reckon not; it is paid for out of the poor-rates."

"Out of the poor-rates! To be sure it is; thou art right. Poor rates—oh! I think we have no gentlemen's rates; so fetch in the poor at once, and work quick."

The workhouse master went, and William Fox went, too, to see that he did as he was ordered, and not to give the alarm to the gentlemen; and in a few seconds were hurried in a host of hungry paupers who had not for years set eyes on such a feast as that. They did not wait for a second invitation to place themselves at the table; and at once there was a scene of activity that, for the time it lasted, justified the name of the house. It was a workhouse, indeed. William Fox all the time stood cutting and carving, and handing good pieces of pudding and meat to such as could not get seats; and in a few minutes there was a thorough clearance of the table. Scarcely had William Fox dismissed his delighted company, when another company presented themselves; and these were the gentlemen, who stood in amazement.

"Why," exclaimed they, "what is this? Why is the table in this state? Where is the dinner?"

"I found a very good dinner ready; and, as I know that none but the poor have a right to dine out of the parish funds, I have served it out to the poor accordingly. But if any one of you is in want of a dinner, he may come home with me; and I will give him one."

The gentlemen knew well the character they had to deal with, and never attempted to renew the practice of dining at the public charge during William Fox's year of office.

"WE'LL ALL MEET IN THE MORNING."—Such was the exclamation of a dying child, says the Newark Mercury, as the red rays of the sunset streamed on him through the easement. "Good by, papa, good by! Mamma has come for me to night; don't cry, papa; we'll all meet again in the morning!"

It was as if an angel had spoken to that father, and his heart grew lighter under the burden, for something assured him that his little one had gone to him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

There is something cheerful and inspiring to all who are in trouble in this, "We'll all meet again in the morning."

It rouses up the fainting soul, like a trumpet blast, and frightens away the dark shades thronging the avenues of purer life. Clouds may gather upon our paths—disappointments gather around us like an army with banners, but all this cannot des-

troy the hope within us, if we have this motto upon our lips: "All will be right in the morning."

How to PRAY. A very great English statesman was about to die. He had served his king well, but he had not thought of the safety of his soul; he had not served the King of kings. When he was going to die he sent for a learned man, who had been his teacher when he was young; and he said to him, "what shall I do?"

"You must pray," said his pious friend.

"I do not know how to pray," said the sick man. He made a sign to show that he wished to write something; but before pen and paper could be brought to him he was no longer able to write. And then he died.

In a far distant island, one of the islands of the West Indies, where missionaries have set up Sunday schools, a little boy came to the missionary and said he had lately been very ill, and that in his sickness he had often wished that his minister had been with him to pray for him. "But Thomas," said the missionary, "I hope that you prayed."

"Oh yes, sir."

"Did you repeat the collect that I taught you?"

"I prayed."

"Well, but how did you pray?"

"Why, sir, I begged."

APPOINTMENTS.

MISSION APPOINTMENTS. I expect to be in Templeton on Sabbath, Jan. 22; in Champlain, N. Y., where friends may appoint, Sabbath, 29th and 3rd or 4th evenings following; Massena, N. Y., Sabbath, Feb. 5th.

G. W. BURNHAM.

I have appointments as follows: Holden, Me., Advent chapel, 2nd Sabbath in January (communion season); Lincolnville, Youngtown school house, 3d Sab.; Round Pond, 4th Sab.; Carmel, the 5th Sab.; Surry, the 1st Sab. in Feb.

THOS. SMITH.

A PROPOSED PROTRACTED MEETING IN BOSTON. The church of Adventists worshipping in the chapel at the corner of Hudson and Kneeland streets propose to hold a protracted meeting, to commence on the first Sabbath in February and continue one or two weeks, every evening. The church is united in this matter, there is a good spirit among us, and encouragement to hope that this effort for the revival of God's work may be successful. I have devoted my time to the church for the last few months, with some good results; but we are desirous of seeing more done for the cause in this city, and for this tried church in particular. We have accordingly resolved on a protracted effort, and the Pastor and church have invited Elder Edwin Burnham, of Newburyport, Mass., to aid in the effort. Bro. B. has kindly consented to come, and devote his time and strength to the work. We shall stand by him, and hope that the Great Head of the Church will come with him, and give him many souls in Boston, as seals of his ministry. We ask an interest in the prayers of all our brethren abroad, that God will at length send us prosperity.

J. V. HIMES, Pastor.

Boston, Jan. 16, 1860.

Providence permitting, I shall fulfill the following appointments: Jan. 30th, Smithfield; Colborne, 31st; Feb. 1st, Mrs. Rise Hope; 3d, Port Union; 4th, Oakville; 5th, Karnes Neighborhood, in the evening; 6th, William Campbell; 7, James Campbell.

DAN'L CAMPBELL.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Tuesday evening, at 136 Delancey street, and in Brooklyn at 66 Laurens street.—D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. I. Robinson. Have cr. you on account \$5. You will please to keep account with the individual subscribers and give us the street and No. of your residence.

A. Banning, \$2. Sent, the 17th.

Tho. Smith, \$5. Sent books the 18th. There is 50 cts. due you on dividend, after cr. you on Herald, and \$1 donation to A.M.A.

R. B. Scott. You have paid to No. 971.

A. Hill. Have cr. as you directed, and sent likeness, leaving 50 cts. your due.

J. Fowler. Rec'd papers. The binding is promised in about 2 weeks. It will probably cost about \$1, leaving about \$2 your due, after paying Herald to 1023.

V. Newcomb. Have cr. \$2 to J. Morse to No. 997; \$1 to J. Cady to 997; \$1 to the sister referred to, and 50 cts. on your Herald to 1049, and balance for Cumming's likeness.

J. Kendall. Sent you a letter, enclosing balance of div. Jan. 1st, please acknowledge its receipt.

J. M. Orrock. Sent you a bundle on the 23d.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, JANUARY 24, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each,

given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows.

Rec'd since our last, from—

In the previous amount of receipts, there was included one dollar from Bro. James Pottle, of Providence, R. I., received by the hand of Bro. A. Pearce, Dec. 20th, which appears to have been omitted in the acknowledgments of receipts, but was included in the account.

Luther T. Cunningham, Newton, Mass.50

Laurs R. Gilman, Long Point, Ill.2.00

Rebecca F. Glidden, Wadley's Falls, N. H.2.00

M. Bradley, Wellfleet, Mass.50

Amount of previous receipts140.54

Total received towards remaining Note145.54

How much next week?

* That sister being supplied.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of ——— dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 36 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Agents of the Advent Herald.

Albany, N. Y. Wm. Nichols, 185 Lydian street.

Burlington, Iowa James S. Brandenburg.

Bascoo, Hancock County, Illinois Wm. S. Moore.

Bristol, Vt. D. Bosworth.

Chazy, Clinton Co., N. Y. C. P. Dow.

Cabot, (Lower Branch), Vt. Dr. M. P. Wallace.

Cordova, Rock Island Co., Ill. O. N. Whitford.

De Kalb Centre, Ill. Charles E. Needham.

Cincinnati, O. Joseph Wilson.

Dunham, C. E. D. W. Sornberger.

Durham, C. E. J. M. Orrock.

Derby Line, Vt. J. M. Foster.

Eddington, Me. Thomas Smith.

Fairhaven, Vt. Robbins Miller.

Richmond, Me. I. C. Wellcome.

Hartford, Ct. Aaron Clapp.

Homer, N. Y. J. L. Clapp.

Haverhill, Mass. Edmund E. Chase.

Lockport, N. Y. R. W. Beck.

Johnson's Creek, N. Y. Hiram Russell.

Morrisville, Pa. Wm. Kitson.

Newburyport, Mass. John L. Pearson.

New York City Elder D. I. Robinson.

Philadelphia, Pa. J. Litch, No. 127 North 11th st.

Portland, Me. Alexander Edmund.

Providence, R. I. Anthony Pearce.

Princess Anne, Md. John V. Pinto.

Rochester, N. Y. D. Boody.

Salem, Mass. Chas. H. Berry.

Springwater, N. Y. S. H. Withington.

Shabbona Grove, De Kalb county, Ill. N. W. Spencer.

Somonauk, De Kalb Co., Ill. Wells A. Fay.

St. Albans, Hancock Co., Ill. Elder Larkin Scott.

Stanbridge, C. E. John Gilbreth.

Sheboygan Falls, Wis. William Trowbridge.

Toronto, C. W. Daniel Campbell.

Waterloo, Shefford, C. E. R. Hutchinson, M. D.

Worcester, Mass. Benjamin Emerson.

NOTICE OF THE LYRE.—"Dear Bro. Himes: I have received the Lyre, and looked it over, with Bro. Howland, our chorister, and others. We think it a very good work, and that it will be highly prized as containing a large collection of our very best hymns and tunes."

I. H. SHIPMAN."

NOTE. I would remark, in reference to the Lyre, that, being a book of music, it was designed, originally, to accompany that excellent hymn book, the Harp, and not to supersede it. It will be found a good companion to the Harp, and will, I trust, be thus used.

J. V. HIMES.

RECEIPTS.

UP TO TUESDAY, JANUARY 24, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

INFORMATION WANTED.

On the 5th of January 1860 we received a letter from Wm. Riley, dated Dec. 19, 1859, Big Neck, Adams Co. Ill. enclosing two dollars to pay for Herald to Jan. 1, 1860, and requesting its discontinuance on account of the hard times. On referring to our books we find that Wm. Riley of that place was credited on the 30th day of Dec., 1859, \$2.50 to April 1, 1860, and a direction then to be stopped; but the letter enclosing that we don't find. We therefore wish to enquire of Bro. Riley, if he sent money twice within a few days of each other? Or will some other brother inform us if he has sent \$2.50 that has not been credited to him, and may by mistake have been cr. to Bro. R.? We wait to hear, so that the right credit may be given.

J. Southwick 997, A. H. Brown 1023, E. L. Oakes 1030—

the \$2 sent before paying from 952 to 1004; M. Needham 1001; J. Small 997, C. Churchill 971, B. S. Reynolds 1023, and \$5 for books the 19th; J. K. Billington 971, G. Smith 960, P. Smith 978, L. Conkey 1008, E. W. Mead 984, C. Underhill 948—\$1 due to Jan. 1, 1860; G. W. Lewis 976—the other dollar was rec'd, sent Lyre Dec. 24 and cr. bal. on Her. to No. 950; Rev. C. Gierlow 997, J. Teetzel 991, S. Gilman 1154, W. Barker 1002, Tho. Neys 997, M. Stone 1023, C. Parmelee 997, E. Ford 997, I. Carpenter 997—each \$1.

J. R. Mathewson 1023, Mrs. B. Keniston 1012, Mrs. Caroline A. Russell 1023, S. S. Wilson 1023, G. Higgins 1023; I. Wallace 1023, J. S. Rhodes 1002, Mrs. C. Woodcock 1023; S. Young 1016, Rev. H. F. Hill 1023, J. C. Burdick 1023, W. S. Moore 1023, James Tripp 1023, D. Prescott 1028, H. H. Tooker 1028, A. H. Brick 997, P. Bromley 1023, Mrs. N. Norton 1023, C. Breasted 1023, B. Sheffer 997—each \$2.

Dr. F. A. Cutter, six cts. from 919 to 945, \$5. Also do, from 971 to 997, \$5; G. T. Havens, 1002 and book, \$3; E. Livingston 1023, \$5; J. Lawrence 1048 \$3.

have our accounts investigated. Happy will it be for us then, if we are prepared to give account of our stewardship. As writing "to you, to me indeed is not grievous" and may suggest some truths which it will be "safe" for our brethren to receive, I send you another sketch of my public labors.

Having spent Sunday, January 1st, in Shefford, C. E. I came to Magog on the 3rd, where I remained till the 12th, and gave eight discourses in the Ward school house. The audiences were unusually large for the place, and in answer to prayer the Spirit of God operated on many minds. How much permanent good was accomplished time will disclose and eternity decide. Some will no doubt quench the Spirit, but we have reason to believe that saints were comforted and edified by the word, and held communion with God around the sacramental board; backsliders were brought to see their folly; sinners pricked in the heart, and thus our labor was not in vain in the Lord.

In the evening of the 11th, I heard a Methodist minister preach at the Outlet from Rev. 22:17. This text being the last invitation to men which the Bible contains, it laid a basis for some good remarks, and led him to present Christ as the sufficient and only Savior, though I cannot confess to much enlightenment under the discourse. At the close of the services, he reminded us that at the suggestion of a church in India, Christians throughout the land were invited to make special prayer to God from the 8th to the 15th of Jan. that there might be a general outpouring of the Spirit and "the conversion of the world:"—the first day specified, to be devoted to fasting, humiliation and prayer, and the last to thanksgiving. I have no doubt but when Christians humble themselves under the mighty hand of God, the Spirit of truth will strive powerfully with the hearers of the word, and for this we can pray in faith,—but to expect the conversion of the world is to look for what God has not promised. I believe, as Matthew Henry says in his Commentary on Luke 18:8, that "the world will grow no better, no, not when it is drawing towards its period. Bad it is, and bad it will be, and worst of all just before Christ's coming; the last times will be the most perilous." Such obviously is the doctrine of Christ, Paul, James, Peter, Jude and John. See Matt. 13:24-30, 36-43; 24:37-44; 2 Thess. 2:1-8; 2 Tim. 3rd chap; James 5:1-8; 2 Pet. 3:3, 4; John 2:18; Jude 17-19.

The following old poem of Herrick giving directions for keeping a true Lent, being based on Scripture and common sense is submitted to the consideration of those who fast, and pray for a revival of God's work; and I am sure if professed Christians generally would thus fast, they might soon see better days and have occasion for thanksgiving, but can we expect they will do it?

"Is this a Fast,—to keep
The larder leane,
And clean,
From fat of veales and sheep?
Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?
Is it to faste an houre,
Or rag'd to go,
Or show
A downcast look and soure?
No; 'tis a Fast, to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.
It is a Fast, from strife,
From old debate,
And hate,
To circumsise thy life;
To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent."

January 12th. Went to Derby Line, Vt.,—attended to duties about home and next day returned to Magog. On Saturday the 14th I went to Shefford where I remained over two Sabbaths, preached eleven times, attended two stated prayer meetings of the church, and visited over a score of families. I was glad to find Bro. Hutchinson at home again and to have with him a social interview. He has been to me a "true yoke-fel-

low" and constant friend. He was present at most of the above mentioned meetings, and assisted in the administration of the Lord's supper on Sunday the 22nd, but is too feeble for much public labor. If it were the will of the Chief Shepherd to restore him to health again, so that he could labor as in former years, I would rejoice, for his help appears to us to be needed. But the cause with which we are identified is, like Saul among the people, head and shoulders above every other,—it is the cause of Christ, and he has more interest in it than we have. The proclamation of the kingdom of God at hand will be made, and if some are laid aside other instrumentalities will be employed.

While in Waterloo, I had the pleasure of hearing the Rev. W. Jones, Episcopal clergyman of Granby, C. E., preach a funeral sermon. His text was 1 Corinth. 15:49, 53, "and as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . for this corruptible must put on incorruption, and this mortal must put on immortality." After an exordium in which he shewed that if there is no future state our motto might well be, "Let us eat and drink, for to-morrow we die;" but if there is, we should say, Let us deny ourselves and live to God,—he proceeded to prove that the Scriptures teach a literal resurrection of the dead, and that while the risen body may differ in many respects from the one we now have, yet it will retain its identity, and even its form and lineaments may be so far retained as to produce recognition in the heavenly state, as may be inferred from the words, "ye shall see Abraham, Isaac and Jacob in the kingdom of God." The characteristics of the future body which he mentioned were (1) Incorruptibility:—"for this corruptible must put on incorruption." The present body being of the earth, earthy, its natural tendency is to corruption, but when raised from the dead it will have no such tendency. (2) Immortality:—"for this mortal must put on immortality." (3) Glory:—"for 'it is sown in dishonor, it is raised in glory.'" When our Savior was transfigured on the mount "his face did shine as the sun and his raiment was white as the light," and this the apostle Peter, when referring to it, calls "the excellent glory;" and as our vile body will be "fashioned like unto his glorious body," this serves as an illustration of how we will then appear. (4) strength:—"for 'it is sown in weakness, it is raised in power.'" We will be made "equal unto the angels" in strength, and thus enabled to bear the "eternal weight of glory." (5) It will be a spiritual body:—"it is sown a natural body, it is raised a spiritual body." And (6) It will be like Christ's:—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him; for we shall see him as he is." The doctrine of the resurrection was shown to have been the hope and comfort of the people of God in past ages, by reference to the words of Job (chap. 19:25, 26) and David (Psalm 17:15) which were paraphrased.

Though this was in some respects the best sermon I have heard for a long time, yet it lacked one important feature,—the speaker failed to show that the blessedness of this resurrection belonged exclusively to Paul and his brethren—the church of the living God—and that if we are not Christ's we must come forth in "the resurrection of damnation" to "shame and everlasting contempt." There was not that faithful, urgent appeal to the unconverted which the occasion required. This I regretted, as there was ample time and the opportunity was a good one. O how often do ministers come short of their duty in this particular! I have frequently thought there was much force and propriety in the remark it is said a farmer who was well acquainted with spiritual husbandry, once made. When asked what he thought of a certain minister who was more than suspected of preaching smooth things, he replied, "He seems to be a good man, but he will rake with the teeth up." Yes, when a preacher shrinks from denouncing intemperance as a sin, because some of his members think they can "drink the cup of the Lord and the cup of demons,"—or promiscuous dancing, because some of his hearers are "lovers of pleasures more than lovers of God," and therefore indulge in "revel-

lings,"—or vice in any form, because some of the wealthy and worldly-wise in his congregation are among the guilty, I am sure he must be more afraid of his head than John the Baptist was; and if he rakes at all, it is with the teeth up.

January 23rd. Came to Magog, expecting to return to Stanstead immediately, but, at the solicitation of friends, consented to remain a few days and hold meetings.

Tuesday, 31st. I closed my labors in this section this evening, having preached twice at the Outlet; once at the Page school house (the funeral sermon of Bro. L. Spinney's youngest child); and six times in the Ward school house. In the latter place the most interest was manifested: several backsliders confessed their wanderings and intention to return to Him who has said, "I will heal their backsliding, I will love them freely;" while others publicly expressed a determination to flee from the wrath to come, who had not before "confessed with the mouth the Lord Jesus." Though all was not accomplished that we desired and hoped to see, yet good was done, and we will ascribe the glory to Him in whose name we "set up our banners."

Here let me raise my "Ebenezer, saying, Hitherto hath the Lord helped us;" but while I do so and rejoice that I have been enabled during the month to travel 175 miles, and preach on an average of once a day, beside attending to other duties connected with the cause of the Coming One, I would not be forgetful of God's dear saints who are confined to beds of languishing, wearisome days and nights being appointed to them, and who as much do the will of God by patient suffering as others do by public service. Should these remarks be read by any such, I would say to them,

"With patient mind thy course of duty run;
God nothing does nor suffers to be done,
But thou wouldst do thyself, couldst thou but see
The end of all events as well as He."

Rely then upon his promises; trust to his wisdom; confide in his love, and "commit the keeping of thy soul to him in well doing as unto a faithful Creator." Remember, "they also serve who wait," and whether we are called to do, or suffer, may we be accounted worthy at last to meet in the heavenly Jerusalem, where "His servants shall serve him" without weariness and woe, and dwell in his presence forever.

J. M. ORROCK.
Magog, C. E.

Early New England Adventism;
Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XXI.—THOMAS WALLEY AND SAMUEL WHITING.

Thomas Walley was born in England and by the unrighteous act concerning non-conformists, driven to the wilderness of N. E. 1663 to find religious freedom, and became the first minister to the infant church at Barnstable, Mass. All his biographers, C. Mather, Allen, and Sprague, highly applaud his goodness, piety and learning. He was the author of "Balm in Gilead to heal Zion's wounds," &c., 1669, an election sermon, but in it says nothing on prophecy or the advent. Indeed I find in none of his printed writings any allusion to the millenarian views which he is said to have cherished, and doubt if he wrote anything of that character, which is now preserved. But he evidently adopted the views of the early church, Mede and the Mathers, as is proved by the following:

In the Preface to Increase Mather's "Discourse concerning Faith and fervency in Prayer," &c., Boston, 1710, on page 17, among other names of "the ancient pastors of N. E.," who held the pre-millennial personal advent and reign occurs that of "Mr. Walley." Only this fact is stated and nothing further. Dr. Mather was his personal friend, and would undoubtedly have known his faith. Again, in another work print-

ed, I think, the following year, 1711, President Mather brings forward Walley as one of this class of witnesses, but the work is so scarce I have not been able as yet to lay my hand upon it.—But Cotton Mather, in his valuable "Magnalia," has given the substance of his father's testimony. In the edition of 1820, Vol. I. pp. 547—8, he thus writes:

"I will now so far discover myself, as to applaud this worthy man for two things which, it may be, many good men will count worthy rather of reproach than applause. One is this: in my father's preface to his discourses on the New Jerusalem, I meet with this passage: 'Though it hath been generally thought that the First Resurrection spoken of in the Apocalypse, is to be understood only in a mystical sense, yet some of the first and eminent teachers in these churches believed the First Resurrection to be corporeal. So did Mr. Davenport, Mr. Hook, and of later years that man of an excellent spirit, Mr. Thomas Walley, pastor of the church in Barnstable.' Thus,—continues Cotton, did our pious chilist Walley, it seems, come to his thoughts, as Joseph Mede before him did, and as in times of more illumination learned men must and will."

This evidence is clear and unimpeachable, to show that Walley held to a literal first resurrection and personal reign. It is ardently to be hoped that as "the times of more illumination" are come, the "learned men" of this century will many more of them, like Mede and Walley, "come to their thought" on this all important question. Walley departed this life in 1678-9, aged about 61 years.

Samuel Whiting, A. M., had his birth in Boston, Eng. 1597, came to America because of his non-conformity in 1636, "the ecclesiastical sharks," observes C. Mather, "driving him over the Atlantic Sea unto the American strand."—He became the first minister at Lynn, Mass., and his accomplishments, deep religious tone, classical erudition and peaceable temper endeared him to all men. Mather quaintly observes of him that "he would have thought himself afish out of his element if he had ever been at any time anywhere but in the Pacific Sea." He lived to the age of 82, dying in 1679. He wrote four works. One was on the judgment day, and I copy its title from "A. Lewis' History of Lynn. Boston 1829," thus:—

"A Discourse on the Last Judgment, or short notes upon Matt. 25, from verse 31 to the end of the chapter, concerning the judgment to come and our preparation to stand before the great Judge of quick and dead; which are of sweetest comforts to the elect sheep, and a most dreadful amazement and terror to reprobate goats, 160 pp. 12mo. Cambridge (Mass.) 1664."

This work I have sought New England over, (but in vain) to find, and conclude it must be exceedingly rare. Cotton Mather gives the following account of it, with which my readers must for the present be content. Writing of another work of Whiting's, he says:—

"But that which encouraged him unto this publication was the acceptance which it had before this been found by another Treatise of his upon the day of judgment itself. In the eighth chapter of Isaiah, the Lord promises a time of wondrous light, and joy unto his restored people, and the consolations of a lasting Sabbatism; things to be accomplished at the second coming of our Lord. Now to prepare for that blessedness, those very things are required which our Lord Jesus Christ afterwards mentioned in the 25th chapter of Matthew, as the qualifications of those whom he will admit into his blessed kingdom. There seems at least a little reason for it that at the second coming of our Lord, one of the first things will be a glorious translation wherein the members of Christian churches will be called before him and be examined, in order to the determination of their state under the New Jerusalem that is to follow: either to take their part in the glories of that city and kingdom, for the thousand years to come, and by consequence what ensues thereupon, or to be exiled into the confusions of them that are to be without. Now though 'tis possible, that whole discourse of our Lord may refer to no more than this transaction, yet, inasmuch as the generality of interpreters have

carried it unto the more general and ultimate proceedings of the last judgment, our Whiting did so too, and he has given us forty-two doctrines thereupon, so handled as to suit the edification of all readers. The notes are short, and but the concise heads of what the author prepared for his weekly exercises; nevertheless Mr. Wilson and Mr. Mitchel observe in their Preface thereunto, that 'the reader by having much in a little room is the better furnished with variety of matter worthy of meditation, for want of which many a man digests little of what he reads.' See Magnalia, Vol. I. p. 458-9.

The adventual character of Whiting's rare volume is here made apparent, and from the tenor of the Doctor's language I am of opinion it discusses the nature and grandeur of a future millennial period of judgment, such as was held by the Jews and by Joseph Mede. It is significant that he made it to the righteous a day of "sweetest comforts,"—"Day long wished for by the good," saith the sainted Pollok.

The Good News.

Wherever God's heat is felt his love shall glow; wherever the winds of heaven whisper, there God's spirit shall breathe; wherever there are sinners wandering through the world, there shall be white-robed saints finding an everlasting home; and whenever death has carried off his victim, there the angel of the resurrection shall sit waiting for the rosy dawn of approaching day, and giving testimony prophetic of its approach, when the trumpet shall sound, and the dead shall be raised, and the living shall be changed; and the green vales of earth shall be covered with imperishable verdure, and the mountain peaks shall burn with rosy sunbeams that never fade; and the islands of the earth shall blossom like Eden, and the continents of the world like heaven; and all height, and depth, and space, and time, shall bless God and be blessed in him.—Such are the good news.

From the Great Tribulation, by Dr. Cumming.

The Bridged Chasm.

When man sinned, his sin, like a disruptive earthquake, rent this place we call the earth from that grand continent which we call home and heaven. In that tremendous chasm which disruptive sin dug between happy heaven and our poor, lost, stray, sinful earth, a broad, deep, moaning sea rises and beats against each strand continually. How can that chasm be crossed? Ask the infidel, and he will tell you you must take a leap in the dark; if you miss the opposite shore, you perish. Ask the Romanist; he will tell you the church is the bridge that will carry you across. Ask the New Testament, ask the Son of God; and in his own majestic and emphatic accents, he replies "I am the way; no man cometh to the Father, but by me." As God, he touches the shores of the great continent of heaven; as man, he touches the opposite shore of the disrupted island of time; as God-man, he unites the twain into one; reaching the very heights of God's throne; so that the most depressed, the most forsaken, and most guilty sinner, has but to enter upon that better than Jacob's ladder, which will carry him from the lowest depths to which sin has sunk him to the greatest heights to which God's love can possibly raise him.—16.

The Reign of Peace.

Perhaps you will cry, "Why does my friend not look at the other side of the medal—tell of Revivals and the coming of the Kingdom?"—(which has come.) I have read and thought much, and would fain hope and believe all things good. But I saw very closely the rise of Irvinism. I knew how much of holy desire and expectation was connected with that development. That gives me pause. Then I firmly and reverently hold to this:—that the truth of God concerning his Son is the (sole) instrument for the renovation of the world. I have been unable to satisfy myself that these movements have been preceded or accompanied by the faithful preaching of "Jesus and the resurrection." Indeed it is a curious fact, that I have, in all, seen but two

recognitions of these fundamental principles, in all the accounts which I have read. This occasions some reserve in my estimate.

Then, in respect to Ireland particularly, I have some good stout "prejudices" in regard to Presbyterianism, theoretical and practical. Clerical corporations, of any name, come of evil, are evil, lead to evil. That is a summary of ecclesiastical and other history! Irish Presbyterianism has been a little—Irish; turbulent, "Orange," and of this world; and eke, pitchy—with itching palms. It "sucks the breasts" of the tax-gatherer. It cooks strange statistics for the Treasury, and manufactures or adulterates minimum subscription-lists, after the manner of Wall-street, and would put me out of the synagogue, if I were in it, for merely hinting at these unpleasant facts. Therefore, and wherefore, I cannot yet view in the revivals a door of hope through which one may emerge from a dark and polluted Achor.—This is one view, or half-view, of Revivals, and the Reign of Peace to be inaugurated.

Revivals and Reign of Peace! Yes, while I am writing I hear sounds of another revival, of the character of which there is no mistake. The sounds are the crack of rifles, the revival that of the military spirit in England. "England is not a military nation." Certainly not, Herr Teuschen! Assuredly not, Monsieur Crapeau! England is only a kennel of undisciplined and most unscientific bull-dogs; dogs of the doggedest.—Whistle, shout, clap your hands, show an object for the teeth, and into it they go, and in it they stay, though it be brass itself. It is affecting and impressive that the state of the popular mind or what we call "mind," should be such that there could be little surprise were a state of war with France to be made to-morrow.

* * * * Twelve years since, I stood with Joseph Sturge and Elihu Burrit at the railway station at Brussels. There we met, in Peace Congress, and I believe the blessings of the people were upon us. "They were glad to see us in their streets." "Where is the blessedness?"—Where the Progress? Where restraints on ambitious and bloody men? Where the restraints upon malicious and regal idiots, as of Naples? Can we even now make of a Congress anything more than a conspiracy of butchers and burglars, "owners" of human cattle, squabbling, cheating and intriguing over their herds?—*Correspondent of the N. Y. Independent.*

Burning of Richmond Theatre.

As the public mind is now deeply interested in the shocking calamity which has just occurred at Lawrence, it may be well to bring to the notice of this generation a like catastrophe which befel the people of Richmond, Va., on the evening of Dec. 20th, 1811. It is somewhat different in its nature and extent from that of the Pemberton Mills, and yet in many respects not less horrible. In the burning of the Theatre about seventy persons lost their lives, and among these were Geo. W. Smith, Governor of the State, and Abram B. Venable, President of the Richmond Bank. Those who perished were generally from the first families, and comprised the youth, the beauty and the fashion of the city.

The winter opened with an uncommon rage for amusements of all kinds, and on this fated evening there was to be a new play for the benefit of Mr Placide. Crowds swarmed to the theatre—it was the largest house of the season, and not less than 600 were present. The play went off—the pantomime began—the first act was over, and all around was mirth and vanity. At this moment the scenery caught fire, and in a few moments the whole building was wrapt in flames! The cry of fire! fire! passed with electric velocity throughout the whole house, and the scene which followed was horrible beyond description. There was but one door for the greatest part of the audience to pass. Men, women and children were pressing upon each other, while the flames were seizing upon those behind. Most if not all of those who were in the pit escaped, while those in the boxes were unable to get down the stairs before the flames overtook them. Those behind, urged by the pressing flame, pushed those out who were nearest the windows, and people of ev-

ery description began to fall one upon another—some with their clothes on fire, and some half roasted! The most heart-rending cries pervaded the house. Wives asking for their husbands—females and children shrieking, while the gathering element came rolling on its curling flames and columns of smoke—threatening to devour every human being in the building.

Many were trodden under foot. The stairways were blocked up, and the throng was so great that many were raised several feet over the heads of the rest. Within ten minutes after the fire caught the whole house was wrapt in flames and the scene which ensued it is impossible to paint. Women with dishevelled hair, fathers and mothers shrieking out for their children—husbands for their wives, brothers for their sisters, filled the whole area outside of the building. Some who had escaped plunged again into the flames to save some dear object of their regard, and they perished. Others were alike frantic, and would have rushed to destruction but for the hand of a friend to keep them back. The bells tolled, and almost the whole town rushed to the fatal spot.

This certainly was a sad day, and an awful rebuke to the pleasure-loving people of Richmond.

We find in the Richmond Enquirer of Dec. 28th, 1811, the following notice: "At a meeting of the Government of Richmond, Dec. 27th, a committee was appointed to cause to be collected the remains of persons who perished at the Theatre, and to place in urns or coffins such as could not be recognized by relatives or friends. The suspension of all business for 48 hours was directed, and that no public shows or dances should be allowed for four months."

At a meeting also of the citizens on the same day—"A committee was appointed for Richmond and a committee for Manchester—it was recommended that Wednesday, the first of January, 1812, should be observed as a day of Fasting and Prayer; and that on that day the Rev. Messrs. Buchanan and Blair be requested to deliver funeral discourses, and that the citizens will wear crape for one month."

For the remainder of the winter the hitherto neglected churches were filled with solemn and attentive worshippers.—*Portland Advertiser.*

The Pope and Napoleon.

THE POPE'S ALLOCUTION.

The following is the allocution delivered on New Year's Day by the Holy Father, in reply to the congratulations offered to him by General Count de Goyon, at the head of the officers of his division. The allocution would not perhaps have been delivered if his holiness had before received the letter which the Emperor addressed to him on the 31st of December, and which will be found below:

"Gentlemen:

"If we have every year received with pleasure the wishes which you have expressed to us in the name of the brave officers and the army you so worthily command, those wishes are doubly dear to us to-day, in consequence of the exceptional events which have succeeded each other and because you assure us that the French division in the Pontifical States is placed there for the defence of the rights of Catholicism. May God, therefore, bless you and the whole French army. May He also bless all classes of that generous nation.

"In prostrating ourselves at the feet of that Providence who was, is, and will be to all eternity, we beseech Him in the humility of our heart to abundantly shower down his grace and his wisdom on the august chief of that army and of that nation, in order that, being enlightened by that wisdom, he may walk safely in his difficult road, and still admit the falseness of certain principles which have lately appeared in a pamphlet which may be called a striking monument of hypocrisy and an ignoble tissue of contradictions. We hope—we will go further, and say that we are convinced—that he will, by the aid of that wisdom, condemn the principles contained in that publication, and we are more convinced of this that we possess documents which his Maj-

esty some time since had the kindness to send us and which are a complete condemnation of those principles. It is with that conviction that we pray God to shower down his blessings on the Emperor, on his august consort, on the Prince Imperial and on the whole of France."

NAPOLEON'S LETTER.

The following is the letter of the Emperor. It is calm, dignified, and determined in its spirit. It contains no deceptive compliments but tells the Pope some plain things in plain words.

MOST HOLY FATHER:—The letter which your Holiness wrote to me on the 2d December has deeply moved me, and I will reply with an entire frankness to your appeal to my good faith.

One of the most serious preoccupations during the war, as well as after it, was the situation of the States of the Church, and certainly among the most powerful reasons which induced me to make peace so promptly must be reckoned the fear of seeing revolution every day acquire greater proportions. Facts are stubborn things, and in spite of my devotedness to the Holy See, and not withstanding the presence of my troops at Rome, I could not escape from a certain solidarity with the effects of the national movement produced in Italy by the contest against Austria.

Peace being concluded, I hastened to write to your Holiness, to submit to you the ideas which in my opinion were best calculated to lead to the pacification of the Romagna; and I still think that if at that period your Holiness had consented to an administrative separation of those provinces and to the nomination of a lay governor, they would have returned under your authority. Unfortunately, that did not take place, and I found myself powerless to prevent the establishment of a new regime. My efforts have only had the effect of preventing the revolution from extending, and the resignation of Garibaldi has preserved the Marches of Ancona from certain invasion.

At present the Congress is about to meet.—The Powers cannot set at naught the incontestable rights of the Holy See over the Legations; nevertheless, the probability is they will be of opinion not to have recourse to violence to make them submit, for if that submission were to be obtained by aid of foreign force it would be necessary to occupy the Legations militarily during a long period. That occupation would nourish the hatred and rancor of a great portion of the Italian people, as well as the jealousy of the great Powers—it would therefore be the cause of perpetuating a state of irritation, uneasiness and alarm.

What, therefore, remains to be done, for this state of uncertainty cannot endure for ever? After a serious examination of the difficulties and of the dangers contained in the different combinations, I say, with sincere regret, and however painful the solution may be, that what appears to me to be the most conformable to the true interests of the Holy See would be to make the sacrifice of the revolted provinces. If your Holiness for the repose of Europe, would renounce those provinces, which for fifty years have been a source of embarrassment to your government, and were in exchange to demand from the Powers to guarantee to you the possession of the remainder, I have no doubt that order would be immediately restored. Then your Holiness would secure a grateful Italy long years of peace, and to the Holy See the tranquil possession of the Church.

Your Holiness, I am willing to believe, will not misunderstand the feelings by which I am animated; you will comprehend the difficulty of my situation—will interpret with kindness the candor of my language, while calling to mind all that I have done for the Catholic religion and for its august head.

I have expressed without reserve all my ideas and I have considered it indispensable to do so before the meeting of the Congress, but I beg your Holiness, whatever may be your decision, to feel assured that it will make no change in the line of conduct which I have always adopted towards you.

In thanking your Holiness for the Apostolical benediction which you send to the Empress, the Prince Imperial and to myself, I renew the as-

insurance of my profound veneration of your Holiness. Your devout son,

NAPOLÉON.

Palace of the Tuileries, Dec. 31st, 1859.



ADVENT HERALD.

BOSTON, FEBRUARY 25, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

OUR LORD'S PRAYER.

III. PETITION.

2. God's Will, the Universal Law.

"Thy will be done in earth, as it is in heaven," Matt. 6:10.

The will of God is a perfect law, to which all holy intelligences render cheerful obedience. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure," Psa. 103:20, 1.

It is not certain that this earth is the only world, the inhabitants of which have swerved from their Divine allegiance. We read of "the angels which kept not their first estate, but left their own habitation," who are "reserved in everlasting chains under darkness unto the judgment of the great day," Jude 6.; and that "God spared not the angels that sinned, but cast them down to Tartarus, and delivered them into chains of darkness, to be reserved unto judgment," 2 Pet. 2:4. And it was one of these fallen spirits, who "abode not in the truth," John 8:44,—the dragon, that old serpent, which is the Devil, and Satan," (Rev. 20:1); that "beguiled Eve through his subtilty," 2 Cor. 11:3, and thus introduced sin and death into this earth. But they were cast down from the heights they occupied; so that by wherever they may have sinned, heaven is not defiled with their presence, nor outraged with their disobedience.

All the service of heaven is with an eye single to God's glory. The holy intelligences who there inhabit, delight to conform to God's requirements: "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come," Rev. 4:8. When such a service as that shall be rendered by every inhabitant of earth, and not till then, will God's will be done on earth as it is now done in the heavens. And when it is so done, there can be no sin here; and there can be no death, which is the consequence of sin. This petition, therefore, illustrates the nature of the kingdom, the coming of which is petitioned for; and it shows that our Lord, in this petition, has taught us to pray for the recovery of this apostate world to its Divine allegiance.

To accomplish this, Christ "suffered for us, leaving us an example, that ye should follow his steps, who did no sin, neither was guile found in his mouth," 1 Pet. 2:21, 2. He voluntarily gave his life for the life of the world. When that great sacrifice was needed, he promptly announced himself ready for the offering: "Then said he, Lo, I come to do thy will, O God," Heb. 10:9. And he has said that "whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister and mother," Matt. 12:50.

God's will is to be done cheerfully and heartily:—"Not with eye service, as men pleasers; but as servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men," Eph. 6:6, 7. For Christ has said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven," Matt. 7:21. "The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever," 1 John 2:17.

To do this will, the apostle commands that ye "be not conformed to this world: but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God," Rom. 12:2. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever," Heb. 13:20, 1.

For us to be able to say, "I delight to do thy will O my God: yea thy law is within my heart" (Psa. 40:8), we need devoutly to pray, "Teach me to do thy will; for thou art my God," (Psa. 143:10; "Show me thy ways, O Lord; teach me thy paths; lead me in the way of thy truth, and teach me," Psa. 25:4, 5. By so doing, all may be "filled with the knowledge of his will in all wisdom and spiritual understanding," Col. 1:9. And "blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14. For "whosoever shall do and teach them, shall be called great in the kingdom of heaven," Matt. 5:19.

The will of God however, will not be done perfectly on this earth, so long as sin defiles it, or a sinner remains in it. And therefore, to usher in that time, "the nation and kingdom that will not serve" the Lord "shall perish, yea those nations shall be utterly wasted," Isaiah 60:12. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity," Matt. 13:41. "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ," 2 Th. 1:7, 8. And this destruction of the wicked on the earth was symbolized to John, when "the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were filled with their flesh," Rev. 19:21. Christ will "smite the nations" that refuse to do God's will; "and he shall rule them with a rod of iron: and he treadeth the wine press of the fierceness and wrath of Almighty God," v. 17. "The destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed," Isa. 1:28.

When our Saviour shall thus "thoroughly purge his floor, and gather the wheat into his garner," (Matt. 3:12), "It shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles," Zech. 14:16. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun," Isa. 59:19. "From the rising of the sun even unto the going down of the same my name," saith Jehovah, "shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering," Mal. 1:11. And "all the earth shall be filled with the glory of the Lord," Num. 14:21. "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea," Hab. 2:14. Then "they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more," Jer. 31:34. Then "the inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity," Isaiah 33:24. The "people shall be all righteous; they shall inherit the land for ever," Ib. 60:21. And thus, the earth restored to its Divine allegiance, the will of God will be thenceforth done on the earth as it is now done in the heavens.

Ancient Assyria and the Bible.

We can hardly believe our eyes, but find the following in the *Hartford Courant*.—One of the ablest and best conducted papers in New England—credited to the *Boston Investigator*—formerly, if not now, an infidel paper in this city. If the article is properly credited, which we fear is not, it shows a hopeful change in our once, if not now, disbelieving neighbors.

"The discoveries of Layard at Nineveh, though curious and instructive in all respects, are most important from the light they throw on Scripture. In reading the narrative of the bold explorer, we seem to be transported back to the days of the Hebrew prophet, for substantially the same manners and customs prevail in Mesopotamia now as did three thousand years ago. There are still the lodges in the cucumber gardens which Isaiah describes: the oxen still tread out the corn; the vessels of bulrushes may still be seen; and the wild asses of the desert, so poetically alluded to in Job, still watch the traveler from a distance, pause for him to draw near, and then gallop

away to the shadowy horizon. To realize the Old Testament, Layard should be read. That ancient portion of the Bible ceases to be the dim, far-off record it has heretofore appeared; light gleams all along its pages; its actors live and move before us; we become ourselves sharers in the story; and the past, for the moment, is vivified into the present.

"The confirmation of the truth of the Scripture derived from the sculptures of Nineveh, is not less remarkable. The bas-reliefs on the walls of the palaces, now just restored to light, after being entombed for nearly two thousand years, verify perpetually the Hebrew Bible. There is still to be seen the wild bull in the net mentioned in Isaiah: the Babylonian princes in vermilion, with dyed attire on their heads, described by Ezekiel; and warriors bringing the heads of their enemies in caskets, to cast them down at the palace gates, as was done with the heads of the seventy sons of Ahab. There too, are painted shields hung on the walls of besieged towns, as we are told by the Jewish prophet he beheld at Tyre. There are the forts built over against the beleaguered city; the king placing his foot on the necks of the captive princes; and the idols of the conquered carried away by victors, precisely as described by Hosea and other sacred authors. There are also the Assyrian gods, still the same as when their portrait was drawn five and twenty centuries ago—cut from the trees of the forest, decked with silver and gold, fastened with nails, and clothed with purple and blue. The very star to which Amos alludes is yet on those palace walls, above the horned cap of the idol, though the worshippers have been dead for thousands of years, and though the wild beasts, as predicted, have long made their lairs there.

"Even the enormous circumference which Jonah gives to the walls of Nineveh is fully corroborated.—The three days' journey of the prophet is still required to make the circuit of the great ruins on the east bank of the Tigris—for the people of Mesopotamia built their cities as the Hindus still construct theirs.—First one king erected a palace, around which grew up a town; then a new monarch built one, for fresh air on the verge of the open country, whither soon followed another town; and this process was repeated till several contiguous cities were decaying and being erected, all passing, however, under the general name, and covering together an extent of ground which would otherwise be incredible. The light thrown on Scripture, the confirmation afforded to the Bible by these recent discoveries at Nineveh, is so remarkable that it almost seems as if that ancient city, after being buried, had been allowed to be disinterred solely to confound the folly of modern skepticism."—*Boston Investigator*.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

S. Chapman. Yours in our next.

H. Buckley. Accepted,—please continue your pen.

That Note.

We are sorry to announce so small a show of receipts this week towards the cancelling of the small balance now due on the remaining Note. We greatly desire to indorse the third hundred dollars on it by the first of March, and to have it entirely paid before the next Quarterly meeting of the Standing Committee, in April. Will not those who are thinking to send in one, two, three, five, ten, fifteen, or twenty-five dollars, each for that purpose, do at once as the princes and people of the ancient Israel did?—who "rejoiced, and brought in, and cast into the chest, until they had made an end," 2 Ch. 24:10. In the days of Hezekiah, when the tithes and offerings to the Lord greatly accumulated the testimony among Israel was: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people!" It is not always considered that giving generously may impoverish much less than withholding. For as the Lord loveth the cheerful giver, he may bless in proportion as he loveth.

OUR EXPOSITION OF DANIEL'S PROPHECY. We are interrupted a little in the prosecution of this, but are preparing to resume it immediately after the completion of our articles on the Lord's prayer.

In the meantime, if any one wishes to see the illustration of the image which we described in our last No., sufficiently to send a \$10 bill to pay for its engraving, he can be accommodated; but if no one shall thus respond, we shall take it for granted that it is not called for.

OFFICE HOURS. For the purpose of having opportunity to write editorials without interruption, we are obliged to divide the day into two parts. In the forenoon, we may be found at the office, to attend

to any business in connection therewith. But in the P. M. we attend to our editorial duties at home.—Those wishing to see the editor personally, will therefore please to call at the office in the forenoon.

Elder Burnham is still continuing his labors at the Chapel, and the interest in them continues. He is in a very good condition of mind, and will be likely to carry the Lord's blessing with him wherever he may labor. We learn that he has been invited to North Attleboro' to labor for a season, when other engagements shall enable his compliance with the request.

To R. Robertson, Esq., our English Agent. Will you be kind enough to send us a copy of the two volumes of Birks' Visions of Daniel, and charge in your account with the A.M.A.—informing us of their price and cost of transportation.

THE PENNSYLVANIA OIL FEVER. The natural oil discovered in Pennsylvania, of which frequent mention has been made, is found in a district lying in Venango, Warren and Crawford counties, about 20 by 30 miles in extent. It lies about 20 m. north of the great bituminous coal field, of which Pittsburg is the centre. There seems to be no doubt, says the Philadelphia Bulletin, that this natural production is coal oil. It has been known to exist there for half a century, having been found floating upon the waters of "Oil Creek" and other streams in the northwestern part of the State, but it is only lately that it has been ascertained to exist in vast quantities, capable of being made a source of great profit. The oil is obtained in a very simple manner, being pumped up just as water would be, barrelled, and for some purposes, refined. There are springs or mines which yield as largely as fourteen or sixteen hundred gallons per day. The oil is worth fifty or sixty cents per gallon. It is said to be superior to kerosene, for burning, and is suitable for lubricating purposes. It is of course impossible to determine how large this deposit of coal oil is, but the parties engaged in securing it do not as yet find any reason to doubt that it is very extensive. The Bulletin calls attention to the following singular fact in connection with this discovery.

"It is known that at Fredonia, in New York, there is a natural gas which is used for lighting the town. But Fredonia lies some thirty or forty miles immediately north of the point where this natural oil is found. There is an almost certain connection between these two products. We find first the vast bituminous coal region, perhaps a hundred and fifty miles long by fifty or more broad. Twenty miles beyond its termination the coal is found in the shape of oil. Some thirty or forty miles further north, and in the same line, it is found in the shape of gas. This is surely very remarkable, and we wonder that it has not excited the attention of scientific men, so that we might have some reliable rationale of the subject."

JOHN ROGERS AND HIS CHILDREN.—The following extract is copied from a work published in London, in the year 1630, entitled, "Annals of England, containing the reigns of Henry VIII., Edward VI. and Queen Mary. Written in Latin by the Right Hon. and Right Rev. Father in God, Francis, Lord Bishop of Hereford. Thus Englished, corrected and enlarged with the author's consent, by Morgan Godwyn." It corroborates the conclusion that John Rogers had ten children, according to the New England Primer:

"On the 4th of February, John Rogers, the Protomartyr of those times, was burned at London. He was Tindall's companion, after whose death, fearing persecution, he would not return into his own country, but went with his wife to Wittenberg, where, having attained to the German tongue, he undertook the care of a certain church there, which he faithfully discharged, until, under King Edward, he was recalled from exile by Ridley, Bishop of London, made a Prebend of Pauls, and Lecturer there. Queen Mary having attained to the Crown, the Papists endeavored to affright him; and so to have once more forced him to a voluntary exile, commanding him not so much as to peep into the streets; and in this manner lived he a yeare, until at last, refusing to fly, he was imprisoned and condemned to fire, which cruel death (notwithstanding that he was to leave a wife and ten children) he did most constantly undergo."

Foreign News.

The Paris correspondent of the London Morning Herald says: "There is strong reason to believe that a marked rapprochement has taken place, or is about to take place, between the Courts of Vienna and St. Petersburg. Dispatches have been received here stating that the Czar views with regret the revolutionary tendencies of the policy which the Emperor of the French seems likely to adopt. This is the pretext. The real cause, I am informed on good authority, is that the Russian government views with

alarm the growing influence of the French Emperor and has moreover obtained proofs that the insurrection now brooding in Hungary is secretly favored by France. Whatever the causes may be, you may rely upon the fact that a marked change has taken place towards Austria, at St. Petersburg, and that for the future the two governments are likely to pull well together."

The Cologne Gazette contains the following:

"The attitude of Prussia and Russia merits examination. It is said they were both drawing towards Austria, and that those powers would unite in opposing French tendencies in Italy. Austria desires the restoration of the Dukes and the restitution of the Romagna to the Pope, whilst Prussia and Russia do not think that the restoration is possible."

It is stated that 30,000 French troops are to be sent to Leghorn. The Mediterranean Railway Company has received orders to hold themselves in readiness to convey that number.

The London Herald's Paris correspondent confirms in every point, his statement respecting a portion of the French Imperial Guard having received its camping equipage. The regiments quartered at Versailles are in perfect readiness to march at a moment's notice—the officers believe for Italy.

The following will probably be the list of the new Sardinian Ministry: Foreign Affairs, Count de Cavour; War, General Fanti; Public Instruction, Signor Magnani; Finance, Signor Jacini; Justice, Signor Cassini; Public Works, Signor Elen. For the Ministry of the Interior, M. Dessambrois, Signor Farini and Signor Caselli are spoken of, but nothing has yet been decided.

The resignation of the Rattazzi Cabinet is said to have resulted from the retirement of Count Walewski.

The London Times has eulogistic articles on Garibaldi and Cavour. The return of the latter to power it considers as a proof that an Italian policy will now be permitted, and protected from Paris. Venice, we may hope, will become again Italian by purchase; but how will Naples? The King is active, like those who build little white villas half way up Vesuvius. The article concludes by exclaiming, "How dry must be the elements of combustion laid upon such a kingdom, and how readily may they catch fire when Cavour will bring his kinglike influence close up to the frontier!"

The Anti-Protestant Demonstration in Tuscany. The Florence correspondent of the Providence Journal, in eulogizing the administrative qualities of Ricasoli, the Tuscan Minister of State, thus refers to a matter which seems to have been misapprehended in this country:

"On occasions like that presented by the recent case of childish anger and alarm of the Archbishop of Florence, he (Ricasoli) has displayed extreme cleverness of address. The Archbishop—who is not so old as to have acquired that degree of cunning or reserve which experience in such offices sometimes gives—seeing that half the population of Florence was running to hear the preaching at the Protestant meeting, became excited with mingled fear and indignation, and wrote to the minister, saying that a check must be put upon such license, or he should raise an excitement which might give serious embarrassment to the government. Before he would bear the responsibility of such heretical conduct among the people of his flock, he would even resign his office; and added, that he was willing to become a martyr—that is, shed his blood—for the cause of the Church."

The Minister replied that for the sake of calming the fears of the clerical party and preserving the peace, he should order the place of public gathering of the new society to be closed, but that no law should be applied to prevent people of any faith meeting in private houses for the purpose of worshipping God after any form they chose. As to the Bishop's readiness to become a martyr, the offer was wholly gratuitous, as there was no one who wished to draw a single drop of archiepiscopal blood. The Bishop was quite at leisure to calm his agitation and abate his unnecessary solicitudes, as the cause of genuine Christianity in Italy was in little danger of suffering violence at the people's hands. The matter has caused a good deal of conversation among the population, ending with a good natured laugh at the expense of the Bishop, with a feeling of satisfaction at the manifest superiority which the Minister has shown."

ROME. A letter from Rome, in the Journal des Debats, says that at Rome the Pope has only some dragons and the Palatine Guard of a few hundred men. The German recruits only amount to 4000, and they are at Macerata. The Pope has, all together, about 8000 troops, of whom 2000 are riflemen and carbineers. Of the 8000, 4000 are Swiss, and are at Perugia, and of the remaining 4000, 2000 are at Ancona, 1000 at Urbino, and 1000 at Pesaro.

Another letter from Rome states that the Pope,

contrary to the opinion of his most violent advisers, has renounced the idea of publishing his reply to the letter from the Emperor of the French, and has stated that, in spite of the temporary dissent existing between himself and the Emperor, he cannot forget previous eminent services.

LONDON, Feb. 2.—Evening. Le Nord says that on Monday couriers left London and Paris with identical instructions to the representatives of the two powers at Turin, directing them to make known to the Sardinian Cabinet, that the governments of France and England see no objection to the annexation of Central Italy becoming a fait accompli.

Lord John Russell announced in Parliament that the government could not produce the correspondence relative to the rumored annexation of Savoy to France, but said that Count Walewski had given assurances to Lord Cowley that the Emperor had no intention of proposing such annexation. The British government had sent a dispatch to the Emperor expressing its satisfaction at this assurance.

The London Post prominently announces that the governments of England and France have formed an alliance on the Italian question, and are firmly determined that no intervention shall be committed. It is rumored that the two governments have determined to recognize the annexation of the Italian States to Sardinia as the only true solution of the question.

There is increasing evidence of discontent in Hungary, and affairs are daily assuming a more serious aspect.

An engagement had taken place between the Moors and the right wing of the Spanish army, resulting in the loss of their position to the Moors, and 2000 killed. The Spanish loss amounted to 200.

The Post says that the treaties of Villafranca and Zurich are virtually annulled, and the Western Powers have formally commanded that no armed intervention shall take place in Italy, unless it is previously sanctioned by the unanimous approval of all the great European Powers. Practically, such a condition is tantamount to absolute non-intervention.

The Venetians are beginning to refuse to let lodgings to Austrian officers. The proprietors of taverns and coffee houses also display extreme coldness to the Austrian troops, and one or two of them have recently requested the officers not to frequent their establishments, "as they by their presence drive away all other customers."

NEW YORK, Feb. 18. Steamship Arabia, from Liverpool 4th inst. at 5 P.M., has arrived.

GREAT BRITAIN.—In response to an inquiry, Lord John said the government had no reason to suppose that warlike preparations were going forward on an extraordinary scale in France. The government had earnestly endeavored to prevent a renewal of hostilities, now that the Congress was likely to meet, and had received the most satisfactory assurances.

FRANCE. Rumors were current that the Chalons camp would soon be re-established.

The Patrie pronounces false the statement of an approaching departure of the French troops from Rome.

The same Journal says it appears certain that the question of annexation to Central Italy will be subordinate to the result of universal suffrage. All the powers are agreed to the propriety of that measure, the early application of which will positively make known the state of public opinion in Italy.

The French army is to be considerably reduced, and the policy of the Emperor tends more than ever towards peace.

The London Morning Post, which has the credit of being the organ of Lord Palmerston, has a conspicuous editorial upon the policy of England and France on the Italian question. It says: "We announced at the beginning of the year, that a virtual alliance had been effected between England and France for the settlement of Italian affairs. We expressly stated that the two governments bound themselves by no treaty, but that their agreement was the result of the force of circumstances and the dictation of public opinion."

This alliance, every day drawn closer, already begins to produce evident and tangible consequences. It now formally determined that no intervention shall take place in Italy, and that the people shall be left to their own devices. It is therefore agreed that the people of Central Italy shall dispose of themselves. Fresh elections are to be held, and the Assemblies resulting from popular choice, are free to decree the annexation of their constituents to the Sardinian kingdom.

The French troops are to be withdrawn from Northern Italy and from Rome, at an early opportunity. It is no secret that Austria, having regard to the Western allies and her own serious difficulties, has given up all hope of retrieving her position and influence in Italy, and not only sheathes her sword, but puts it aside. An attempt will be made to induce her to grant reforms in Venetia, of which she is still left mistress."

The Post adds that the stubbornness of the Pope bids fair to deprive him of the whole of his temporalities. Naples groans under a heavier tyranny than ever, and the cries of Venice are loud enough to strike our ears, however we may shut them.

The Italian question, then, being likely to take still larger proportions, our best, safest and most beneficent policy is that line of strict duty by which this time last year, we might have prevented war, and by which we may now guaranty the peace of Europe. That line is, No foreign intervention, but Italy for the Italians!

The Paris correspondent of the Nord states that "identical notes" have been dispatched from the cabinets of Paris and London to Turin, intimating that the annexation of Central Italy to Piedmont seems the only solution of the Italian question, and that therefore the two powers see no objection to the actual accomplishment of that annexation. While agreed as to this result, France and England differ as to the means: France suggests universal suffrage, England suggests new elections on the present electoral law.

The Patrie of the 2d publishes an article stating that the Sardinian authorities are everywhere encouraging the movement against the separation of Savoy, by putting down the almost unanimous wish of the inhabitants, who are asking for annexation to France. The author of the article expresses his hope that orders will be issued from Turin which may remove these impediments, and says that the people of Savoy have the same right as the people of Italy to declare their opinions in perfect security and complete independence.

AUSTRIA.—The news from Trient and Roveredo, in the southern Tyrol, is bad. Victor Emmanuel is publicly spoken of as "the King," and revolutionary placards are posted regularly every night.

The Hungarian deputation having been refused an audience of the Emperor Joseph or his ministers, have published a memorandum explaining the object of their mission. It is drawn up in a menacing tone, and gives expression to the most sombre predictions.

ITALY.—The Gazette di Milan announces that Austrian troops are constantly arriving at Trieste on their way to Venice. The Lloyd steamers and merchant vessels have been put at the disposal of the Government for the transport of the troops. Count Cavour is making preparations, both naval and military, to meet the alleged coalition between Austria, Naples and Rome.

The Vienna correspondent of the Times says:

"The French army in Lombardy, which now consists of 60,000 men will soon receive a reinforcement of 40,000 men. It is known here that French troops and artillery have recently been disembarked at Genoa. The French government has begun to purchase horses in Germany, and several lots have been sent from Mecklenburg."

An affray occurred at Ancona, between the Papal Chasseurs and Artillery men on one side, and the gens d'armes on the other. Three hundred of the former were said to be under arrest, of whom about forty were wounded.

Kossuth had suddenly disappeared from London, and it was thought had gone to Hungary.

An address of the Hungarian Protestant Association says the national movement will resemble an avalanche. Hungary will detach herself from Austria at the first opportunity.

Austria is said to be directing more troops towards the Tyrol, Venice and Hungary.

The Globe's Paris correspondent says it was generally understood that France and England were about to make a joint summons to Austria to desist from sending troops into the marshes of Ancona, and to evacuate Venetia at the earliest period, and accept such indemnity as Italy is now ready to offer.

SPAIN. Reliable accounts say that the Moorish regular army had not yet been brought out. The division is said to number over 60,000 disciplined troops, waiting for a great battle. The object of the Moors was to draw the Spaniards into the interior.

RUSSIA. Letters from St. Petersburg, of Jan. 22, state that the severity of the weather was becoming terrible. At Moscow the thermometer had been 44 degrees below the freezing point. The writer describes the financial condition of Russia as deplorable.

ITEMS AND NEWS.

A Frenchman has invented what is called a barotrope, a sort of human locomotive, by which a man sits on wheels and walks himself along five miles in thirty-five minutes on the Boulevard Bazaar of Paris, at noon, when the street was most crowded.

A fashionable young lady, a few days since, went into a store in Norfolk, Va., and after a thorough examination of its contents, bought a dime's worth of thread, which she ordered to be sent to her residence, over a mile distant. The proprietor procur-

ed an express wagon, the driver of which took the package, backed up to the door, lowered the tail board, delivered the package, and collected fifteen cents, the usual charge.

No less than 107 pamphlets have appeared in Paris on the Papal Question, and a new one appears every day at Dentu's the publisher of pamphlets. If Louis Napoleon does not speedily decide the question, the price of paper will quadruple in value except to trunkmakers and pastry cooks' who hail with delight the appearance of every pamphlet.

As an illustration of the vicissitudes of fortune, it is stated that Leonard Wells, a few years ago one of the wealthiest citizens of Hudson, N. Y., is now gaining a scant livelihood by peddling candies in Albany. He had amassed a fortune of \$70,000 in a few years, and lost it as suddenly by railway investments.

A woman named Sarah Jackson has been arrested at Waukesha, Wisconsin, charged with burning the barn of Thompson Richmond of Lisbon, in which seven horses, eighteen cattle, forty sheep, eleven thousand bushels of wheat, one thousand bushels of oats, two carriages, hay and farming implements were destroyed. She confesses her guilt, and says she did it "through spite."

A party of citizens of Saginaw, Mich., went out upon the ice in the bay to see the Indians fish, a few days since, and while thus engaged the ice separated from the shore and started down the bay, en route for Lake Huron. The weather was bitter cold, and the event caused great consternation not only to the party, but to the people on shore. After drifting fourteen miles the ice grounded on a point, and the frightened party scrambled ashore with their horses and sleighs, over broken cakes of floating ice. They had a narrow escape from a disagreeable cruise in the lake.

A marriage that was brought about in a very romantic manner was recently celebrated at Greenock, Scotland. Mr. Thomas Pendred of Dublin, was on the steamer Persia, last summer, on a voyage from New York, when Miss Maria Kohli of Berne, Switzerland, fell overboard. Mr. Pendred leapt after her and was the means of saving her life, and this gallant action led to the event which has taken place.

A young man named William Barlow, attempted to commit suicide during public services in a church at Sumner, Ill., on the 5th inst., by cutting his throat with a pocket knife. As might be supposed this incident threw the congregation into confusion, and the remainder of the morning service was omitted.

Miss Elizabeth Thomas of Woodbridge, Conn., was thrown from a wagon Tuesday evening, causing her death in a few moments. She was 21 years of age.

One of the Penobscot Indians recently appealed to the Maine Legislature to build his tribe a new school house, and thus figuratively described the old—"The building has become bald with age, and weeps now, within and without, in every rain; and is as ragged and tattered as a dead poplar in the woods."

Incendiary fires and false alarms in New Bedford lead the people there to think that the "b'boys" are anxious to see new steam fire engines tried. The Mayor has offered \$100 reward for the conviction of an incendiary, and \$50 for the detection of the originator of a false alarm of fire.

In Houston, Texas, lately, a belligerent cow overturned a carriage, in which were several ladies, and then tossed two of them over her head, and attempted to trample upon the others.

A South Carolina paper notices the death of a mule, whose age was known with certainty to be sixty-two years at the time of his death.

William E. Borden of Sandwich, had twelve sheep killed and wounded by two dogs, on Friday last.

Two young men in Normandy died recently of internal ulcers, caused by tobacco smoking.

A most revolting system for destroying deer has been adopted by Canadian hunters. They place traps where the animal resorts to browse, and the instant a deer springs a trap, a scythe blade attached thereto strikes the leg and either cuts it off or breaks it, and the poor animal is traced by means of the blood and the trap, which still adheres to the broken member. A meeting has been held at Kingston, to petition Parliament so to amend the game laws as to provide for punishing the acts specified above.

Another barrel excitement was created at Chicago on the 25th inst., a barrel containing a dead human body having been discovered at the depot of the Galeana Railroad. The body was that of a young man named Dan Tracy, who had died in Algonquin with a disease of the hip joint, and had been stolen after interment by Dr. E. M. Winslow, and shipped for a medical institution at Ann Arbor, Michigan. The body was missed by the friends of the deceased, who telegraphed to Chicago and recovered it.

A letter from Lake Superior, dated Jan. 8, reports the snow four feet deep in the mining districts. The health of the people is good, and business matters are reported to be doing well.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Daniel Seventh—Modern.

"These great beasts, which are four, are four kings which shall arise out of the earth." Dan. 7: 17.

This language was uttered just before the dissolution of the Babylonian empire, and declares that all the four kings mentioned were future at that time—"four kings which shall arise." Language could not be more explicit, nor futurity more positively expressed. Babylon could not therefore be one of the four, and consequently neither Persia, Greece nor Rome. Some other series of four successive empires must be meant.

Although the language of the text is positive, and no other part of the prophecy can falsify this, yet it will be objected that the fourth beast is the fourth kingdom upon the earth, v. 23. But I submit that this habitual mode of quoting that sentence, garbles and wrests it from its context and meaning, and makes the Divine interpreter say what is not true. That is, that the fourth beast represents Rome, and that Rome was the fourth kingdom which arose on the earth.

It is probable that kingdoms existed during the sixteen antediluvian centuries, and certain that scores of them were cotemporary with Abraham and the other patriarchs. Egypt and Assyria and Syria were very ancient. Cotemporary with Babylon were "a multitude of nations"—the kings of Jerusalem and Egypt, the Philistines, Edom and Moab, &c. Jer. 50 and 25.

We should reflect seriously ere we array the Scriptures in opposition to all history, which informs us that Alexander and Caesar found not one kingdom each, as this theory teaches, but numerous nations to oppose their ambition and arms.

But it will be answered, "The fourth universal kingdom is meant." Then the text as quoted requires some qualification; but it happens that universality is predicted only of the fourth beast, and consequently belongs not to the other three.

Now this verse 23 was given in answer to definite inquiries of the prophet, v. 19, and of course is strictly confined to them; but Daniel makes no inquiry in reference to the chronology of the beast; he already had learned that, v. 17, and mentions it as the fourth in his interrogation, but asks in reference to its character and nature, and is answered accordingly that it was the fourth kingdom, and diverse from all others, and to become universal, &c. The expression "upon the earth" is identical in import with "out of the earth," v. 17, and simply informed him that although the beasts were in vision seen in the sea, their counterparts would appear upon the earth. The sum is, the fourth beast was the fourth of a series of kingdoms which should appear on earth.

2. As these prophecies were designed to enlighten and not to puzzle, and as cotemporary kingdoms are always named, Babylon in ch. 2 and Medo-Persia and Greece in chs. 8 and 11, as soon as they became such, the beasts would have been named if they had been cotemporary with Daniel. Besides, as the first three are infallibly identified in ch. 2 and 8, another vision in reference to them would seem superfluous.

3. It seems incongruous that a bear and a ram should represent one and the same kingdom, and a leopard and a goat another.

4. It will be observed that kingdoms cotemporary with the prophet are always represented as such. "Thou art this head of gold;" "there stood before the river a ram;" but like St. John's symbol, 13, which was far in the future, these four beasts, the first as well as the last, were seen rising up out of the sea.

5. Babylon is elsewhere twice symbolized, by a tree, ch. 4, and by the image; and Medo-Persia and Greece, twice in chapters 2 and 8. Did the prophetic vision serve well only in reference to proximate events, and fail in reference to those more distant; and that, too, when the latter days were especially the subject of prophecy? Is Alexander dignified by a triple symbolization, as the loins of a great image, a leopard with four wings and an unconquerable goat, and such characters as Charlemagne and Na-

oleon crowded without the slightest notice into a toe of the image or horn of a beast? In what respects was he superior to them? Charlemagne organized all Europe out of a chaos of four centuries, and erected an empire which is perpetuated to this, one thousand years distant day, in the two ruling monarchies of continental Europe. But another shall speak of these.

"The career of the Napoleon dynasty is without a parallel, either in ancient or modern history. The universal judgment of mankind has long since decided that its founder was in every respect as great a hero, if not a greater, than Alexander or Caesar or Charlemagne, the three most renowned representatives of ambition and martial daring in the world's history. It has been conceded, that the variety and extent of Napoleon's abilities, both as a commander, a legislator and a ruler, place him above his rivals, and that the splendor of his victories, the extent of his conquests and the grandeur of his elevation, exceeds theirs in eminence and degree. None of them had a successor, equal in talents and in desperate and successful daring to Napoleon III. His career possesses an importance inferior only to the great head of the family himself. Had the Czar succeeded in his stupendous schemes, his empire would have been more colossal than any other which ever existed; than that of Alexander; than that of Charlemagne; than that even of Napoleon I."—Smucker's Napoleon III. pp. 21-2, 189.

Observe the continual and natural association of Charlemagne and Napoleon with the greatest monarch of antiquity. Yet in my next and last I will show that though Charles V. possessed not all their brilliant and dashing qualities, but was ruminative and slow like a bear, still in many respects he was the equal of any of them.

A. BROWN.

Thoughts after Visiting the Sick.

[The following is an extract from a letter addressed to a sick sister. As some things were personal, that could be personally communicated, we give only that which is of general interest.]

I am led to look forward with joy to that day when the Son of God shall descend to earth, in like manner as he ascended to the Father. For when he comes, he will make his children perfect, both in health and happiness. Then will He remove from this earth the curse, caused by sin; and cause it to bloom in its Eden beauty; and give to his people the kingdom, that they may possess it forever, even forever and ever.

My heart says, O! Lord speed on the joyful day, when thou shalt gather thy loved ones home! For no pains, or groans, or dying strifes, will ever enter within the pearly gates of the New Jerusalem to afflict the saints of God. No; bless the Lord, none there will ever say, "I am sick." Yet, here in this life, it is expedient that we should suffer, seeing that Christ has suffered before us.

Then let us arm ourselves with the same mind that was in Christ, when he said: "Father thy will be done;" and let us be willing to suffer with our Master Jesus; if we may but reign with him, when He shall come to be admired of all his saints—when he shall walk and talk with them on the purified earth.

O happy thought! that we shall walk and talk with Jesus, the lovely Lamb of God—the One who so loved the world, that he gave his own life to redeem the world; and bring all who believe on Him, through the words of the apostles, to enjoy eternal life in the everlasting kingdom of God.

And now may the peace of God ever abide with you; and may you ever feel to rejoice both hourly and daily, while meditating upon the joys that await the suffering saints of God, when time shall be no more, and when God's children shall come from every tribe, kindred, and tongue, to enjoy their long-sought home;—is the prayer of your unworthy sister,

Who hopes to meet the saints of God,
On that bright, happy morn;
When the dead shall rise and burst the clod,
And sing the victor's song.

NAOMI COLBURN.

Megog, C. E. Jan. 21st, 1860.

Watchman, what of the Night? Isa. 21:11.

Bro. Bliss:—After so long time, it seems that we have discovered where we are on the tract of prophecy. Mr. R. C. Shimeall of New York has, I think, found out the true date of the commencement of the 1260, 1290 and 1335 days of Dan. 7:35 and 12:7, 11, 12. They commenced together, from the decree of Justinian, the Greek emperor, in the year 533 constituting John 2nd the Bishop of Rome, head and centre of all the apostolic churches both of the east and west, Dan. 12:11, 12, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Bless-

ed is he that waiteth, and cometh to the thousand, three hundred and five and thirty days. 13. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days."

The 1260 days commencing in 533 brings to the French revolution in 1793. Thus 533 & 1260 = 1793. The 1290 commencing in 533 brings us to the removal of the political disabilities in behalf of the Catholics in Ireland by the British act of Parliament in 1823 thus 533 & 1290 = 1823. The 1335, commencing in 533, brings us to the resurrection, when Daniel will stand in his lot. Thus 533 & 1335 = 1868. Mr. Miller commenced the dates of the 1290 and 1335 in 508, at the time of removal of Paganism by the conversion of the ten kings, which brought us to 1843. Thus 1290 & 508 = 1798, to the taking of the Pope captive and the changing of Rome into a Republic; and the 1335 in 508, which brought us to 1843—thus, 1335 & 508 = 1843. But time has shown that these calculations were incorrect. As Daniel did not then stand in his lot, and as Daniel is to stand in his lot at the end of the days, it must be in future. The wise shall understand. Mr. Shimeall makes the daily sacrifice to consist in the true worship of God, in the two dispensations, Jewish and Christian, which was taken away or suspended by the act of Justinian, making the Bishop as a Caesar in the church, the centre of unity, the determiner of controversy. By this act the saints were given into his hands, Dan. 7:35. Then the privilege of worshipping God after the dictates of their conscience was taken away, and the abomination of desolation set up. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. 26. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end.

You will find Mr. Shimeall's calculations in the American and Foreign Christian Union for February, 1860, taken from his recent valuable work on Our Bible Chronology. As this is but an abridgment of what Mr. Shimeall has written in chapter 9th of his works, I would be glad, if you have his book containing this chapter, that you would publish it entire in the Herald, and oblige yours hoping to live and come to the end of the days,

GEORGE PHELPS.

New Haven, Ct., Feb. 7, 1860.

NOTE. We have not Mr. Shimeall's work, but have already given in the Herald the very full synopsis of his view, as published in the Christian Union.

From sister Mary A. Hardy.

Dear brothers and sisters:—I still feel it a privilege to be identified with a company of believers cherishing the blessed hope of the personal return of the heavenly Bridegroom. When I can avail myself of an opportunity of mixing with their religious circles, which is seldom, and listen to the word of life, my heart responds with gratitude, and my spirit rejoices to feel myself among my Father's family. I am called sectarian in my views; but what can I do? I ask. For a few years past I have occasionally attended other meetings, and labored, as it were, to enjoy their preaching and prayer meetings; but I find little to relish. The solemn and impressive power that ought to attend the preaching of the gospel is not realized. I turn away disappointed, and ask my Lord, Is it because I am so stupid and barren in my soul that no chord can be touched? But my experiences for many long years justify me in the conclusion, that those that God has called to embrace these truths cannot be fed and nourished aside from them. This being the case, dear friends, how grateful we should be to God that we were accounted worthy in His sight to contemplate and enjoy such a perfect and blessed system of truth,—making the Holy Scriptures beautifully harmonize from Genesis to Revelation. When I reflect upon the great original plan of salvation, I cannot find words adequate to express my admiration of the economy of God, in the redemption of everything he has promised. Of how little consideration should our worldly affairs be worthy, when contrasted with the idea of a possibility of our being partakers of that glory that is to be revealed, and being associated with that company which shall be gathered out of every nation, tongue and people, having our robes washed and made white in the blood of the Lamb. I have often thought that those who meet from Sabbath to Sabbath seemed providentially privileged beyond the isolated ones; but our Father knows what is best for every one of us.—Thanks be to his heavenly name, we can pray and enjoy his smiles in our closets, if we cannot in our families; we can praise Him for enlightening our minds upon the great practical doctrines of the gospel; we can enjoy communications from those of kindred minds, through all our region of country,

through the organ, that is so wonderfully sustained of late in heralding the advent of Him we love.—May God grant its editor the spirit and power of his message.

In common with you, and all the people of God, I have my trials, from which none are exempt.—Through tribulation we enter the kingdom of God. The poet says:

"The path of sorrow, and that path alone,
Leads to that land where sorrow is unknown."

And now, dear friends, should the editor think this little communication worthy a place in our paper, may those of you with whom I have the pleasure of an acquaintance, remember me at a throne of grace; and be assured my warmest sympathies are enlisted in the best of all causes (to me) the coming of the great Redeemer—the King of kings and Lord of lords, to set up his everlasting kingdom and to reign on mount Zion, and in Jerusalem and before his ancients gloriously. Yours in the hope of meeting you all—for all will be there.

Groveland, Mass., Jan. 23, 1860.

From sister E. F. Gould.

Dear Bro. Bliss:—It is with pleasure that I still continue to be cheered with the weekly visits of the Herald. I pray God to reward those dear sisters for their kindness, and may they ere long have an entrance abundantly administered unto them into the everlasting kingdom of our Lord and Saviour Jesus Christ.

God bless you, my brother; for I think that it is through your influence that I still have the pleasure of reading the Herald.

Since writing the above I have found by reading the Herald of the 21st of January that Bro. Chapman has sent some money to pay for the Herald for me. God bless Bro. Chapman, and may we soon meet him in our heavenly Father's kingdom. Bro. Chapman was mistaken in thinking that I had been a paying subscriber for the Herald for eighteen yrs., for it has been through the kindness of the editor of the Herald that I have had the privilege of reading it a part of the time since I have been a widow.

Bro. Bliss: I wish you to make it known through the Herald that I appreciate the kindness of Bro. C. and those sisters, and you will confer a favor upon one who feels an increasing attachment for the Herald and all that are connected with it. Yours looking for rest when Jesus comes.

Claremont, N. H., Jan. 20, 1860.

From "An Aged Minister."

S. Bliss—Dear brother: The two receipts for the Advent Herald have been received—the first paid by a sister in Newburyport; the second by two sisters in Pennsylvania.

Now, dear sisters, Samuel and Sarah, that love the cause of God and the Advent Herald and the appearing of our Saviour, do say with our whole heart to you as I did upon my knees in returning thanks to my heavenly Father for the rich gift.—God bless you, and reward you an hundred-fold in this world, and in the world to come with life everlasting. You, dear sisters, can never know fully the gratitude of our hearts until the morning that is about to dawn upon this dark, benighted and cheerless world, when our dear Redeemer will be seen coming in the clouds of heaven with power and great glory to reward every one as their works shall be, then I trust you will receive your full reward for your benevolence to us. God our heavenly Father knows your names who have been so benevolent to us as to send us the Herald for two years. We have a deep anxiety to know, likewise; and will it be asking too much for you to write to the poor old broken down and infirm man, who is waiting every day to leave for a better country, that is, an heavenly, that I may know you when we meet on the other side of Jordan, in the city that God hath prepared for them that love him? And will brother Bliss receive our warm and hearty thanks for the interest he has manifested in our happiness in reading the best religious periodical that we ever have read—the Advent Herald?

N.B! If our donors will please to write, direct to Franklin, N. H.

Yours, in hope of soon seeing the King in his beauty,
SAMUEL NUTT.

Franklin, N. H., Feb. 13, 1860.

From Bro. W. L. Lennert.

Dear Bro. Bliss:—I should be pleased to read something from your pen on the subject of the believer's state of perfection in this life. Some there are, as you know, who hold to and preach up entire freedom from sin, or the perfection of the Christian, saying the converted man cannot sin, and hence is holy, and quote I John 3:9, I Pet. 1:15, 16, and Matt. 5:48. My opinion is, that the converted do not sin habitually, or live in the practice of known sin, but still may fall into sin, and even do very

wickedly, as did David and others. If not asking too much, will you not at your convenience give us your view in the Herald on 1 John 3:9, 1 Pet. 1:15 and Matt. 5:48, or kindred passages?

Yours respectfully,

W. L. LERNERT,
Pastor of Moravian church.

Nazareth, Pa.

Ans. We believe that the Christian in the present state will grow in grace, and will make great advancement in the Divine life; but we find no promise of exemption from the assaults of Satan while in the mortal state. We believe that humility is always the accompaniment of piety; and when any one begins to talk much of his own freedom from sin, we always regard him as knowing little of the plague of his own heart, or of the odiousness of sin. The view you present, is precisely our view. The Christian cannot willfully and knowingly sin; for that shows him to be no Christian. But no real Christian will ever in this world get where he has no occasion to look to Christ constantly for pardon and forgiveness. Ed.

From Eld. S. A. Chaplin.

Dear Bro. Bliss:—I hope you will make your expositions on the Book of Daniel full, especially on the 2d, 7th and following chapters. It seems that it will be duty for our ministers to present the great subject of prophecy, in its bearings upon human destiny, once more to the "kindreds and tongues and peoples," and they will want all the historical and chronological aid possible. Do not be afraid of diffusiveness on the consecutive prophecies of the "beloved Danie." I hope and pray that the Lord will aid you and all others concerned in the publication of the Herald, that it may be a bright reflector of Bible truth and prophetic light. I thought of writing a short piece for the Herald, but write in haste this time. May God bless you and bring us to his heavenly kingdom. In the gospel hope, yours respectfully,

S. A. CHAPLIN.

P.S. My address is, Eld. S. A. Chaplin, Pierceton P. O., Kosciusko co., Ind. S.A.C.
Feb. 2, 1860.

We hope you will give us the thoughts you had purposed to write for our columns.

We hope to be somewhat full and minute in our articles on Daniel. But when any point is not sufficiently covered, we trust our readers will be perfectly free in making any suggestions, or asking any questions pertinent to the subject. Ed.

From sister R. Merriman.

Bro. Bliss:—Forty-one years I have professed to be a follower of the Saviour. When I read Bro. Miller's first lectures on the coming of Christ, I was led to search the Scriptures to see if these things were so. My heart was convinced—my Bible was a new book, full of interest, light and life. I think I embraced those interesting, sanctifying truths with my whole heart: and O how blessed have they been, when death has taken one after another from the family circle, till I am left almost alone—a pilgrim and stranger on the earth, still looking for and desiring that heavenly country.

It would be gratifying to me could I pay something towards that note; but I cannot.

Barnston, C. E., Feb. 6, 1860.

But what you have, sister, that you can give,—the prayer of faith for the judiciousness and efficiency of this instrumentality. Ed.

From George C. Arms.

In forwarding aid to the A. M. A. from Bro. N. Woodman, Bro. Arms writes:

Dear Bro. Bliss:—Father Nathaniel Woodman says, "I could not do without the Herald. I like it better and better." He is aged and infirm; notwithstanding at our last covenant meeting he was in his place, and his testimony we shall not soon forget. He said, "Dear brethren, if I never meet you again on earth, you may be sure I have gone safe." My prayer is, that all who may read this may have the blessed assurance that they are going safe. I would say, the Herald has many other faithful friends in Waterbury, who, I trust, would be willing to sacrifice some of the comforts of life, at least, rather than be deprived of its weekly visits. It will be remembered we have lately built a house for the Lord, which took to the extent of our means; nevertheless, as the Lord prospers us we shall send in our mites.

Yours in hope.

Waterbury, Vt., Feb. 6, 1860.

It is a great thing to go safe. There is no event that can transpire, for which a person should be so heartily congratulated, as that he has "gone safe." "Blessed are the dead who die in the Lord from henceforth." Yea, saith the Spirit; for they rest from their labors." Ed.

An unknown sister, in sending pay for the Herald to "an aged minister," contributed by herself and another sister, writes:

"We have some whole-hearted Advent brethren and sisters in this region, to whose hearts the cause of our coming Saviour is very dear. I have been a reader of the Advent Herald for a number of years, and I hail its weekly visits with joy. I have no doubt but that it will be sustained until Jesus comes. My prayer is that you, dear brother, may be endowed with wisdom from on high, that you may labor for the glory of God, that through the instrumentality of the Herald the household may have "meat in due season," and that thousands who have read your excellent paper may be so happy as to meet you in the kingdom of God. This is the ardent desire of your unworthy sister, B. E.
Mechanicsburg, Cumberland Co., Pa.

Such prayers ascending from hundreds of hearts, are of more real value than mere gifts; but when accompanied with substantial aid, there is an assurance of sincerity on the part of those who offer them, that makes them doubly acceptable. Ed.

From Bro. T. Dudley.

Dear Bro.:—I prize the Herald too highly to have it stop, as it is about all the advent preaching I get. I hear a great deal of what is called good preaching, but it does not feed my longing soul,—my craving desire to know more of God's revelation to the human family. I call it very superficial preaching, to say the best about it. It does not go deep enough into that fountain of Eternal Truth to satisfy me. If I am wrong may God help me, for I cannot help it myself.

From Bro. C. N. Ford, of N. H.

Dear brother Bliss:—I am still, through the mercy of my heavenly Father, a pilgrim here on earth, looking, I trust, for the city which hath foundations. The Herald is a welcome visitor to me. I have taken it from the first, and I had rather forego many a comfort than be deprived of it. It comes freighted with epistles of brethren and sisters from abroad, which refreshes my poor heart greatly. My love goes out especially to them who are looking for the speedy coming of our Redeemer. I would say to all such, Let us live out this great and glorious truth, as well as speak it. How solemn is this great truth which has shined on us. O may we be faithful.

I rejoice to be able to send my mite to cancel the debt of the Herald. That the love of Christ, my brother, may dwell in you in all wisdom and spiritual understanding, is the fervent prayer of your brother in the kingdom and patience of our Lord Jesus Christ.

Boscawen, N. H.

From S. H. Withington.

Dear Bro. Bliss:—Bro. Chapman, in connection with Bro. Hyde, is laboring here with his usual success. Sinners are being converted and backsliders reclaimed, under their judicious and faithful labors. I do praise the Lord that He has a few faithful watchmen, whom he has placed on the walls of Zion that will not hold their peace day nor night until Jerusalem shall be made a praise in the earth.

My sincere prayer to the Lord is that he will put it into the hearts of his dear children to relieve the Herald office entirely. I do think it decidedly the best religious journal extant, and I trust that remaining note will be cancelled before it becomes due. I hope the stream which has of late been flowing into the treasury of the Lord will increase until the office is entirely free from debt. It will certainly be a good investment. May the Lord stir us all up to do our duty in this matter. Yours, in the blessed hope of soon being in the kingdom.
Springwater, N. Y., Feb. 7, 1860.

God attaches so much importance to salvation from sin, that in the present moral constitution of the world, every man is responsible to him for the spiritual welfare of his fellowmen.

OBITUARY.

DIED, in South Truro, Mass., Feb. 5, 1860, PAULINA RICH, daughter of Henry and Sally Rich, aged 28 years.

For the last two years her health has been failing; but it was not supposed by her friends, until just before her decease, that death had marked her for a speedy prey; yet in the midst of it all she was led to look for strength to Him who is the Resurrection and the Life, and so, resting upon the arm of Christ, she walked calmly down amid the shades of the dark valley, and feared no evil. We hope to meet her in the morning of the resurrection, when Jesus shall come to destroy the last enemy.

EPH. RICH, JR.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons. From a Forwarding Merchant of St. Louis, Feb. 4, 1856. DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855. DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE, Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any one remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb. 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M.D., Physician of the Marine Hospital.

Dysentery, Diarrhea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M.D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promotorics of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856. HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855. DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain Mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best phy-

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Price as above, or \$3 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60 For sale at this office.

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 205 Broadway, New York. All the above are warranted equal if not superior to any in use.



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Pd to Feb. 20—'60

B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

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We risk the remark to the afflicted that WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. (No. 969 M.) pd to 971

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4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 25, 1860.

A Story for Boys.

The following affecting narrative purports to have been given by a father to his son, as a warning derived from his own bitter experience of the sin of grieving and resisting a mother's love and counsel.

What agony was visible on my mother's face, when she saw that all she said and suffered failed to move me! She rose to go home, and I followed at a distance.—She spoke no more to me until she reached her own door.

"It's school time, now," said she. "Go, my son, and once more let me beseech you to think upon what I have said."

"I shan't go to school," said I.

She looked astonished at my boldness, but replied firmly, "Certainly you will go, Alfred; I command you."

"I will not!" I replied, in a tone of defiance.

"One of two things you must do, Alfred—either go to school this morning, or I will lock you in your room, and keep you there till you are ready to promise implicit obedience to my wishes in future."

"I dare you to do it," said I; "you can't get me up stairs."

"Alfred, choose now," said my mother, who laid her hand upon my arm. She trembled violently, and was deadly pale.

"If you touch me, I will kick you," said I, in a terrible rage. God knows I knew not what I said.

"Will you go, Alfred?"

"No!" I replied, but quailed beneath her eye.

"Then follow me," said she, as she grasped my arm firmly. I raised my foot—oh, my son, hear me!—I raised my foot and kicked her—my sainted mother! How my head reels, as the torrent of memory rushes over me! I kicked my mother—a feeble woman—my mother! She staggered back a few steps, and leaned against the wall. She did not look at me. I saw her heart beat against her breast.

"O heavenly Father!" said she, "forgive him—he knows not what he does!"

The gardener just then passed the door, and seeing my mother pale and almost unable to support herself, he stopped. She beckoned him in.

"Take this boy up stairs, and lock him in his room," said she, and turned from me. Looking back, as she was entering her room, she gave me such a look of agony, mingled with the most intense love! It was the last unutterable pang from a heart that was broken.

In a moment I found myself a prisoner in my own room. I thought for a moment I would fling myself from the open window, and dash my brains out, but I felt afraid to do it. I was not penitent. At times, my heart was subdued; but my stubborn pride rose in an instant, and bade me not yield. The pale face of my mother haunted me. I flung myself on the bed and fell asleep. Just at twilight I heard a footstep approach the door. It was my sister.

"What may I tell my mother from you?" she asked.

"Nothing," I replied.

"Oh, Alfred, for my sake, for all our sakes, say that you are sorry. She longs to forgive you."

I would not answer. I heard her footsteps slowly retreating, and again I threw myself on the bed, to pass a wretched and fearful night.

Another footstep, slower and feebler than my sister's, disturbed me. A voice called me by name. It was my mother's.

"Alfred, my son, shall I come?" she asked.

I cannot tell what influence, operating at that moment, made me speak adverse to my feelings. The gentle voice of my mother thrilled through me, melted the ice of my obdurate heart, and I lounged to throw myself on her neck, but I did not. But the words gave the lie to my heart when I said I was not sorry. I heard her withdraw. I heard her groan. I longed to call her back, but I did not.

I was awakened from my uneasy slumber, by hearing my name called loudly, and my sister stood at my bedside.

"Get up, Alfred. Oh, don't wait a minute! Get up and come with me. Mother is dying."

I thought I was yet dreaming, but I got up mechanically and followed my sister. On the bed, pale and cold as marble, lay my mother. She had not undressed. She had thrown herself on the bed to rest:—arising to go again to me, she was seized with the palpitation of the heart, and borne senseless to her room.

I cannot tell you with what agony I looked upon her: my remorse was tenfold more bitter from the thought that she would never know it. I believed myself to be her murderer. I fell on the bed beside her. I could not weep. My heart burned in my bosom; my brain was on fire. My sister threw her arms around me, and wept in silence. Suddenly we saw a slight motion of my mother's hand; her eyes unclosed. She had recovered consciousness, but not speech. She looked at me and moved her lips. I could not understand her words. "Mother, mother!" I shrieked, "say only that you forgive me."

She could not say it with her lips, but her hand pressed mine. She smiled upon me, and lifting her thin, white hands, she clasped my own within them, and cast her eyes upward. She moved her lips in prayer, and thus she died. I remained still kneeling beside that dear form, till my gentle sister removed me. The joy of youth had left forever.

Boys who spurn a mother's control, who are ashamed to own that they are wrong, who think it manly to resist her authority, or yield to her influence, beware! Lay not up for yourselves bitter memories for future years.

APPOINTMENTS.

Rev. J. V. Himes will preach in Westboro', Mass., Sunday, Feb. 26th, and Rev. D. T. Taylor Sunday, March 4. I will preach in Hartford, Ct., Sabbath, Feb. 26th and March 4th; and in the interim during the week as often as the brethren desire. O. R. FASSETT.

Elder Edwin Burnham will continue his labors in Boston every evening and over next Sabbath, in the Advent chapel on Hudson street. The manifestations of God's grace encourage His people in this effort. J. V. H.

The Lord willing, I shall comply with request of the brethren, to preach to them in South Waterford, and Stoneham, Me., Feb. 12th, 19th and 26th, as they may arrange. Severe sickness of my boy prevented my filling the appointment in Hartford, Me., last week. Will try to visit them in March. I. C. WELLCOME.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

R. Forsyth, \$1. Sent book the 15th. Mrs. Sarah G. Watson. It was rec'd on the 9th of Dec.—all right. The Lord has greatly favored the A.M.A. in safe transit of money directed to it—only two losses having come to our knowledge since its organization.

Thomas Adamson. Sent you book and half dozen boxes by Adams' ex. the 17th—the latter not being mailable except with letter postage. Returned the 25 cts. in package. J. H. Piper. The \$1 was rec'd and paid to 997.

C. A. Thorp. Have re-sent to Mr. Turton, and sent last week's Herald, the only one not forwarded. We had already sent back numbers to Mr. Cookson. It may perhaps be as well not to resume the list of tropes—the objection having been made that it made a dictionary of the Herald. Thank you for your interest in the paper and office.

M. B. Laning. Our work on Revelation is out of print. Dr. Cumming's Tribulation is \$1 a volume, and about 18 cts. postage.

J. Brooks, \$4. Will get the books and send you the 24th, and you will see how far the balance pays, by the next Herald.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be

expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, FEBRUARY 21, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows:

Amount of previous receipts.....	239.64
Rec'd since our last, from—	
John Cummings, Hudson, N. H.....	.66
Vernis Streeter, Northboro', Mass.....	2.00
Susan Manuel, No. Troy, Vt.....	.25
Martin Peck, Maytown, Pa.....	2.00
J. W. Aiken, Glover, Vt.....	1.00
John Brooks, Pine street, Pa.....	1.00
Luther Jackson, North Abington.....	1.50

The small addition this week makes only.....\$247.05 There is \$152.95 more needed to make up the balance. How much of it shall remain lacking at our next issue?

Agents of the Advent Herald.

Albany, N. Y.....	Wm. Nichols, 185 Lydius-street.
Burlington, Iowa.....	James S. Brandeburg.
Bascoo, Hancock County, Illinois.....	Wm. S. Moore.
Bristol, Vt.....	D. Bosworth.
Chazy, Clinton Co., N. Y.....	C. P. Dow.
Cabot, (Lower Branch), Vt.....	Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.....	O. N. Whitford.
De Kalb Centre, Ill.....	Charles E. Needham.
Cincinnati, O.....	Joseph Wilson.
Dunham, C. E.....	D. W. Sornberger.
Durham, C. E.....	J. M. Orroek.
Derby Line, Vt.....	S. Foster.
Eddington, Me.....	Thomas Smith.
Fairhaven, Vt.....	Robbins Miller.
Richmond, Me.....	I. C. Wellcome.
Hartford, Ct.....	Aaron Clapp.
Homer, N. Y.....	J. L. Clapp.
Haverhill, Mass.....	Edmund E. Chase.
Lockport, N. Y.....	R. W. Beck.
Johnson's Creek, N. Y.....	Hiram Russell.
Morrisville, Pa.....	Wm. Kitson.
Newburyport, Mass.....	John L. Pearson.
New York City.....	Elder D. I. Robinson.
Philadelphia, Pa.....	J. Litch, No. 127 North 11th st.
Portland, Me.....	Alexander Edmund.
Providence, R. I.....	Anthony Pearce.
Princess Anne, Md.....	John V. Pinto.
Rochester, N. Y.....	D. Boody.
Salem, Mass.....	Chas. H. Berry.
Springwater, N. Y.....	S. H. Withington.
Shabonas Grove, De Kalb county, Ill.....	N. W. Spencer.
Somonauk, De Kalb Co., Ill.....	Wells A. Fay.
St. Albans, Hancock Co., Ill.....	Elder Larkin Scott.
Stanbridge, C. E.....	John Gilbreth.
Sheboygan Falls, Wis.....	William Trowbridge.
Toronto, C. W.....	Daniel Campbell.
Waterloo, Shefford, C. E.....	R. Hutchinson, M. D.
Worcester, Mass.....	Benjamin Emerson.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

RECEIPTS.

UP TO TUESDAY, FEBRUARY 21, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

James Wiley 1028, N W Spencer 997, J Kendall 997, Mrs Jane Field 1002, Susan Manuel 997, D E Stearns 997, E Hyde 990, O Elmer 997, M Peck 997, T G Stetson 1004, R Robinson 1028, A Smith 976—each \$1.

J Cummings 1036 and \$1.34 for books and postage: A M Luce 1033, V Streeter 1023, J Fairbanks 1023, M Borden 1023, A Waggoner 1028, W Negus 1023, J H Smith 1023, John F. Becker 1030, M B Laning 1023—returned the quarter—\$2.

J Jewell 1075—\$3.

VOLUME XXI. NO. 9.

"After two and a half years I had occasion to pass that way again, and stopped to bait my horses at the same tavern. The landlord was not in, but his wife eyed me closely, and said, 'Did you not spend a night here two or three years ago?'

"Yes,"

"Well, that man and all his companions were led, by that reproof, to give up swearing and drinking, and what is better still, they have become Christians. So have I and my husband. And an interesting revival commenced immediately after you were here, and a good number have been converted. And we find now that we can keep tavern without selling rum."

"Now," said the old gentleman, "does this not look as though it was always right to reprove sin?"

I acknowledged that in this instance, at least, God caused it to result in good.

This anecdote suggests the inquiry, whether a Christian has a right to go, or to be, where he may not manifest decided disapprobation at disrespect shown to God or his laws? Has he a right to keep silence when silence will seem to give countenance to wrong? How are we to understand Lev. 19:17—"Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him?"—*Independent*.

The Root of Unbelief.

Dr. Franklin, in his fascinating autobiography alludes to the facility he had acquired in the use of the Socratic method of reasoning, by asking a long series of questions, the answers to the first being simple and natural, and those to the last being inevitable and unwelcome. He tells us that he had so often confounded his employer in this way, by driving him to conclusions from which he could not escape, that at length he refused to argue with him, or answer the simplest question. The following incident in a colporter's experience, given in Dr. Diboll's report as agent of the Bible Society in Ohio, illustrates the same point, and shows also how the unbelief of many skeptics springs from the heart rather than the head:

Met a man in the prime of life who, in answer to my usual question said,

"No, I no pleeves in te Beeble."

"Not believe in the Bible! what do you believe in?"

"I pleeves notin."

"Don't you believe in your own existence?"

"No, I hardly pleeves tat."

"But you breathe, you talk, you walk about, do you not therefore exist?"

"Ah! you tont catch me. I tell you I pleeves notin."

So he walked off with a self-satisfied air, and I found a number of Germans much of his opinion.

Hungary, Savoy and Venetia.

Public attention is now attracted to these points as the foci of apprehended disturbances, or of peaceful movements affecting the future relations of the Powers of Europe. The reported disappearance of Kossuth in England, together with the increasing ferment in Hungary, creates the impression that another struggle of the Magyar race for political independence is approaching. The recent Protestant deputation from Hungary was not received by the Emperor, and although two plausible reasons were given in excuse, the refusal appears to have been none the less obnoxious, and the delegation respond in a manifesto, in which they declare that Hungary, being fatigued with Austrian government, will detach herself from Austria at the first opportunity, and unite herself to a foreign power, whatever it may be, even were it China. The cause of offense lies principally in Austrian interference with the internal regulations of the affairs of the Protestant Church in Hungary, including the management of schools and the education of children. This interference, truly Austrian in character, is varied and minute, and therefore always offensive to a people peculiarly sensitive about their social and municipal rights. From the singular and, to western ideas, somewhat extravagant style of demonstrations affected by the Hungarians, it is difficult to judge precisely what degree of earnestness and determination inspires the population of Hungary in their present attitude of hostility to Austria; but nearly all state-

ments concur in predicting an outbreak, unless the Austrian policy is changed. Another rebellion in Hungary, occurring at this European crisis, would be productive of the most serious results. The Hungary now recognized as an administrative division of Austria, occupies 69,391 square miles, and has a population of about 8,000,000. But the old Hungary, which would be likely to act together in any national movement, comprises more than ten millions of inhabitants.

It is but recently that the return of Savoy to France has become the topic of public speculation, although at the beginning of the last Italian war, this step was frequently cited as one of the equivalents which the Emperor of France was to receive for his valuable co-operation. It is a small province of 4000 square miles cut off from the rest of Sardinia by the Alps, and facing Switzerland on the north and France on the west. Its population is about 600,000. Various statements are made with respect to the loyalty of the people to Sardinia, some authorities alleging that they are anxious to become a part of France, and others that they are violently opposed to the transfer. The French papers assume that the measure will be accomplished; and though the French government has carefully refrained from any indication of its wish, it is perhaps safe to conjecture that the acquisition of Savoy would be of little or no consequence, but it is the same sort of territorial key to the northwest of Italy that the Tyrol is to the northeast. But, with the Emperor's oft-repeated declarations in favor of non-intervention in Italy, and which on the whole, it is greatly to his disadvantage to insist upon, it is difficult to see how the transfer of Savoy can be accomplished without the substantial consent of the people themselves.

With this question of Savoy, however, it is alleged the disposition of Venetia is connected. In that famous interview between Napoleon and Cavour, in which some people seem to imagine that the affairs of Europe, for ten years to come, were settled and reduced to writing, it is stated that Savoy and Nice were ceded to France, in consideration of the liberation of Italy from Austrian rule. Something yet remains, then, to be done for Venetia. However that may be, it is plain that the situation of that province is ominous of approaching trouble. Emigration is constantly going forward, induced by numerous arrests, and every species of vexatious persecution. Austrian forces are moving down into the country, and adding to the rigors of the bondage. Propositions have been made to Austria for the purchase of the province; but it is said that as she yet intends to recover Lombardy by force, she will not embarrass the step by the voluntary alienation of any territory she now holds. The reasoning is characteristic of Austria; but the signs of the times indicate that Austria must dispose of Venetia at a fair price, soften the rigors of her administration, or else lose the province, as she has lost Lombardy. As soon as the States of Central Italy settle their position, either by consolidation or by annexation to Piedmont, it is manifest that a vigorous effort will be made to detach Venetia from Austria. Already the preparatory movements are in progress; and if there is any truth about the agreement with Louis Napoleon, the result cannot be at all doubtful. But in any event, the present relations of Austria with the Italian peninsula, are too unnatural and irritating to remain permanent.—*Boston Journal*.

The Danger of Austria.

If there is really a sick man in Europe, it is the Emperor of Austria. Without money, without credit, without military prestige, he rules his discontented subjects as it were, on sufferance. He has managed to estrange all his allies—Russia, England, and Prussia, while he has proved himself unable to conciliate the Emperor of France; and still he cannot make up his mind to yield to the demands of his people, and change his unlucky system of government. He puts his faith exclusively in the Ultramontane priesthood; and his ex-Ministers, Count Buol and Baron Bach, are endeavoring, at Rome, to form a Roman Catholic League, nominally to protect the Pope, but in fact to re-establish Legitimacy in

Italy and France, and to break down the threatened leadership of Prussia in Germany. The Kings of Naples, Bavaria and Saxony—all of them devoted Catholics—have readily assented to the scheme; the Protestant King of Württemberg and the Grand Duke of Baden have likewise entered into the league; but the Moorish war of Spain has neutralized one of its most zealous members. The English and Irish Bishops have promised money and men, and the French priesthood have found a banker, supported by the Legitimists, who has contracted a loan of \$1,200,000 for the Pope. The plans of the league seem to be to organize an army for his Holiness which will enable him to do without the French garrison at Rome; then to invade the Romagna and to reconquer it for the Roman See, while the Jesuits are to manage France and to arrange a revolution. We are informed that these schemes are publicly alluded to at Rome, in the presence of Cardinals and Archbishops, without meeting with a rebuke. The Emperor of Austria has already furnished to the Pope three regiments of volunteers, enlisted and organized by Gen. Mayerhoffer at Penzing, near Vienna. They are picked men, who have served their time in the Austrian army. The King of Bavaria has promised one complete regiment, and being richer than the Emperor of Austria, is to arm and to equip it, while Austria is to send the troops from Trieste on Imperial steamers to Ancona. The Kings of Saxony and Württemberg allow and encourage the enlistment of men for the Pope in their States; so does the Grand Duke of Baden; but the Irish and English Bishops, who promised money and men, have not yet done their part. Instead of paying up, they appear to be flattering themselves with the idea of turning out Lord Palmerston from the Ministry, and having him replaced by Lord Derby, who is less hostile to the Pope. Though we are not accustomed to give too great credit to rumors of the sort, it is still very remarkable that the French troops in Lombardy have lately been quietly reinforced by 7,000 men, and the recent decree of Napoleon, by which he orders that in future the military stores shall be kept on the war footing, gives some probability to the surmise that Austria is still intent on risking her very existence for the sake of the Pope.

Hungary is in the meanwhile in the greatest agitation, and every day there are demonstrations on the part of the Germans, Croats, and Serbs, in favor of a complete reconciliation with the Hungarians. Even the Roman Catholic priesthood are now united with the Protestants, who are an object of Imperial persecution, since they pertinaciously refuse to accept the recent Ministerial decree concerning the administration of the Protestant Church, against which they have repeatedly protested, until their Superintendencies are forbidden to meet in Convention. The Conventions, however, meet in spite of the prohibition. Forty thousand persons were lately assembled at a defiance meeting at Debreczin, more than 2,000 being inside the church, while the remainder formed a living wall around the building, to protect the meeting against the interference of the military. When the Imperial Commissioner summoned the Convention to dissolve, in the name of the Emperor, a clergyman summoned the delegates to remain, in the name of God and of their own consciences. They remained, and the authorities did not dare to have them dispersed by military force.

The state of public opinion in Hungary is now so thoroughly Anti-Austrian, that in order to avoid a bloody conflict, the Government has for the present year suspended the conscription; and no recruits have been taken away since it was known that the peasantry would forcibly resist their removal. The infatuation of the Austrians is the more remarkable, since the spirit of Bohemia, of Galicia, and of Venetia, is just as hostile as that of Hungary. Should therefore, the ultramontane conspiracy really result in war, that war could not last long, and would inevitably lead to the total dissolution of the anomalous Austrian Empire.—*N. Y. Tribune*.

Original.

Sunset.

How beautiful is sunset! and who does not love this hour? when the orb of day is sinking

in the west beneath a cloudless sky; when nature and all animated creation sleep in silence, and, free from the constraints of man and the pursuits of life, we can retire to some place of quietness and solitude, and enjoy a scene that elevates our thoughts, and inspires us with feelings of love and gratitude to the God of heaven for the bounties of his hands and the blessings of his providence to us his degenerate children!

It is an hour solemn and impressive, taken from the rapid whirl of time, and devoted to the immortal interests of the soul—an hour distinct and alone from the turmoil and strife of life, in which we can in silent aspirations worship our Maker, and dwell with rapture on the works of his hands.

Man is a being who, generally speaking, is obliged to pursue some calling or avocation in life, for the purpose of maintaining not only himself, but frequently to support those who have a claim upon him from the natural ties and relationships of life; these pursuits during the day naturally fill his mind, to the exclusion of matters of more serious and holy import; but when evening casts its shadows around, and the dews of heaven are falling upon the grateful earth, and all nature seems hushed to repose, the scene operates on his mind in a different manner; he then feels lifted above the cares of life, and voluntarily pours out his soul in silent prayer to the God of Abraham, Isaac, and Jacob, for the inestimable privileges he then enjoys.

Moreover, sunset is an emblem of the close of our pilgrimage on earth, when life's sun itself shall set in the grave, and we be gathered to our fathers; when the world and all its parade and folly shall fade before our closing eyes, and when death shall forever seal us happy or miserable.

Such are the startling truths suggested to the mind at the going down of the great luminary of day, and as such we should give them welcome, not only for the important lessons they teach, but for the glory of God and the improvement and advancement of religion in our souls. Life is, at best, but delusive and uncertain: we daily see our friends and relatives hurried from the bustling scenes of life to the cold and icy tomb; those perhaps who were as vigorous and as flourishing as ourselves, and who looked forward like ourselves with flattering hopes and anticipations of years of ease and happiness, are cut off in the prime of their days; and where are they? They have left this wilderness of sorrow, and entered the unexplored sea of eternity, and soon we must follow them; and as we may be snatched away in the bloom of youth, or as life's sun may go down at noon, and we be called to meet our Judge, how necessary for us to improve the time wisely, that our sun may go down in all the splendor and brightness of the perfect Christian, and rise again in the morning of the resurrection, in all the beauty and triumph of the saints of God.

S. S.

Original.

Patience and Long-Suffering of God.

"Or despisest thou the riches of his goodness and forbearance and long suffering, not knowing that the goodness of God leadeth thee to repentance." Rom. 2:4.

Great and admirable is the patience of Christ in waiting on obstinate sinners. "All the day long have I stretched out my hand to a disobedient and gainsaying people." And in the night "my head was filled with dew and my locks with the drops of the night." "I have called and ye have refused; I have stretched out my hand, and no man regarded."

O wonderful love! O untiring patience! that has followed us all the days of our life. Let us look, for a season, at the exhibition of God's patience.

And first we behold it most strikingly displayed in the suspension of his Almighty power to execute his wrath. Every sin of Adam is within the reach of his arm of justice. He can strike the fatal blow when and where He will.

Esau was of a revengeful disposition toward Jacob. But he was forced to stay the execution of his wicked purposes, until the "days of mourning for his father were ended." "Then," said he, "will I slay my brother." How the heart of

Saul burned with hatred and malice against David. But how impotent to effect his designs! "Who is that God that will deliver you out of my hand?" Cried the exalted and enraged Nebuchadnezzar to the defenseless and humble Hebrews, when they were threatened with the punishment of the "fiery furnace," because they refused to worship any creature; though how disappointed when he looked and "saw four men loose, walking in the midst of the fire, . . . upon whose bodies the fire had no power." Frequently did the Jews strive to take our blessed Savior. But he escaped out of their hands. They lacked opportunity.

How different in God! O how easy for him to exercise his power upon the sinner, and crush him as the moth is crushed! But instead of doing so, he exercises it upon himself, in staying the execution of his justice.

Again: look at the infinite number and magnitude of our transgressions. They are more in number than the stars. There is not a member of the body but has been the instrument of innumerable evils. The tongue, as says the apostle James, is a world of iniquity. How many idle words are uttered, and yet for every one of them must men give an account in the day of judgment. Solomon demonstrates that "the thoughts of foolishness is sin." What, O unforgiven sinner, is the multitude of thy iniquities! Do they not cry out for immediate punishment, and long have cried "cut him down." Still God has mercy; still are long-suffering and patience exercised.

The supreme value of the blessings bestowed upon the ungodly during the whole time of God's long-suffering with them is another marked exhibition of his patience.

"Or despisest thou the riches of his goodness?"

O how inestimable in value are his mercies and blessings; and yet how little appreciated by the sinner! At how great a cost was salvation's fountain opened which now flows so freely and incessantly. Its waters are more precious than a stream of running gold. Still it dashes by the sinner's feet without attracting his notice.

The manner in which all these offers are received most clearly reveals his patience.

"Despisest thou the riches of his goodness?"

O how cruel. How many enemies have become friends by the return of a kiss for a blow! How many angry passions have been calmed by the voice of love! How many hard hearts have been melted into tenderness by heaping coals of charity upon them! And what are such acts of kindness, compared to the treatment of Christ to the sinner?

And withal thou despisest the riches of his goodness, not knowing that it leadeth thee to repentance. O what long-suffering is here exhibited in the lovely character and treatment of our blessed Savior. Hopeless indeed will be the condition of him who will continue to despise his goodness, until it shall be exhausted, or he cease to have access to it. "I will laugh at your calamity, and mock when your fear cometh." O may the goodness and long suffering of God lead thee to repentance, is my prayer. Yours truly,

WILLIAM H. SWARTZ.

Yardleyville, 16 Feb. 1860.

Original.

The Perfect Law.

"The law of the Lord is perfect, converting the soul," is a part of one of David's sweet songs of inspiration. May that spirit which indited it guide us, as we contemplate it, and aid us in its full comprehension.

By "the law of the Lord" he evidently means his commands, precepts, or statutes, given to man as a rule of action. He declares that, "The statutes of the Lord are right, rejoicing the heart," and that "the commandment of the Lord is pure, enlightening the eyes;" also that, "the judgments of the Lord are true and righteous altogether."

A law implies a rule of action, with a penalty attached to its infringement. Remove the penalty, and it may be advice; but it is no law. God the creator of the Universe, and the upholder of all things, claims the right to rule, and therefore speaks by authority.

A law, to confer the greatest honor upon its

author, must be such as to result in the greatest possible amount of happiness to those whom it is given; and that it may result in the greatest amount of happiness, it must be productive of the greatest amount of purity, or holiness. Holiness and happiness are inseparable. The moral nature of man, is such that a deviation from an acknowledged standard of right, produces a painful or unhappy sensation.

The precepts of God's law, as heralded in the Bible, are so obviously pure that few are found to object to them. Even infidels pronounce them good. And who could object to the precepts, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." On these two hang all the law and the prophets; yes, the law of God, in all its details harmonises in the one glorious principle of Love. "He that loveth is born of God; for God is love."

While most, if not all, admit the purity of the golden rule, "As ye would that men should do unto you, do ye even so to them," many object to the details of the law, as being too strict, it not being possible, they say, for man to obey it. Were this a legitimate conclusion the law of God would be a dishonorable one. If you require of a child or servant that which he cannot perform, and punish him for the neglect, you stand convicted of injustice and a lack of honor.

But, says the objector, do not the Scriptures declare that "all have gone out of the way"—that "there is none that doeth good, no not one,"—that "there is no man that liveth and sinneth not." Admit it, and what follows? That man has not the ability to obey God? No. But that he loves sin, or chooses to have his own way.

But if a general disobedience to God's law be still urged as an evidence of inability to keep it, I remark, we have a glorious exception, in the person and character of our Lord Jesus Christ. Isaiah says of him, "The Lord is well pleased for his righteousness' sake, he will magnify the law, and make it honorable." See Isa. 42:21. The blessed Son of God, seeing that man by breaking his Father's law would cast dishonor upon the law and its Author, says, "Lo! I come, to do thy will O God." He takes upon him the seed of Abraham, and as Son of man observes "every jot and tittle of the law." He says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:17, 18.

And Peter says of him, that "he knew no sin." He also says that "he is set forth as an example that we should walk in his steps."

It is again objected that he was the Son of God, and is therefore not a fair example of man's ability to obey the law of God. Paul would reply by saying, He "was tempted in all points like as we are, yet without sin," and is therefore able to succor them that are tempted. Yes, thanks be to God, grace equal to our day is given if we have wills to obey God.

If you had several servants, and should require each of them to perform a given task, and should they all make a feeble trial for a time and quit the task, saying it was not possible to perform it, and you was a hard master, they would dishonor you. But if you have a son more jealous of your honor than his own, who says, Father I will do the task, and thereby vindicate your honor, and fired by the motive, in the midst of the scoffs and ridicule of the unfaithful servants, applies himself to the task and accomplishes it in manner and time as required, he magnifies your law and makes it honorable. Thus Christ has done. To one who has been slain by the law, and made alive again to God by Jesus Christ, "the commandment" appears, "holy, just, and good."

But another way in which God and his law are dishonored is by rejecting, or objecting to the penalty attached to the law. David believed it to be "righteous altogether." Not only right in its precepts, but "just" in the penalty.

Before proceeding further with the argument on this head, it is proper to remark that mercy is a distinguishing attribute of God's character. He has provided an atonement in the death of his

Son, who has magnified his law, and made it honorable by keeping it; so that the sinner, by bowing at the foot of the cross, with brokenness of heart and contrition of spirit, seeking the forgiveness of his sins through the merit of Jesus, may obtain full absolution, may escape the penalty—a penalty therefore which will operate the most powerfully to deter man from sinning; and if he does sin, to drive him to Christ; will result in the development of the greatest amount of holiness, and therefore of happiness, and will present the character of God in the most lovely aspect.

Hope and fear are elements of man's nature which influence him in all he does. He hopes for the good and makes efforts to obtain it. He fears the evil, and strives to shun it. He may be mistaken as to what is good, and what is evil, but hope or fear, or both combined, prompt him in all his acts. To these principles God appeals.

First, by presenting an infinitely glorious future of immortality or blessedness as an object of desire; and thereby giving one of the strongest possible motives for man to seek God and holiness.

And secondly, he presents the infinite motive of "everlasting punishment" in "everlasting fire"—with "no rest day nor night," but with the "smoke of their torment ascending up forever and ever," to deter man from sin, and cause him to seek a refuge in Christ.

The history of the past, with the events of the present, prove this last motive to be the artillery of heaven; to thin the ranks of the King's enemies.

When God's ambassadors feel the weight of this awful truth, they cause him to tremble and flee for refuge. As witnesses to the fact, let me refer you to Wesley and Whitefield—to a Burchard, a Finney, a Foot and a Knapp; and last, but not least, to Dr. Cumming and to Spurgeon.

When the sinner admits the justice of the awful penalty, he realises his guilt—"the sinfulness of sin." It pierces the very vitals of the "old man," and lays him prostrate at the feet of Jesus pleading for mercy. The experience of your unworthy servant attests this truth. "The law of God is perfect, converting the soul."

H. BUCKLEY.

Letter from Bro. Richard Robertson.

Our esteemed London agent, in transmitting his annual account of the pecuniary department of his agency, which he kindly conducts without cost to the office, usually gives us a letter of value. He now writes as follows:

My Christian Brother:—It is cheering, under long discouragement, to behold the last rays of divine light on our promised everlasting inheritance, shining so effulgently in the Western hemisphere, ere it becomes finally obscured by that predicted gross darkness, which will immediately precede the dawn of that glorious day, when the Sun of Righteousness will arise with healing in his wings. The sharp rebuke from the greatest of prophets, when the divine source of that light appeared in the East, has been, ever since, truly applicable to men living under its beams, during its onward course from thence, to the West.—"The Light shineth in darkness, and the darkness comprehendeth it not." John 1:5; and, alas! in spite of the warning example of the Jews rejecting the precious doctrine that brought Life and Immortality to light, how innumerable, over all Christendom, are the persons, who are ever ready to brand it as some new doctrine, and its faithful advocates, as the ringleaders of a "sect, every where spoken against."

With reference, however, to this doctrine, I would here beg your indulgence awhile, in offering some few desultory observations on "The glad tidings of the Kingdom of God," Luke 8:1, which, sometimes, is mentioned as the Gospel of God, the gospel of Christ, and the gospel of the Kingdom,—the word gospel signifying, good news, or glad tidings.

It is the good news, or glad tidings of God, because it originated with Him; and the good news or glad tidings of Christ, inasmuch as He was sent from the bosom of the Father, and by him, anointed to preach, and expound, the true design of those glad tidings—His miracles testi-

fying the authority of his mission; for, said He, "The works which the Father hath given me to finish, the same bear witness that the Father hath sent me." John 5:36, this testimony was also confirmed by Nicodemus, a ruler of the Jews; No man, said he, "can do these miracles that thou doest, except God be with him."

Immediately after man had fallen, by transgression, from primeval happiness, the divine assurance is given, that the Seed of the woman, (applicable to Christ only) shall bruise the serpent's head. Here the design of God for recovery of man from the penalty of death, and corruption, which he had incurred, was veiled in obscurity. Meanwhile, God mercifully commanded the expulsion of Adam from Paradise, "lest he take of the Tree of Life, and eat, and live forever," in open rebellion to his Creator.

After the termination of about 2000 years, during which period, all nations were suffered to walk in their own ways, God looked upon the earth, and beheld the wickedness of man, that every imagination of the thoughts of his heart, was evil, continually,—he being unrestrained, had by this time, so intensely degenerated, that, "it grieved God he had made man on the earth."

How solemn the thought, if the mercy of God had not interposed, Adam and his debased posterity, would, doubtless, have lived for ever, in this ruined condition of sin, and alienation from the Creator.

In due time, however, the divine command is given to Abram,—"Get thee out of thy country and from thy kindred." It may here be proper to remark, that his kindred were idolaters, and therefore would, probably, have hindered his obeying the purpose of God in calling him to the land of Canaan. So likewise, any hindrance the "called of God" may meet with in their pilgrimage towards the land of their everlasting inheritance must be abandoned, although as dearly prized, as a right eye, or right hand; otherwise we cannot be accounted a disciple of him, who said, "Verily, there is no man, who hath left house, or lands, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more, in this present time, and in the world to come, life everlasting." Mark 10:30. Observe the promise, "in this present time," and after, that is "the world to come," a divine truth, commonly assented to by all denominations of Christians, but literally believed by none, notwithstanding its verification in the experience of the patriarch, Gen. 13:2.

The narrative then proceeds to shew, that Abram immediately obeyed the command, and "went out, not knowing whither he went." Having, at length entered the land of Canaan, God makes the promise to him, saying,—"I will give unto thee, and to thy Seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God; and this is my Covenant which ye shall keep, between me, and you, and thy Seed after thee, every malechild among you shall be circumcised." Gen. 17:18. This covenant was renewed, with his son, Isaac, saying, "In thy Seed, shall all the nations of the earth be blessed." Gen. 26:3, 4.—And again, with Abraham's grandson, Jacob, thus shewing, that the promises referred expressly to "the Seed of the woman," as originally made to Adam, and is so explained by the Apostle. "To Abraham, and his seed were the promises made. God did not say, and to seeds, as of many, but as of one, and to thy seed, which is Christ." Gal. 3:16. Therefore the law was added to the promises, because of transgression, until the Seed should come to whom the promise was made. "And if ye be Christ's, then are ye Abraham's Seed,"—to whom only the promise appertains, and heirs of the everlasting Inheritance in the land of Canaan.

Now the Jews never clearly understood this divine promise, in consequence of their rejecting the glad tidings of the kingdom, preached by Christ; but, in the vain imagination of their hearts construed those prophecies relating to the future glory of Canaan, as belonging, exclusively, to themselves, and their posterity, gained by their own works under the law, (Rom. 4:13); somewhat after the manner of many Christians who are looking for a temporal Millennium of peace,

and safety, to be established by the efforts of christian zeal.

"We," said the Jews, vauntingly, "We be Abraham's Seed." Abraham is our Father.—This saying was true, so far as their being his lineal descendants, but wholly untrue as regards the children of Abraham, to whom the covenant promises were made, and therefore, it is obvious, that the Jews are as ignorant of the true design of God, for the recovery of fallen man, as were the people under the preceding dispensation.—The Jews, when they had listened to the doctrine of eternal life, could, in derision ask Christ, "What good thing could I do that I may have eternal life?" an evidence of their entire ignorance, that it is "The gift of God through Christ,"—and not to be gained by any good thing done under the law. Verily, as were their fathers, so are they, "a stiffnecked generation, always resisting the Holy Spirit,"—looking in vain for a Messiah who shall not be, identically, the seed of the woman,—the circumcised seed of Abraham, and the Seed of David. Him, who was "a man of sorrows, and acquainted with grief, wounded for our transgressions, and bruised for our iniquities."

No sooner had King David purposed in heart to build a house, wherein to behold the presence of Deity, than Nathan, the prophet, was commanded to shew him that God had long previously designed the type of his holy anointed One, to build a house for his name, even, "Thy Seed after thee, which shall proceed out of thy bowels, I will establish his throne, and kingdom, forever." 2 Sam. 7:12,13. Here, as in the instance of Abraham, whose son Isaac was a type of the Paschal Lamb on Mount Moriah, where nearly 2000 years afterwards, Christ, our Passover was slain for us. So also, was Solomon, when he succeeded to his Father's throne, a type of Him who, ere long, shall reign in Mount Zion, and in Jerusalem, before his ancients, gloriously. Nor should the incident be overlooked, that as Isaac went forth to the place, bearing the wood for the burnt-offering, even so, Christ went forth to the place, bearing his cross. Abraham, prophetically, called the name of that place Jehovah-jireh, or "the Lord will provide," thereby shewing, that Jehovah still intended to provide the true Offering, which shall be seen there.

To be continued.



ADVENT HERALD.

BOSTON, MARCH 3, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly dispute.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

OUR LORD'S PRAYER.

III. PETITION.

3. Our Daily Wants.

"Give us This Day our Daily Bread," Matt. 6:11.

It is God "who giveth food to all flesh," (Psa. 136:25). All the creatures that God has made wait upon him, and he gives them their meat in due season, 1b. 104:27. "He giveth to the beast his food, and to the young ravens which cry," 1b. 147:9.—"They neither sow nor reap; which neither have storehouse nor barn: and God feedeth them," Luke 12:24.

"Bread," in this connection, is evidently put by a synecdoche for all needed temporal blessings; which we thus learn are as appropriate subjects of

petition, as are spiritual blessings. It was in harmony with this principle that "Jacob vowed a vow saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God," Gen. 28:20,21. Thus Eliezer of Damascus, the servant of Abraham, when sent to the city of Nahor in Mesopotamia to obtain a wife for Isaac, prayed: "O Lord God of my master Abraham, I pray thee send me good speed this day, and show kindness unto my master Abraham," Gen. 24:12.

Man does not sufficiently realize that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," James 1:17. "A man can receive nothing, except it be given him from heaven," John 3:27. And the apostle asks, "What hast thou that thou didst not receive?" 1 Cor. 4:7.

As it is God who openeth his hand, "and satisfieth the desire of every living thing," (Psa. 145:16,) his goodness should be continually recognized. For He it is who "giveth to all life, and breath, and all things," Acts. 17:25. In his "hand is the soul of every living thing, and the breath of all mankind," Job 12:10. It is He who "giveth wisdom unto the wise, and knowledge to them that know understanding," Dan. 2:21. "He giveth power to the faint, and to them that have no might, he increaseth strength," Isa. 40:29. And He "giveth grace to the humble," 1 Pet. 5:5. More ready is he to give every needed good "to them that ask him," (Matt. 7:11,) than earthly parents are to give good gifts unto their children; yet for every blessing he is so ready to bestow, it is on the condition that he "be enquired of by the house of Israel to do it for them," Ezek. 36:37. "Ask ye of the Lord rain in the time of the latter rain," said the prophet to Israel, and "so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field," Zech. 10:1. And so for all his mercies, "which are new every morning" (Lam. 3:23,) will he in like manner be enquired of, and have grateful recognition made of them.

The reason why God should be thus supplicated for the supply of our daily wants, is because "the way of man is not in himself: it is not in man that walketh to direct his steps," Jer. 10:23. "The preparation of the heart in man, and the answer of the tongue are from the Lord," Prov. 16:1. "A man's heart deviseth his way: but the Lord directeth his steps," 1b. v. 9. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," Eccl. 11:6. "Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that," James 4:13-15.

As the watchful care of the Lord is thus over all his works, and his ear ever open to the cry of all who call on him in sincerity and truth, he may be safely trusted in. For "the steps of a good man are ordered by the Lord, and he delighteth in his way; though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand," Psa. 37:23, 24. The promise is, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord, and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass," 1b. vs. 3-5. "Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved," Psa. 55:22. "Trust in the Lord with all thy heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Prov. 3:5,6. For, said the Psalmist, "I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread," Psa. 37:25.

With so bountiful a Provider, and One so able and willing to supply the present wants of those who call on Him, his children should not be unduly anxious respecting the supply of their wants in the future. And therefore our Savior has said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? . . . And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day

is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? . . . for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:25-34.

With such promises and assurances, what is needed is faith, trust in and reliance on God, and a spirit of prayer; for to all such, their bread will be given them: their water will be sure.

The Shepherd of the Fold.

In compliance with a request to "prepare another Sabbath School exercise," the following questions are arranged, with scriptural answers. These may be interspersed with remarks and other exercises at the discretion of the superintendent.

There are various figures illustrative of the relation existing between our Lord and his redeemed church. Thus he is the Vine, and his church the branches, growing from and dependent on it for life and growth; he is the Corner-Stone—yea the Foundation, and his church the superstructure built upon it; he is the Bridegroom, and his church the bride, indissolubly united to him, &c. But the figure now selected, to illustrate this relation, is derived from one of the leading occupations of the early times.

Will one of our young friends tell us the employments of Cain and Abel?

"Abel was a keeper of sheep, but Cain was a tiller of the ground," Gen. 4:2.

How does the relation of a shepherd and his flock illustrate God's care over, and guidance of his people?

"He made his own people to go forth like sheep, and guided them in the wilderness like a flock. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies," Psa. 78:52-3.

To whom was the birth of our Savior first announced?

To "Shepherds abiding in the fields keeping watch over their flock, by night," Luke 2:8.

As the Lord takes all needed care of his people what relation does he sustain to them?

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters," Psa. 23:1,2.

What ought we to do, in view of God's loving kindness?

"O come, let us worship and bow down: let us kneel before the Lord our Maker. For he is our God; and we are the people of his pasture, and the sheep of his hand," Psa. 95:6,7.

What does the Psalmist say we will do?

"Lo we thy people and sheep of thy pasture will give thee thanks, forever: we will show forth thy praise to all generations," Psa. 79:13.

What does God say of his sheep as lost in the mountains?

"My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them," Ezek. 34:6.

If a man have an hundred sheep, and one of them be gone astray what does he immediately do?

"He leaveth the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray," Matt. 18:12.

And if so be that he find it, what does he do then?

"He rejoiceth more of that sheep, than of the ninety and nine which went not astray," Matt. 18:13.

What does he do with the sheep when it is found?

"When he hath found it, he layeth it on his shoulders rejoicing," Luke 15:5.

When he cometh home what does he do?

"And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep, which was lost," Luke 15:6.

What does the joy over a lost sheep illustrate?

"That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance," Luke 15:7.

What else does it illustrate?

"Even so it is not the will of your Father which is in heaven, that one of these little ones should perish," Matt. 18:14.

What does God say he will do for his lost sheep?

"Thus saith the Lord God: Behold, I, even I, will both search my sheep, and seek them out." As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered: so will I seek out my sheep, and will deliver them out of all places

where they have been scattered in the cloudy and dark day," Ezek. 34:11,12.

Who does God say he will set over his flock?

He says: "I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd," Ezek. 34:23.

Who is David, this good Shepherd?

It is "Jesus Christ, the son of David the son of Abraham," Matt. 1:1.

He says:

"I am the good Shepherd: the good shepherd giveth his life for the sheep," John 10:11.

To whom was our Savior, as a shepherd sent?

He was sent "unto the lost sheep of the house of Israel," Matt. 15:24.

Are Christ's sheep all in one fold?

He says:

"Other sheep I have which are not of this fold: them also I must bring, and there shall be one fold and one shepherd," John 10:16.

What care will Christ take of his flock?

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom," Isa. 40:11.

Our Savior has appointed under shepherds over his flock; and how may we know one of these from an impostor?

"He that entereth in by the door is the shepherd of the sheep," John 10:2.

What does our Lord say is the door through which we must enter?

He says: "I am the door: by me, if any man enter in, he shall be saved, and shall go in and out, and find pasture," John 10:9.

If any one attempt to enter in some other way, and not through Christ, the door, what is he?

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," John 10:1.

For what purpose does a thief visit the sheep?

"The thief cometh not, but for to steal, and to kill and to destroy," John 10:10.

What does the porter do, when the shepherd cometh to the door of the sheep-fold?

"To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out," John 10:3.

How does a shepherd lead his flock?

"When he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice," John 10:4.

Will sheep follow a stranger?

"A stranger will they not follow, but will flee from him; for they know not the voice of strangers," John 10:5.

Will Christ's sheep follow him?

He says:

"My sheep hear my voice, and I know them and they follow me; and I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand," John 10:27,8.

What does Christ say about knowing his sheep; and how does he give his life for them?

He says:

"I am the good Shepherd, and know my sheep, and am known of mine: As the Father knoweth me even so know I the Father; and I lay down my life for the sheep," John 10:15.

Would a hireling lay down his life for the sheep, if a wild beast were to assail them?

"He that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep and fleeth; and the wolf catcheth them, and scattereth the sheep," John 10:12.

Why does the hireling flee?

"The hireling fleeth, because he is an hireling and careth not for the sheep," John 10:13.

How did our Savior give his life for his sheep?

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," Isa. 53:7.

Being thus led as a lamb to the slaughter by what name does John call him?

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sins of the world," John 1:29.

Why was our Savior thus led as a lamb to the slaughter?

"He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," Isa. 53:5.

Have all men so sinned as to need such a Savior?

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all," Isa. 53:6.

If our iniquity is thus laid on Christ, how does that benefit those of us who believe in him?

We are redeemed "with the precious blood of Christ, as of a Lamb without blemish and without spot," 1 Pet. 1:19.

Can you give the symbols under which Christ was revealed to John in Patmos?

He "beheld and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth," Rev. 5:6.

When John had this view of the Lamb that had been slain, what was the song that he heard the redeemed singing?

"They sang a new song, saying . . . Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth," Rev. 5:9, 10.

When the angels united with the living creatures and elders,—in number, "ten thousand times ten thousand, and thousands of thousands," what did John hear?

He heard them, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor and blessing," Rev. 5:12.

What was the grand chorus in which every creature in heaven, on earth, and under the earth, united?

John heard them "saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever," Rev. 5:13.

Who of us will forever unite in the song of praise to the Lamb?

All whose names are "written in the book of life of the Lamb slain from the foundation of the world," Rev. 13:8.

What does the apostle Peter say to those who have believed in and come to Christ?

He says: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls," 1 Pet. 2:25.

"When the Son of man shall come in his glory, and all the holy angels with him," what will then transpire?

"Then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left," Matt. 25:31-33.

What will he say to those on the right hand?

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:34.

What does Peter say of the same event?

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," 1 Pet. 5:4.

What apostolic benediction is peculiarly applicable to the church, as the flock of the great Shepherd?

"Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory forever and ever," Heb. 13:20, 21.

A New Work on the Apocalypse.

We see by the New York Observer, that Rev. C. M. Butler D. D. Rector of Trinity Church, Washington City, has given to the public through the press of Carter and Brothers, a course of Lectures on the Book of Revelation. We have not seen the work, but the Observer says of it,

"We have great satisfaction in commending to the religious public these lucid and learned pages by Dr. Butler. They are not written in slavish imitation of the theories of any previous expositor, nor are they marked by such recklessness of speculation as will diminish confidence in the soundness of his judgment. His views of the millennium and its connected events are in substance these: that the Papacy will be destroyed; the Jews restored and converted; the guilty nations scourged; and the righteous gathered together in a kingdom, at the personal coming of Christ. The Savior will manifest Himself to his people, and convey to them his will, as distinctly as he did to the Jewish nation. The souls of the apostles and martyrs and confessors shall enjoy the blessed privilege of being with Christ in his administration of his kingdom previous to the resurrection. After the continuance of this kingdom for a period designated as a thousand years—during which Satan shall be bound—Satan, loosed again, shall go out to deceive the nations, and shall gather together the enemies of God, who shall do battle against the saints and shall be consumed. Then shall come the resurrection, and the final judgment, and the separation to different worlds of the righteous and the wicked. "Many minds have strong difficulties in the way

of accepting this order of events, and the probability of some of them. But the views of the author are ably supported, and the influence of the discussion in his hand is well fitted to cheer and quicken the believer in the divine life, and to inspire him with elevated and joyful anticipations of the future."

From the above description of the work, we are at a loss how to classify it with other works on the same subject. We think the Observer must be in error in what is said of the souls of the righteous, &c. Dr. Butler, probably, we imagine, holds either to the resurrection of the righteous at the beginning of the millennium, or to only a spiritual coming of Christ at that epoch. The personal coming can hardly be disconnected from the literal resurrection of the just—even in theory.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

A. Brown. Received, and will find a place.

R. Hutchinson. The same.

That Note.

We are sorry to announce so small a show of receipts this week towards the cancelling of the small balance now due on the remaining Note. We greatly desire to indorse the third hundred dollars on it by the first of March, and to have it entirely paid before the next Quarterly meeting of the Standing Committee, in April. Will not those who are *thinking* to send in one, two, three, five, ten, fifteen, or twenty-five dollars, each for that purpose, do at once as the princes and people of the ancient Israel did?—who "rejoiced, and brought in, and cast into the chest, until they had made an end," 2 Ch. 24:10. In the days of Hezekiah, when the tithes and offerings to the Lord greatly accumulated the testimony among Israel was: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people!" It is not always considered that giving generously may impoverish much less than withholding. For as the Lord loveth the cheerful giver, he may bless in proportion as he loveth.

THE HARP.—We are now out of the small Harp, but have an abundance of the larger one on hand. As it is wished to reduce the supply of this, before republishing the smaller form, it will be put for a while at the reduced price of 70 cents, and one fourth off from that, by the Doz.

THE MEETINGS AT THE CHAPEL.—Elder Burnham completed his labors at the chapel on Sunday evening last. It is believed that in the last great day they will be found to have resulted in much good to many souls. It is no figure of speech to say that sinners have been converted and saints comforted. There have been several cases of hopeful conversion; and he has evidently labored with an unction from on high. We have seldom listened to a discourse with which we were better pleased, than we were with the closing one, to which we listened with great interest, and thought it admirably adapted, by God's blessing, to reach the heart and conscience of the sinner. The interest taken in it by the audience, which entirely filled the house and crowded around the door, was also shown by the breathless stillness that prevailed.

To R. Robertson, Esq., our English Agent. Will you be kind enough to send us a copy of the two volumes of Birks' Visions of Daniel, and charge in your account with the A. M. A.—informing us of their price and cost of transportation.

Foreign News.

By the arrival of the steamship Europa at this port we have the following intelligence:

THE ITALIAN QUESTION.—Paris, Feb. 6. A few days ago Lord Cowley communicated to M. Thouvenel a project of the English Cabinet for the definite settlement of the Italian question. This project contains the following:

1. The principle of non-intervention to be applied in an absolute sense.
2. Venetia to remain aside from all negotiations concerning new territorial arrangements, and continue under the Austrian rule.
3. The inhabitants of Central Italy to be again invited to vote on their own constitution. Should they pronounce themselves for annexation with Sardinia, the latter Power to be authorized to accomplish their wishes.
4. Sardinia to abstain from every measure destined to favor the annexation until the new vote of the Italian States has taken place.
5. France to withdraw her troops from Rome and from other parts of Italy.

The Nord of the 10th publishes the reply of M. Thouvenel to these propositions, substantially as follows:

"To the proposition of non-intervention the French Government gives its implicit adherence.

The proposition that the French troops quit the Roman States and Lombardy is acceded to by the Imperial Government, on conditions such as that Rome is not evacuated till the Holy See is secure from harm, nor Lombardy is free from the tacit avowal of the Great Powers, and shall have guaranteed the organization of Italy.

The third point as to Venetia does not excite objections, but it must be left open to consider any concessions which Austria may at a future time offer with regard to Venetia.

In treating of the fourth point, that if after the new elections the Assemblies of Central Italy pronounce in favor of annexation, France and Great Britain shall not oppose the entrance of Sardinian troops.

M. de Thouvenel says, we regard ourselves bound by previous negotiations upon it with the Austrian Court, and we could not to-day, in the presence of the stipulations of Villafranca, pledge ourselves in a formal manner. M. de Thouvenel adds, the reception we have given to the three first propositions will prove the sentiments in which we have received its overtures and he cannot have any doubt as to our sincere desire to combine the solution which the situation of Central Italy calls for."

Vienna, Feb. 9. The direct reply of Austria to the proposal of England for settling the Italian question has been delayed for some days, Count Rechberg having informed Lord John Russell, and M. Thouvenel, by telegraph, that the proposal requires very careful consideration.

FRANCE. The Paris correspondent of the London Herald writes on the 9th:

"A report is current that the Emperor is about to take pity on the tribulations which his views on Savoy are occasioning to his faithful servants, the Palmerston Cabinet, and that a circular from M. Thouvenel will shortly appear in the Moniteur, stating that the Imperial Government has no ambitious views about Savoy; that moderation and disinterestedness continue as ever the main principles of its policy; that that policy is essentially pacific, &c. Looking at what is now going on in Savoy and Nice, and considering the tone of the French organs in Paris and London, this report seems absurd enough; but the course pursued by our august ally to arrive at his ends is so remarkably tortuous that it is wise to look upon nothing as impossible."

AUSTRIAN ITALY. Milan, Feb. 4. The Austrians are constructing four new forts round Peschiera, where a large hospital has been established. Sixty-four rifled cannon of large calibre have arrived at Mantua, and have been placed on the fortresses of the quadrilateral. Heavy rifled bronzed cannon have been substituted for the cast cannon. Great military preparations are being made, and arrests continue everywhere. General Hess has been pensioned.

THE PAPAL STATES. Rome, Feb. 7. A disturbance, caused by the address of the Pope, took place among the students, but resulted in no serious consequences. The Pope has approved the firmness of Gen. Guyon. The alienation of Roman Catholics continues. A foreign loan of 50,000,000 francs is spoken of.

BOLOGNA, Feb. 6. The state of affairs in the Legations urgently demands a settlement, as the material interests of the country are endangered by the uncertainty which prevails.

The Paris correspondent of the London Herald mentions a report that the Pope is about to excommunicate King Victor Emmanuel.

NAPLES. Genoa, Feb. 9. Letters from Naples state that the Ministerial crisis still continued, as the King had not given up the idea of ordering the army to pass the frontier. A revolutionary movement had broken out at Acerra, near Naples; troops had been sent and a state of siege proclaimed there. The formation of a camp of 10,000 men at (name omitted) was spoken of.

SPAIN. Madrid, Feb. 7. Tetuan has been taken by the Spaniards, after the battle which was fought on the fourth. 800 large tents, forming the five encampments of the enemy, the artillery, camels, and all other equipage of the Moorish army have been taken. The brothers of the Emperor took to flight. A summons having been transmitted to the enemy to surrender Tetuan within twenty-four hours, a deputation from the city came into the Spanish camp to beg for mercy, as the Mussulmans had begun to pillage and slaughter in the town. The division of Gen. Rios entered the place without any opposition, and was received with manifestations of joy. Immense popular rejoicings are taking place at Madrid, which is splendidly illuminated. The acclamations are general, and preparations are being made for public fetes.

ITALY.—Full religious liberty for all Protestants has been proclaimed by the Legislative assemblies at Parma, Modena, Tuscany, and the Legation. Naples and Venetia, and the Papal States, remain now the only Italian States in which the free organization of Protestant congregations is still forbidden or impeded. At Florence, the Italian service, begun by Mr. Malan, late Moderator of the Waldensian Church, has been regularly continued. Father Gavazzi recommenced preaching in Bologna. In Milan the necessary arrangements have been made for the establishment of a Waldensian church.

STEAMER LOST.—The Hungarian, bound from Liverpool to Portland, was wrecked off Cape Sable the 21st ult.—all on board probably perishing, and making another addition to the list of terrible disasters that have recently shocked the community.

The Hungarian was a first class iron screw steamer, of about 2200 tons, built on the Clyde in 1858, and was in every respect a first class ocean steamer. She was a favorite vessel, and had made some of the quickest trips on record. She belonged to the Montreal Steamship Company. Her usual crew consisted of about 110 persons, including the officers, and 40 stewards. She had accommodations for 150 first class and about 300 steerage passengers, but as the travel this way at this season of the year is light, it is not probable that more than four hundred persons, all told, were on board—a fearfully large number, however, to consign to a watery grave.

The Hungarian is the fourteenth Atlantic steamer that has been lost, beginning with the President.

ARREST OF COUNTERFEITERS.—The detective police have arrested and imprisoned at Buffalo, one Andrews and his associates, whom they caught in the act of making a counterfeit of Ayer's Cathartic Pills. Their detection was accomplished at the instance of Messrs. J. C. Ayer & Co., of Lowell, Mass., who have shown a commendable energy and promptitude in protecting the public from imposition through spurious imitations of their invaluable medicines.

Doct. Ayer's Sarsaparilla, Cherry Pectoral and Pills have come to be staple necessities with the community, and imposition upon the sick of spurious, worthless, if not injurious fabrications of them, is in fact the consummation of villainy. We hope the scoundrels will get their due, and in the keeping they now are, they are pretty sure of it. [Police Gazette.]

Eldridge F. Paige—author of "Patent Sermons, by Dow, Jr."—a man of intellect and wit, and who employed them both to parody the pulpit, recently died in San Francisco, the death of a drunkard, on a loathsome cot in a brothel.

It is hazardous to ridicule divine things.—The devil's colporteurs who are hawking about these "patent sermons," and Tom Paine's "Age of reason," should take the accounts of the dreadful end of the authors as a pertinent appendix thereto. Then they would have "sin and its wages."—*Rel. Herald.*

CREEDS OF THE WORLD.—Mr. C. F. W. Deitrich, a statistician, and director of the Statistical Department of Berlin, estimating the population of the world at 1,300,000,000, sets down the Asiatic religions as believed by 600,000,000, or about 46 per cent.; the Christian religion by 335,000,000, or 25 per cent.; Pagans 200,000,000, or about 15 per cent.; Mohammedans, 160,000,000, or about 12 per cent. The 335,000,000 Christians are again divided into 170,000,000 Roman Catholics, or about 50 per cent.; 89,000,000 Protestants, about 25 per cent.; and 76,000,000 Greek Catholics, about 22 per cent.

THE MADIAI.—An exchange paper well remarks—"Let the potsherders contend with the potsherders of the earth, but woe to him who contendeth with his Maker." A few years ago, Leopold, Duke of Tuscany, imprisoned the Madiai for circulating a few copies of the Word of God. To-day the Duke is a fugitive from his kingdom, and the Madiai are busily engaged in circulating the Scriptures, the Provisional Government of Tuscany having proclaimed freedom of conscience and full religious liberty!

CATFISH IN HORICON LAKE. Two thousand bushels of catfish were taken from Horicon Lake, Wis., lately, in one day. The Milwaukee News thus relates the mode of their capture:

"Horicon Lake froze over very rapidly during the present winter, and this species of fish being, in a manner, amphibious, must have open water in order to exist. The closing of the ice drove them to the foot of the lake, where men are engaged in cutting ice for summer use. Thus collected together, so thick that the eye cannot penetrate the water to the depth of six inches, a basket is crowded down into their midst and immediately withdrawn, completely filled. They are purchased by farmers at twenty-five cents a load, who feed them to their hogs."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as titling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

From Bro. S. Chapman.

Dear Bro. Bliss:—After writing from Manlius Dec. 1st, I remained there, mingling with isolated brethren and family connections several days, and preached to a small congregation at sister P. Blood's on the Sabbath, Dec. 4th. Spent the second Sabbath with the brethren in Norwich, Chenango Co., 100 miles S. E. of there, where I preached to good auditories twice on the Sabbath, and again Monday evening. Saw the brethren revived, and obtained a paying subscriber for the Herald. The third Sabbath in Homer. In this place, timely notice being given, the brethren were in from Cortland, 4 miles south, Bennett Hollow, 10 miles north, and other directions—including Dea. S. and other disaffected brethren—and so nearly filled the chapel that our hearts were truly encouraged. After preaching we attended to the Lord's supper, and had a heavenly season. Dea. C. and others said, "This, Bro. C., reminds us of old times."

Spent the fourth Sabbath in Syracuse and preached to a goodly number of kindred spirits, at the house of sister Burrell; after which, administered the Lord's supper. In portraying the extreme sufferings of Christ, and considering the certainty of his soon coming to redeem and bless his waiting people, some were affected, not to tears merely, but actually wept aloud, and in the evening we had a melting time in exhortation, prayer and singing. Mother Shirley of Homer (91 years old) being there on a visit, walked more than half a mile to meet and mingle with us in worship. This added much to our enjoyment; for she is indeed a "mother in Israel." Improved the intervening time in visiting the destitute churches and isolated brethren on the way, between the extremes, and found it very profitable, but will only speak of McDonough, where we established a promising church of 20 members in the summer of '57. When we had completed our recent visit and labors in Norwich, one of the brethren kindly conveyed me to McDonough Tuesday, Dec. 13th—15 miles west of north. There my visit was unexpected, and I met a hearty greeting. It was soon decided that we have preaching on Wednesday evening. During those two days I traveled from house to house, and visited all the brethren, and was happy to find a large majority of them in an interesting state of mind, and to learn that they had been punctual in maintaining social meetings on the Sabbath, and Thursday evening of each week, just as they had covenanted to do when I left them 2 1/2 years before. Besides sustaining their own meetings promptly, several of the leading members had occasionally mingled in worship with the Baptist brethren, with whom they had formerly been connected; and being allowed the privilege, they had spoken freely on the subject of their faith ("that blessed hope," Titus 2:13.) By this means the Baptist minister and several of his members became interested in the subject. He had entirely abandoned his millenarian views, and seemed to think this earth, in its purified state, might be the final abode of the saints; had said to the Advent brethren, "should your Eld. C. visit you again, let me know it, and I will certainly come out and hear him." When it was decided that I should preach to the church on Wednesday evening, one of the brethren went immediately, 2 miles, and notified the minister, and he was prompt to meet his engagement. I had an introduction to him, and a few minutes' conversation with him, before we engaged in public worship. Perceiving that he was well informed, and possessed a kind and courteous disposition, I called on him to offer the introductory prayer, with which he readily complied. It was to the point. We used for a text on that occasion (and took the liberty to ramble) Heb. 9:27, 28, and perceiving that all, minister not excepted, gave undivided attention to the word, I was prompted to continue my speech, with usual rapidity, for two hours and a half, noticing particularly the latter clause of our text; showing the absolute necessity of our being in a "looking" state, or position, when the Lord appeareth, in order to receive salvation, or to be saved in that day, claiming that the "look for," in the text, implied

waiting for, Isa. 25:9, Dan. 12:12, watching for, Rev. 16:15, also loving his appearing, 2 Tim. 4:8, and concluded by saying, "And every man that hath this hope (desire and expectation) in him purifieth himself, even as he is pure," 1 John 3:3.—When I was through several brethren spoke, so that the time was occupied, and all kept their seats (a full house) till past 10 o'clock, and as I was to leave in the morning for Homer, the brethren lingered and conversed with me for another hour. The minister tarried all night; and as he had many inquiries to make, we sat up and conversed in a brotherly manner till past midnight, and then retired. But lodging together in the same bed, we continued our conversation on the Scriptures till near break of day, and in fact until I had, as he admitted, met all his objections and fairly answered his numerous inquiries. I then fell into a drowse, and he soon left me, to take an early start for home; but before leaving the family, he said to a Baptist brother, "I have received much important instruction on the Scriptures, and feel truly grateful to Bro. C. for the patience he has manifested in listening to and answering my numerous questions through the night." This brother said to me in the morning, "I really believe, Bro. C., that our minister, being an independent and conscientious man, will hereafter preach the advent doctrine." God grant it, for Christ's sake, is my humble prayer.

Left Syracuse for this place on Tuesday, Dec. 27. Spent that night in the family of my brother, Dea. Smith Chapman, in Rochester, conversed freely with him and the family to a late hour, on the subject of our faith, and think it was not a lost opportunity.

Arrived here on Wednesday, Dec. 28th. That being their usual evening for religious worship, a goodly number of brethren and sisters were "of one accord in one place." Most of them being my own children in the gospel, they were of course animated to meet "father C." After a brief discourse on, "Now we live, if ye stand fast in the Lord," 1 Th. 3:8, they spoke with life and animation. Spent the balance of the week in visiting from house to house, and on the Sabbath, New Year's day, met for public worship and had a refreshing time. This church, having understandingly rejected the "Death theory," and other modern "fables," 2 Tim. 4:3, 4, they are all in a prosperous state, "comforting one another with these words," 1 Thess. 4:13-18.

Soon after my arrival here, Bro. Withington and Hyde went to Wayland, Steuben Co.—a village six miles south of here, where the advent message had never been given, and procured a large and commodious hall, in which to hold a series of meetings. They applied for the "free church," but the Methodists, who occupied it occasionally, objected, and gave them to understand that they should in no wise favor them in their plans. But trusting in a stronger arm than theirs, we entered upon our work there on Monday evening, Jan. 2d, and kept steady at our purpose evenings, and on the Sabbath, for more than three weeks.—Bro. H. B. Hyde, my son in the gospel, and myself preaching alternately.—Our congregations continued to increase in numbers and interest, till our sanctuary was crowded to overflowing, and the common remark among the citizens was, "The Methodists have the church, but the adventists have the people." But the best of all was, quite a number of prominent men and women in that community heartily embraced and publicly confessed faith in the doctrines we taught; backsliders were reclaimed, and several precious souls were converted to God, and to the blessed hope.

When our meetings had been in progress some 2 weeks, four-fifths of the trustees, of their own accord, gave consent for us to occupy the church desk; but expecting them to leave soon, we preferred to remain and complete our work where we had been driven to commence it. Before we left, a voluntary contribution was taken, which covered all and more than all the expense of hall, fuel and lights.

We closed our labors there on Friday evening, 27th ult., to meet our appointment here on the Sabbath. But before dismissing the congregation, some 18 to 20 entered into solemn covenant with each other to establish and maintain an advent prayer and conference meeting every Wednesday evening till the Lord comes,—requesting Bro. Hyde to meet with and preach to them as often as he could, which he readily promised to do.

Our meeting here on the Sabbath (29th ult.) was full, and very refreshing. Quite a number came in from Wayland. Two of them received baptism at my hands. They "came to Enon (Springwater) for baptism, because there was much water here." See John 3:23. After baptism, preaching and many warm exhortations, we celebrated the Lord's supper. The Wayland friends returned at evening, saying, "This has been the happiest day we ever experienced." We appointed to preach here again two weeks from that day.

On Tuesday, 31st ult., we entered upon a work in Canadice, Ontario Co. (six miles north of here—

Bro. Hyde's residence.) Supposing there would be no objections manifested, Bro. Hyde had notified the school that Bro. C. would preach at the schoolhouse that evening. We went there in good spirits, expecting a full house, and to our surprise we had only the number that escaped the flood, and were saved in the ark—and two of them came from Springwater—but as our entire congregation seemed to be friendly, and manifested a desire to hear preaching, I occupied an hour, and others followed, so that it may be said in that instance, that more than half of our congregation took part in the services. Before we separated, it was ascertained that the trustee for that district was a Methodist class-leader, who was decidedly opposed to our views, and had encouraged the scholars to occupy the house the next evening for a spelling school,—giving us notice of the same on the black-board. That being the case, and Methodist preaching being expected there on the Sabbath, we at once discovered that there was little or no prospect of our benefiting the people in that immediate neighborhood, so we appointed to meet the friends the next evening, Feb. 1st, at mother Hyde's dwelling house—one mile from the school house. There we found a convenient room, 18 feet square, and everything handy with which to seat it; also a welcome Christian home for ourselves. The first evening we had twice our schoolhouse number, without depending on Springwater for a congregation, and all were attentive to the word. This encouraged us to announce to the congregation "there will be preaching here every evening during the week, and on the following Sabbath." Our number continued to increase, so that by this time (Sunday) our sanctuary was crowded, and a deep and solemn impression rested on many minds. As mother H., a son of hers and his wife, and several others, had then embraced the views we hold—receiving the word understandingly—were signally blest in confessing it, and yet anxious to hear more on the subject, we continued our meetings there until last Friday evening, 10th inst., when we had to leave to meet our appointment here on the Sabbath. But we are happy to know that our dear bro. Hyde is no longer a solitary Adventist in Canadice, but has now several of his own family, and quite a number of their much respected neighbors, heartily united with him in the advent faith. Among them there is a bro. Blake, a Wesleyan preacher of considerable talent. Being considerably prejudiced against us—not knowing what we taught—and his brethren more so than himself, he neglected to meet with us (residing two miles from us) until Saturday evening, 4th inst. Having a full house that evening, we spread the chart, and spoke from Dan. 7th. After preaching, liberty was given, as usual, for remarks. When several had spoken, responding to what had been said, Bro. B. rose and honestly confessed what had been his prejudice, and that of others, which had hitherto prevented him from associating with us, and then frankly acknowledged that he had that evening received important instruction from the Scriptures, which had been dark and obscure to him before, and added, "Though my friends may oppose, and be mortified perhaps at my course, yet I shall continue to meet with you, and to search the Scriptures, that I may know what is truth on this all-important subject." From that time he attended every meeting, and took part in the services, spent several nights with us, and gave himself wholly to an investigation of the subject, and the result was—what we might naturally suppose—he heartily embraced and publicly confessed unwavering faith in the speedy coming of the Lord, and solemnly pledged himself that from that time forward he should preach the doctrine, whether men hear or forbear. All say, "Bro. B. is a conscientious man, and will do as he says." He wants the Advent Herald, and would have subscribed for it before I left, but had not the means by him just then. Bro. H. will attend to that. Several young persons who attended constantly with us stayed and conversed with us after the benediction, and became much interested, so that we really hoped to benefit them, were finally kept away by their professedly pious parents, who said, "We will not have our children frightened." The Lord have mercy on such wicked parents, and save those dear children from his soon coming wrath, is our most humble and earnest prayer. At the close of our last meeting in C., the friends who had heartily embraced the faith—a dozen or so—appointed to meet every Tuesday evening for exhortation and prayer, and to comfort one another with words relating to their blessed hope.

Met our appointment here last Sunday, and had a crowded house. Wayland was well represented.—After listening to a lengthy discourse from Isa. 28:21, 22, some 20 or more spoke with life and animation. It was indeed an interesting day. Had a good time Sunday evening, and have our appointments in different districts through the week. Next Sunday we expect a general gathering here; when, besides the ordinary services, we shall attend to baptism again, and the Lord's supper. When through

in this section, I think of going to Lewiston, near the suspension bridge. Have received a call to visit that place, to which I rather indefinitely replied. So I wait, expecting to hear from the brother again. The Lord direct my future steps, is my constant prayer. Pray for me, brethren and sisters of the "household," and fail not to write as you have occasion and opportunity. My address, for the present, as before, is Springwater, N. Y., care of S. H. Withington. Yours, Bro. B., as ever, expecting deliverance soon, SAM'L. CHAPMAN.
Springwater, N. Y., Feb. 15, 1860.

From Bro. T. Wardle.

Dear Bro. Bliss:—I send you the enclosed copy of a letter, which speaks for itself. But that the friends of Jesus scattered abroad may the better understand the matter, and its bearing on the times in which we live, a few words in explanation may not be out of place.

The Rev. — is an Irish gentleman of wealth, and, I believe, a true Christian, having travelled through England, Ireland, Scotland, &c., where his labors have been owned and blessed of God.

His visit to this city, I have no doubt, has been a blessing to many souls. Crowds have attended on his ministry, and hundreds were unable to gain admittance into one of the largest churches in the city.

And what think you is the moving principle of all this attraction? As I stood in the gallery, listening to his discourse from Col. 2:10,—"Ye are complete in him,"—and adding text to text—his hearers following him with Bible in hand, comparing scripture with scripture—I thought that the mantle of William Miller had fallen on him.

God owns and blesses his word to the humble poor — "the humble poor believe."

I was convinced on that occasion that he was a believer in the speedy coming and glorious reign of Christ on the earth. Therefore I was not surprised when it was afterwards announced, by those who look for and love the appearing of Jesus, that he had delivered a splendid sermon on Christ's second coming, and that he would complete it on the second evening following.

The evening came, the house was packed to its utmost capacity; he took his text, Titus 2:13 (Bro. Miller's first text in Philadelphia), and you may think that I, with the majority in the house, expected a rich feast on the things pertaining to the kingdom. But in the words of another, we asked him for bread, and he gave us a stone. It soon became manifest, that the audience were disappointed,—they began to be restless, and before the speaker had done, some began to leave the house. He avoided the subject promised, and gave a rambling sketch of the 24th of Matthew and some other scripture, with the opinions of others respecting them, but not his own.

You may ask, Why all this? Because on the former evening the people said, "Why that's Millerism—he's a Millerite." "And when the Pharisees heard that the people murmured such things concerning him," it became needful—indeed, highly important—that he should clear his character from the imputation cast upon him, and save their temple from the desecration—and even if God's word did teach what our brother was giving them, of course it cannot teach Christ's coming; but for fear it impress the common people with its strong resemblance, it had better be stopped—for the present, at least.

(Now, Bro. B., I did not intend to inflict so long an epistle on you, but I cannot help it, as the case seems to demand it.)

In my soul I was sorry at such a conclusion of so glorious a subject, and I felt for the people. But God will judge.

When the speaker closed his remarks, some very interesting, and I should judge, intelligent ladies, turned to me and said, "His mind has been biased,—he was not himself to-night." "Oh no, he has been turned aside"—this coming from an entire stranger to me; for they had no knowledge of me.

It seemed to say to me, You have a duty to perform; "let your light so shine before men," &c.; and I pledged my word that I would write to him before I gave sleep to my eyes. And before my Master I can say, I have done what I could, and in his fear, and to glorify him—addressing him the following letter:

COPY OF THE LETTER.

Dear Brother in Jesus Christ:—I listened to your discourse on this evening (Feb. 15th), upon

* Those who said this probably meaning, the doctrine of Christ's near and personal coming and reign on the earth—a doctrine, which is no man's doctrine or ism, but the teaching of our Lord himself. It is little less than sacrilege to denominate the teachings of Jehovah, by any man's name; for if done in sincerity, it is placing the servant above the Master; but if done opprobriously, it is casting dishonor on the Master and his teachings. Ed.

the Second Coming of Christ, and am sorry to say I was pained to hear you misrepresent the faith of one now dead; and believing in the goodness of your heart, and the purity of your purpose and mission, that you would not knowingly traduce the character of another, and especially of a Christian brother now dead; and I am led to believe that with your knowledge of God's Most Holy Word, that when you have been led into so grievous an error, you will try to undo that error in as public a manner as it was committed,—because you over and over again begged of your audience that they should not misrepresent you in what you believed and taught. To be as brief as possible; the points I refer to are these:

Viz. You would guard them (the audience) from the delusions of the Millerites—"who, poor creatures, run into such fanaticism in obtaining ascension robes." "Miller was no doubt sincere, and a good sort of a Christian, but ignorant of the thing he taught. Poor man." "Teaching persons to quit their business, their shops, their warehouses, and give up their property and watching to be caught up to meet the Lord in the air." "Poor, ignorant Man."!

You have charged Mr. Miller with teaching the people concerning the day and the hour of Christ's coming: allow me to say, in all Christian love and kindness, that if these remarks and others of like nature had come from an enemy, I should not have noticed it: but coming from a friend of the blessed Savior, and that the evil powers may not seduce an honest inquirer after truth, I beg you to correct the within quoted remarks in the same place in which they were made.

Viz. 1. That they who listened to the teachings of Mr. Wm. Miller, and obeyed his teachings, drawn from the scriptures of Divine truth, did not become fanatics. Miller's Memoirs, page 229, 235.

2nd. The only ascension robe Mr. M. taught befitting they who would be ready for Christ's coming was the holiness without which no man can see the Lord: the wedding garment, Matt. 22:2 and Rev. 3:18 and John 2:28; 4:17. See page 352, No. 4.

3rd. I admit he did watch for the Lord to come again, and that if he should be alive when he should so come again the "second time without sin unto salvation" he did expect to be caught up together with him in the clouds. page 352, No. 6.

(The professing church have suffered the ungodly to deceive them, and "are deceived and being deceived.")

4th. Mr. M. never believed that any man would know the day and the hour. page 329.

Oh when will the church understand that "if they have kept my sayings they will keep yours also." John 15:20, 21.

I have had the most ample means of knowing the truth of which I write, and can furnish any reasonable amount of proofs that may be desired.

Much more might be said; but I forbear, trusting that God's grace may be sufficient, for you to make the correction, after you shall have looked into, nay, I would rather say, carefully examined the book accompanying this.

I do most earnestly beseech you to be watchful; for I am persuaded that it was the Adversary that led you astray. He may have assumed the person of a friend; but nevertheless it was the Devil; he was a liar from the beginning, John 8:44.

In conclusion permit me to say, In love I write to you, and in sorrow on account of the occasion, when I witnessed the countenance of some near the pulpit; but I pray for them, for in ignorance they did it.

May the Lord bless you, and cause his face to shine upon you, and keep you unto his heavenly kingdom, is the prayer of one who has been and still is looking for his appearing, that I may be like him when "I shall see him as he is." Your brother in Christ,

THOMAS WARDLE, M. D.
No. 252 North 10th st.

P. S. The book I send with this, you will please either return, or let me know where I can regain it, as it is the only copy I have. I should be very happy to take you by the hand, if it could be so: for I do expect to meet you in the kingdom of God.

T. W.

Methinks I hear some one anxiously ask, Did he reply? or comply with the request?

I was in attendance on the 17th to see the end of the matter. Not a word of retraction came from the reverend gentleman's mouth; but he preached Jesus from one end of the Bible to the other. Jesus was in everything contained in that blessed Book. He exalted my Redeemer so highly, that if I had ought against him, I freely forgave him—for I hope to be forgiven—leaving him in the hands of the Lord, who will do all things well.

After he left for New York city, I sent for my book; which was returned to me, with the last part of my letter, as a fragment, commencing at the words, "May the Lord bless you, and cause his face to shine upon you," &c.

The above is to my mind a strong mark of the times in which we live. Oh, brethren,

"Be firm and be faithful;
Desert not the right;
The brave become bolder,
The darker the night;
Then up and be doing,
Though cowards may fail;
Thy duty pursuing,
Dare all, and prevail."

Yours in the hope of the Gospel,
THOS. WARDLE, M. D.
Philadelphia, Feb. 22, 1860.

From Bro. D. Bosworth.

Bro. Bliss:—Permit me to ask Bro. Orrock, through the Herald, if (as he says in Herald of Feb. 18) the special design of observing the Sabbath is to commemorate the resurrection of Christ, and the advent of the Spirit, what is the meaning of the passage he quotes in immediate connection? "This is the day the Lord hath made: we will rejoice and be glad in it."

Bristol, Feb. 22, 1860.

From Bro. M. B. Lanting.

Dear Bro. Bliss:—I have desired to take the Herald. It has been so interesting for sometime to me, that I am determined to send for it this year, for the express purpose of filing them. If it is possible at all to make up the past Nos. I wish you would do it, as I am anxious to have them all for the above reason.

Clearfield, Pa., Feb. 16, 1860.

From Bro. H. S. Burckard.

Dear Bro. Bliss:—We are still interested in the doctrines the Advent Herald advocates, and most earnestly desire and pray that the scriptural expositions of Christ's long expected kingdom, which are weekly published therein, may have a more extensive circulation, and become the instrument, under God, of preparing a people to welcome their Redeemer King with joy. We have no Advent preaching in his place. Occasionally, in some sermons, small crumbs of the true bread of the kingdom fall from the table, and are eagerly caught and cherished as nourishing food.

May the blessing of God be with you in your arduous duties, is the prayer of your brother.

Hamilton, Madison Co., N. Y. Feb. 20, 1860.

OBITUARY.

DIED, in Rye, January 24th, 1860, my father, Eld. EPHRAIM PHILBRICK, in the 80th year of his age.

The subject of this notice, as a Christian minister and philanthropist, was quite extensively known, so that I need not comment much on his past life, but would speak a few words to his friends and the public generally, through the Herald, of his last sickness and death.

He had been complaining some time with heart disease, which terminated in dropsy and consumption. He was sick about two years. He was sensible from the first that it was his last sickness, and went to work to put his house in order to die and come to judgment. As his health declined his faith grew stronger and stronger, until he seemed to take hold on Christ with an unyielding grasp, and said, My only hope is Jesus. His mind was perfectly clear, and his reason sound to the very last. He seemed to have a word for all who came to visit him, of which he had a great many. His disease was of such a nature that he could not lie in bed from autumn until within about ten days of his decease, after which time he was able to lie in bed a portion of the time. The last of his sickness was very distressing, but he was enabled to bear it with Christian resignation and more than common patience; yet, by times he seemed to long to depart and be at rest. About 5 o'clock P. M. of the above date, he called his wife to him, took her by the hand, and said, "You have been a good wife to me, and now we must part. I bid you farewell, till we meet in God's everlasting kingdom." He also took some of us children, who were present, by the hand, and exhorted us to be faithful. He conversed freely with all that came in to see him, exhorting them to a faithful discharge of their Christian duties, till within about two minutes of his departure, when he wished to be raised upon the bed and to have his feet placed on the floor. He then expired without a struggle or groan.

He embraced the second advent doctrine in its early stages, and continued firm in it to the last. His funeral was attended by a large concourse of people, on Friday, 27th, when a discourse was delivered by Eld. T. Cole from 2 Cor. 5:1, 2—a text selected by the deceased. Mr. Otis, the Congregational minister, took part in the services; and remarks were made by Eld. Moses How, from Portsmouth.

JOSIAH W. PHILBRICK.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD,

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.

J. C. AYER & Co. Gents: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,

Yours,

ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of our Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocoe, Gout, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Gout—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Veneral and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEMAN.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by DR. J. C. AYER & CO., Lowell, Mass.

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For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step-by-way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best phy-

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'sore head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60 For sale at this office.

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Scourers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 205 Broadway, New York. All the above are warranted equal if not superior to any in use.



Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or shop rights for Leonard's Patent Burr stone Grist Mill for sale or exchange for good property.

pd to Feb. 20—'60

B. W. L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular: Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.

(No. 969 tr.)

pd to 971

SOMETHING NEW AND VERY DESIRABLE!—**PEARSON'S PATENT RESPIRATORY COOKING-STOVE.**—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of 1st, Roasting meats in currents of heated fresh air, pro-

ducing the same effects as roasting on a Spitjack, or in a tin kitchen before the open fire;

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4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: **THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING.** Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 3, 1860.

Original.

Samson.

BY GEORGE WELLS.

The captive Judge of Israel

Amid the Gazite temple stood;

Philiatia's lords their triumphs tell,

To Israel's race what woes befel,

Oppressed, enslaved by men of blood.

Loud swells the shout in Dagon's praise,

From crowded roof and circling seat;

Of all the tyrants' holidays,

With feast and sport and grand displays,

This day the proudest of their state.

See Israel's champion now their sport!

Philiatia's grandeur all is there,

Her pirate nobles hold their court,

Her thousands through the grand resort,

And Samson sends to Heaven his prayer:

"Lord God of hosts, thy strength impart,

To save my country from their power;

O, let me, now as breaks my heart,

In ruin whelm this pagan mart,

And die in this Philiatian tower!"

To him alike were day and night;

Enthralled and sightless, life he spurned;

The columns grasping, left and right,

He bowed himself with all his might,

And on their heads the fane o'erturned.

One frightful cry, one crashing roar!

And all was still,—a cloud arose,

The awful ruin shrouding o'er,

Where slew he more than all before:

In death triumphant o'er his foes.

Let Jacob's tribes their joys renew,

Saved as their hero yields his breath;

A Greater Champion, lo, we view,

In Christ our Lord and Savior true,

Who vanquished all our foes—in death.

Providence, R. I.

Original.

Influence.

How much is combined in the word influence! We are all creatures of influence; and how careful we should be that our influence is cast on the right side!—None can excuse themselves by saying that they have no influence; for no one has become so degraded as to lose all of it. Every child has influence over its playmates. When in their school-days how one or two will persuade all, or nearly all of the school, to do things which they ought not; while, on the other hand, one or two will, by exerting their influence, do as much the other way. They may subdue a quarrel among their associates. We will take the backslider for an example: what an influence they have upon the sinner. And the same is true of the professor who does not live his religion every day. Therefore how careful we should be that we cast our influence on the side of right. C. S. G.

Harry's Prayer.

Little Harry C—had been folded into his warm crib

"And now, Harry," said his mother, seriously, "say your prayer."

To her surprise, the child refused.

"Harry," she asked, "who has taken care of you to-day?"

"Mamma, I s'pose."

"Can mother keep her little boy alive?"

"No, mamma; God does that."

"And yet my boy will not thank Him."

When your father and mother are asleep,

who will watch over you to-night?"

His blue eyes were full of thought, and

tears gathered in them as he said, "I will

ask God to take care of me to-night, for it

will be all dark and still—but to-morrow

Harry can take care of himself."

"Harry," said the mother, "you could

not take care of yourself for a moment."

"Yes, mamma in the daytime I could."

"If God saw fit to take your life, could

you prevent it? Should he take away

your father, or your mother, or anything

you have, could you help it?"

"No, mamma."

"Yet you will not pray to that kind

Father in heaven, who gives you your life, your mother, everything you love or enjoy." No, you can take care of yourself."

"I can't, mamma, I can't." His eyes were full of tears, as closing them, he folded his small hands, and prayed, "Please, God, care for poor Harry, for Jesus' sake; for he can never, never take care of himself."

A simple prayer, for Harry was but three. A true prayer, for it came from the heart. Harry will never be more truly wise, than when thus feeling his entire dependence upon God.

The Child's Gospel.

A very little girl had been early taken to church, and taught to behave reverently there. She was told that public worship had been appointed by God, and that she must attend seriously to its several parts till she should be old enough to comprehend them. So she would fix her eyes attentively on the preacher, and listen to all he said, though able to understand but little.

But once a smile of joy was observed to pass over her expressive face. Her eyes grew bright, and her red lips parted as if to speak. She had been repaid for her docile listening. In the midst of his discourse the minister had repeated the Saviour's invitation, "Suffer little children to come unto me, and forbid them not."

She had learned this passage by heart in her lisping infancy; but in the voice of the clergyman, whom she revered, it came to her with force and authority. It was like an old friend in a new garment—the shining garment of heaven.

Hastening home to her mother, who had been detained by indisposition from the public services of the Sabbath, she threw her arms around her neck, exclaiming with great animation, "O mamma, dear mamma, I have heard to-day the child's gospel!"

A fair, delicate boy, of four years, sat on the parlor carpet, building a house with toy blocks. His father entered the room, and stood awhile in thought, his eyes fixed upon his son; then seating himself near the child, he lifted him on his knee, and gravely inquired:

"Charlie, how can a little boy make his papa very happy?"

Charlie reflected a moment, then looking up with sweet seriousness in his infant eyes, replied:

"A wise son maketh a glad father."

Charlie passed through childhood and youth without ever grieving his father's heart; and He who promises a blessing to filial devotion, has given him an honored manhood.

Two young girls found Jesus, and they were so happy they wanted, like him, to go about doing good; so they went to see a poor old blind woman, and took her a basket full of food and hearts full of love.

"Now," they said, "don't you want us to read you a little about the Lord Jesus Christ?"

"Oh, yes," answered the poor blind woman.

And after they read, "Now, shall we not have a little prayer-meeting with you?" they said.

"Oh, yes," answered the poor blind woman; and that was the best of all.

When her pastor made his next visit, what do you think she told him? "Oh, I have had a visit from the angels since you were here," said she.

APPOINTMENTS.

Elder Edwin Burnham purposes holding a protracted meeting with the church in North Attleboro, Mass., of which Eld. C. Cunningham is pastor, commencing Sabbath March 4, and continuing every evening as long as the interest may demand.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. Litch. Please send Mrs. Sally Stone, East Holliston, Mass., Messianian tracts to the value of \$1.35, including postage, and charge the same to the A.M.A.

Mrs. Sally Stone. Have sent your order to Dr. Litch, as above, and credited the money to him.

J. D. Boyer, \$8. Sent you 14 Harps in three packages, by mail, and paid postage, for that amount.

Elisha Rich. Wrote you the 24th, enclosing as you requested.

M. A. Frank. Sent you the 24th. We have not the address you refer to, nor quite all the tracts ordered.

John Brooks. Sent you books the 24th, and cr. \$1.70 on Herald to No. 1016.

Win. McKean, \$1. Sent the books; but you did not send enough into 8 cts. for the postage.

J. Pearce. Have cr. you and M. Shawan each to 1023 on Herald, and charged you. Bro. R.'s tracts are not yet out, and so we cannot now send.

A. Brown. All we find received from you previous to this, is \$10, in addition to \$2 credited on Herald to No. 997.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, FEBRUARY 28, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows:

Amount of previous receipts.....	247.05
Rec'd since our last, from—	
Edward Henderson, Westfield, Mass.....	3.00
O. W. Allen, Johnson, Vt.....	1.00
Sally Stone, E. Holliston, Mass.....	1.00
Israel Andrew, N. Sutton, N. H.....	1.00
Artemas Brown, of Louisville, Ky.....	10.00

Whole amount.....	\$263.05
Still needed, to make up the amount.....	136.95

Agents of the Advent Herald.

Albany, N. Y.....	Wm. Nichols, 185 Lydian-street.
Burlington, Iowa.....	James S. Brandeburg.
Bascoo, Hancock County, Illinois.....	Wm. S. Moore.
Bristol, Vt.....	D. B. Bosworth.
Chazy, Clinton Co., N. Y.....	C. P. Dow.
Cabot, (Lower Branch,) Vt.....	Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.....	O. N. Whitford.
De Kalb Centre, Ill.....	Charles E. Needham.
Cincinnati, O.....	Joseph Wilson.
Dunham, C. E.....	D. W. Sornberger.
Durham, C. E.....	J. M. Orrock.
Derby Line, Vt.....	S. Foster.
Eddington, Me.....	Thomas Smith.
Fairhaven, Vt.....	Robbins Miller.
Richmond, Me.....	I. C. Wellcome.
Hartford, Ct.....	Aaron Clapp.
Homer, N. Y.....	J. L. Clapp.
Haverhill, Mass.....	Edmund E. Chase.
Lockport, N. Y.....	R. W. Beck.
Johnson's Creek, N. Y.....	Hiram Russell.
Morrisville, Pa.....	Wm. Kitson.
Newburyport, Mass.....	John L. Pearson.
New York City.....	Elder D. I. Robinson.
Philadelphia, Pa.....	J. Litch, No. 127 North 11th st.
Portland, Me.....	Alexander Edmund.
Providence, R. I.....	Anthony Pearce.
Princess Anne, Md.....	John V. Pinto.
Rochester, N. Y.....	D. D. Boody.
Salem, Mass.....	Chas. H. Berry.
Springwater, N. Y.....	S. H. Withington.
Shabbonas Grove, De Kalb county, Ill.....	N. W. Spencer.
Somonauk, De Kalb Co., Ill.....	Wells A. Fay.
St. Albans, Hancock Co., Ill.....	Elder Larkin Scott.
Stanbridge, C. E.....	John Gilbreth.
Sheboygan Falls, Wis.....	William Trowbridge.
Toronto, C. W.....	Daniel Campbell.
Waterloo, Sheford, C. E.....	R. Hutchinson, M. D.
Worcester, Mass.....	Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, FEBRUARY 28, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Wm. Batchelder 997, John Cunard 1015—to Nov. next; O. Kelley 1023, A. Ross 1023, S. Marvin, book and tracts the 23d, Jonathan Winchester 1004, Eld. S. W. Thurber 1023, O. E. Bennett 987—each \$1.

S. Sherwood 979, Mrs. W. Chandler 989, E. Henderson 1023, C. D. Severance, W. N. Vt, 997, S. Stone 1177—see business notes; C. Gibson 1030, Thomas Birefield 1030, T. F. Boyer 1041, Rev. Jas. Colder 1023, Wm. Cowles 1028, H. S. Burchard 1029, J. Mitchell 1075, R. Taber 1002, Israel Andrew 1023, S. C. Beckwith 1023, E. B. Hazen 1023, O. A. Wilber 1023, M. P. Wallace 1023, R. Phippen 1041—each \$2

Thomas Wardle 1088, \$4, and \$3 in tracts and 25 extra Heralds.

Euphrates, the glory and bulwark of ancient Babylon, became a road for the conqueror of the city; so the swelling stream of Rome's temporal and spiritual supremacy, which has now flowed on so proudly for so many centuries, and has served for her aggrandizement, may be, in God's hands, the means of her destruction and final desolation.

On another occasion we shall probably notice all the signs indicated by Dr. Cumming, as marking the approach of the era of "the Great Tribulation." Every human being is concerned in this truly great event, and it cannot be treated with indifference. It is a remarkable circumstance, that the London Times devotes its columns to a consideration of the subject. In a late number it says:

"In a chapter in 'The Great Tribulation,' headed, '1867,' it is attempted to show, and with some success, that, however much our best interpreters of prophecy differ in details, they all agree that 1867—if their views be correct—must prove a great determining crisis in the world's history. There are certain dates, in the books of Daniel and the Apocalypse, expressed in various formulas. One is, 'time, times, and half a time'—that is, a prophetic year, two prophetic years, and a half a prophet year, or 1260 literal years. Another form of the same period is forty-two months. This is a governing period, but its commencement is the difficulty. It describes the dominant duration and tyranny of a great apostasy in Christendom within the ten kingdoms, and at the running out of these 1260 years, that apostasy is steadily to begin its decay. The author of the 'Horæ Apocalyptice,' and 'The Great Tribulation,' incline to date the beginning at this period, in A. D. 532, when Justinian gave his vast prerogatives to the Bishop of Rome. On this hypothesis the 1260 years run out in 1792, and certainly at that date Romanism began its decadence in a baptism of blood. One remarkable proof is the following; Sixty years ago there were 5000 priests in Paris. The actual number now is 800.

To this period of 1260, ending, as we assume, in 1792, Daniel adds a period of thirty years. This would bring us down to 1822. Then, also, and that very year, was the beginning of a great change in Eastern Christendom, 'the drying up of Euphrates,' or progressive decay of Mohammedanism at its fountain. What goes far to confirm this, is the fact that another period given by Daniel, called 2300 years, at the end of which the 'cleansing of the sanctuary,' i. e., the preparation of Palestine for its people, was to begin. Dating this period at what has been, if not clearly, at least probably assigned, before Christ 478, we find its termination in A. D. 1822. To this period Daniel adds another of forty-five years. This brings us down to 1867. Daniel says he is especially 'blessed' who arrives at 1867. Supposing this correct, 1867 would be, in the words of Lord Carlisle, 'the close of this dispensation,' and, according to others, the restoration of all things, the baptism of the earth, and the regeneration of nature.

Another class of interpreters date the 1260 years at the decree of Phocas, in 607, which they think was the real transformation of the Western Church into a corporate apostasy. If so, they would end in 1867. The same writers also hold that Daniel's great epoch, ending in the restoration of the Jews, began before Christ 433, and ends, therefore, in A. D. 1867, and that then as they believe, the crescent in the east, and the crucifix in the west, will both disappear, and Christianity, the light of a few, be then the glory and gladness of all mankind.

What casts some light on this subject, is the ancient, and, as Bishop Russel has shown, almost universal belief that the week of Creation was in brief the type of the great week of the world—that is, that the six working days of the Creation week correspond to the 6000 working years of the world, and that, as the former ended in the Sabbath-day rest, the latter will culminate in the Sabbath of 6000 years—what St. Paul calls 'the rest that remaineth for the people of God.'

Now, the question occurs—have these 6000 years nearly run out? According to the vulgar chronology they are short of their end by at least

140 years. But Fynes Clinton, followed by others, has proved to demonstration that there is a mistake in the vulgar era, and that the birth of Christ must consequently be put forward to the year of the world, or Anno Mundi 4132. This is really brought out with immense force, and in all likelihood it is correct. If so, we are again brought down to 1867, as the close of the world's long working week, and the eve of its magnificent and long predicted Millennial Rest. Rev. Dr. Cumming quotes, in his chapter of 'The Great Tribulation,' headed 1867, an array of names who concur with him in looking forward to 1867 (not, as ignorantly charged, prophesying the end of the world) as a great crisis—a testing crisis—intersected by the various lines of prophetic dates.

It appears from all this, that these writers on prophecy have handled this branch of investigation as others treat geology, chemistry, or astronomy. It is a legitimate subject of research. The errors of geologists and chemists do not fairly militate against their respective fields, and we do not see why the errors of interpreters of prophecy should be adduced as a reason for ignoring what is difficult, but Divinely commended to our study. We do not discover any fanaticism in the works on prophecy referred to. The writers constantly guard themselves against misapprehension, repudiating the claims of the prophet, and accepting only the relation of the student. Some of their works are very learned. The 'Horæ' of Mr. Elliot does credit to the theology of the age. Others are very popular. It is not, therefore, fair in rash and reckless writers, to confound the sober, even if mistaken, students of a grand text, with fanatics and enthusiasts.

But whether these interpretations be right or wrong, there is no doubt that the barometer of Europe singularly—it may be accidentally—corresponds with their deductions from prophecy.

—Church Witness.

Persecution in Hungary.

The London Daily News of Jan. 6th, says: The latest news from Hungary shows, in painful distinctness, that the reign of terror has set in, and that all hope of concession from the government is over. The Emperor has replied to the candid remonstrances of his Protestant subjects by an act of signal revenge. Instead of patiently listening to their complaints, he has struck them a vicious and relentless blow in the person of their foremost spokesman and representative, M. Edward von Zsedenyi. This distinguished Protestant gentleman has just been sentenced by the Criminal Court of Kaschau to four years' penal servitude in irons, 'for having incited to contempt of and resistance to the laws.' It is difficult for any one in a free country to imagine how even the most arbitrary and servile judicial instrument of despotism could have construed M. Zsedenyi's recent conduct into a crime of this magnitude, or that any government with the least regard to its character and influence, should have determined to visit it with such a penalty. The sentence is one of the severest that could be pronounced short of death itself; while Zsedenyi's only crime is, that three months ago, in an able speech at a public meeting at Kassamark, he proposed that 'a humble petition should be sent to his Majesty, protesting the loyalty of the Protestants, and requesting that his Majesty would deign graciously to suspend the execution of the Order in Council respecting the organization of Protestant churches, until a legally elected Synod should be called together.'

That the Government of Vienna should have proceeded to this extremity, proves conclusively not only that its moral influence is justly and hopelessly gone in Hungary, but that it knows this fatal truth. This cruel and arbitrary act is, in fact, a most striking proof of conscious guilt. It is the practical confession of a selfish despotism that it has gone too far in violence to retrace its steps. Dark omens threaten the House of Hapsburg. Its empire is already divided, bankruptcy stares it in the face, and disaffection is rising in almost every province beneath its rule. But instead of inciting it to better courses, these ominous warnings only confirm it in its evil and desperate way. Francis Joseph has resolv-

ed to abandon all considerations either of justice or mercy in dealing with the Hungarians.

In defence of their rights they appeal to the fundamental laws of the empire, to the treaties that have guaranteed them, to the Emperor's own voluntary engagements to respect them. But the appeal was vain, being addressed to one who is ready to sacrifice everything, humanity, the welfare of his people, the peace of his empire, to gratify his own imperial will. This brutal policy is tersely summed up in the reply which the Emperor is reported to have made to Count Bissengen, the Governor of Venice, in urging him to adopt conciliatory measures towards the Venetians:—"What do I care whether the Venetians or Hungarians love me or not, if they only fear me? I never will agree to make concessions. My sword and my army will uphold the integrity of my monarchy, and if they cannot, let the whole concern go to the dogs."

God Rules and Overrules.

Few things delight the child of God more than to see His hand and power so clearly that there can be no mistake. And, thanks be to God! to those who look for it, they seldom fail of that joy. How sweet to know that our poor, feeble prayers wing their way to God quick as thought, and as swiftly, at times, bring an answer down! Being lately at Lowestoft, on our eastern coast of Suffolk, I gathered the following instance of answered prayer from one who well knew the facts.

On Thursday the 7th of October, there was a heavy storm of wind, and many were the vessels passing from the north of England (from Newcastle), bound to various parts of the world. During this storm, one was seen tossing about in a manner which at once told the sailors of Pakefield she was in danger of running on the sand bank, called the Newcombe. They hastened home, and manned the life-boat. The bark, called Lemira, had, in the meanwhile, struck, and was fast disappearing. Shortly all was gone.—Those in the life-boat had got near the sand-bank, when the helmsman said, "Is it prudent to risk our lives, which are dear to us, across these dangerous sands, without the hope of saving a single life?"

"Yes, let's go," said a young man on board; "for, as I came running along hither, I saw two ladies behind a hedge kneeling and praying for us. There's work for us to do, and we shall be safe."

Not another word passed, but onwards, boldly and silently, they pulled through the blowing winds and whitened surf, nerved by the words of the young man to courage. They cleared the sands, and the next minute a poor creature was seen, almost lifeless, clinging to a piece of the wreck. He was quickly drawn into the boat. Shortly another, and another—some so spent as to be unable to help themselves—no fewer than eight souls were thus saved from a watery grave. One had floated nearly two miles before he was rescued. They were poor Italians, and their vessel bound to Leghorn; five were lost—thirteen composing the crew.

The worldly man may praise the bravery of the men, and they deserve praise for thus nobly risking their lives for others. But how will each Christian view it—that ladies should have been kneeling behind a hedge in prayer—that the young man should have come up at the moment, his eye should have rested upon them, that this should have been the turning-point just at the moment when the prudence and courage of the men began to waver? What shall we say? It was God who bowed the hearts and the knees of the ladies. It was God who caused it to be seen. They had honored God, and God honored their prayer. It was in secret, but the answer was made plain.

Oh! to be more earnest in prayer! We never shall know, till in another world, how we move God to help us by prayer. We shall never know till then how we help others when we come upon our bended knees, and with bowed hearts, before God through Christ. The Lord make us men of prayer! and then, wherever our lot may be, we shall not fail to be blessings.—Churchman's Penny Magazine.

The Name of Names.

Father, thy Son hath died
The sinner's death of woe;
Stooping in love from heaven to earth,
Our curse to undergo;
Our curse to undergo,
Upon the hateful tree
Give glory to thy Son, O Lord,
Put honor on thy name of names
By blessing me!

Father, thy Son hath borne
The sinner's doom of shame;
Bearing his cross without the gate
He met the law's full claim;
He met the law's full claim,
Sin's righteous penalty.
Give glory to thy Son, O Lord,
Put honor on that name of names
By pardoning me!

Father, thy Son hath poured
His life-blood on this earth,
To cleanse away our guilt and stains,
To give us second birth;
To give us second birth:
From sin to set us free.
Give glory to thy Son, O Lord,
Put honor on thy name of names
By cleansing me!

Father, thy Son hath risen,
O'ercoming hell's dark powers;
His surety-death was all for us,
His surety-life is ours;
His surety-life is ours,
Ours, ours eternally.
Give glory to thy Son, O Lord,
Put honor on that name of names
By quickening me!

Father, thy Son to thee
Is now gone up on high,
Enthroned in heaven at thy right hand,
He reigns eternally;
He reigns eternally,
In might and majesty.
Give glory to thy Son, O Lord,
Put honor on thy name of names
By owning me!

Father, thy Son is King,
Heaven's crown and earth's is his,
For us, for us he bought the crown,
For us he earned the bliss;
For us he earned the bliss.
Amen, so let it be!
Give glory to thy Son, O Lord,
Put honor on that name of names
By crowning me!

Rev. Dr. Bonar.

Whittier on Whitefield.

J. G. Whittier publishes in the Independent, under the title of "A Preacher," a vivid poem on Whitefield, whose remains are interred under the Presbyterian Church, in Federal street, Newburyport. The poem concludes with the following:

Under the church of Federal street,
Under the tread of its Sabbath feet,
Walled about by its basement stones,
Lie the marvelous preacher's bones.
No saintly honors to them are shown,
No sign or miracle have they known,
But he who passes the ancient church
Stops in the shade of its belfry porch,
And ponders the wonderful life of him
Who lies at rest in that charnel dim.
Long shall the traveler strain his eye
From the railroad car as it plunges by,
And the vanishing town behind him search.
For the slender spire of the Whitefield church;
And feel for one moment the ghosts of trade
And fashion and folly and pleasure laid
By the thought of that life of pure intent,
That voice of warning yet eloquent,
Of one on the errands of angels sent:
And, if where he labored the flood of sin,
Like a tide from the harbor bar sets in,
And over a life of time and sense
The church spires lift their vain defense,
As if to scatter the bolts of God
With the points of Calvin's thunder rod—
Still as the gems of its civic crown,
Precious beyond the world's renown,
His memory hallows the ancient town!

The Day of Hope.

Truth shall follow truth, and joy shall multiply upon joy, as star flashes upon star on a clear frosty evening, until the whole heavens are telling forth the glory and the praise of God. For, for the brier shall come up the myrtle-tree, and for the thorn shall come up the fir-tree; and it shall be to the Lord for an everlasting sign, that shall not be cut off. This must one day be;

when it shall be, I am no prophet, and cannot predict; but that the signs of the approaching era are thick and multiplied around us is what a reflecting mind cannot deny. But why should we be sorry when it comes? Can you be sorry that you shall be happy; sorry that there shall be no more head-aches, nor heart aches, nor tears, nor crying? Sorry that all the devil's triumphs shall be expunged, sin's havoc put an end to; and that glorious morning dawn when the whole earth shall be covered with the glory of the Lord, as the waters cover the channels of the great deep?

From the Great Tribulation, by Dr. Cumming.

Dying Rich.

I should not like to die worth two or three hundred thousand pounds. What an awful thought, to have had so much wealth in a world where so many mouths want bread, and so much poverty and misery are festering at your very threshold! In vain have we renounced the Pope, in vain have we beaten the Czar, if we are now the victims of Pope Mammon, and the serfs of a Czar more terrible than the Autocrat of all the Russias—imperious and insatiable Self. Iniquity abounds in social life. Avarice grows strong beside pining hunger, and man, apparently thinking that the chief end of man is not, as our good old-fashioned Catechism says, "to glorify God and to enjoy him forever," but to make a fortune, secondly, to make a will, and leave your money to heirs, however remote. That man is not most to be admired who comes into the world born to riches, or to rank, or to greatness; but he who goes out of the world over whose grave thousands shall stand and say, "He made many a heart happier by his munificence, his liberality, and goodness."—*ll.*

The Power of Prayer.

A godly man, the master of an American ship, during one voyage found his ship bemisted for days, and he became rather anxious respecting her safety. He went down to the cabin and prayed. The thought struck him, if he had with confidence committed his soul to God, he might certainly commit his ship to him; and so accordingly, he gave all into the hands of God, and felt at perfect peace; but still he prayed that if he would be pleased to give a cloudless sky at twelve o'clock, he should like to take an observation, to ascertain their real position, and whether they were on the right course.

He came on deck at eleven o'clock, with the quadrant under his coat. As it was thick and drizzling, the men looked at him with amazement. He went down again to his cabin, prayed, and came up. There still seemed no hope. Again he went down and prayed, and again he appeared on deck with his quadrant in his hand. It was now ten minutes to twelve o'clock, and still there was no appearance of a change; but he stood on deck waiting upon the Lord, when in a few minutes, the mist seemed to be folded up and rolled away by an omnipotent and invisible hand; the sun shone clearly from the blue vault of heaven, and there stood the man of prayer with the quadrant in his hand; but so awe-struck did he feel, and so 'dreadful' was that place, that he could scarcely take advantage of the answer to his prayer. He however succeeded, although with trembling hands, and found to his comfort that all was well. But no sooner had he finished taking the observation, than the mist rolled back over the heavens, and it began again to drizzle as before.

This story of prayer was received from the lips of the good Captain Crossby, who was so useful in the Ardrossan awakening; and he himself was the man who prayed and waited upon his God with the quadrant in his hand.

Let us be taught by this striking incident, that we ought to expect God to hear us when we pray, and that we should put ourselves in readiness for taking immediate advantage of the answer to our prayers. Let us learn, in effect, to wait upon the Hearer of prayer, "with the quadrant in our hand!"

"Prayer makes the darkened cloud withdraw; Prayer climbs the ladder Jacob saw; Gives exercise to faith and love; Brings every blessing from above."

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER II.

"Then Daniel went in unto Arioch, whom the king had ordained to destroy the wise men of Babylon: he went and said thus unto him; Destroy not the wise men of Babylon: bring me in before the king, and I will shew unto the king the interpretation." v. 24.

Had Daniel free access at this time to the king's presence, he would not have requested Arioch to bring him in before the king; which confirms the view taken respecting v. 16, that he did not then have a personal interview. As the captain of the king's guard would have free access to his presence, and as he was entrusted with the execution of the king's decree, had sought Daniel to slay him, and was waiting the result of the time granted to Daniel, the Hebrew captive would naturally first make known to him the success of his prayer, and solicit through him an audience of the king.

"Then Arioch brought in Daniel before the king in haste, and said thus unto him, I have found a man of the captives of Judah, that will make known unto the king the interpretation." v. 25.

The "haste" manifested by Arioch, denotes in the original violent and excited action. He must have greatly exulted at the discovery of the king's secret; for it would not only stay the effusion of blood, but would give great pleasure to his sovereign; and it was no small privilege to be the one who should announce the discovery to the king. He was therefore in haste to bring Daniel into the royal presence; and he takes to himself some of the credit of the discovery; for he says to the king "I have found a man" &c. The confidence of Arioch in Daniel is evident from the assurance he gives the king that his dream will be interpreted.

"The king answered and said to Daniel whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen and the interpretation thereof?" v. 26.

The reference here to Daniel's name, Belteshazzar, seems to imply that the king recognized him as the one on whom he had formerly bestowed that name, as a token of favor; which may account for the kind manner in which he addresses Daniel, in response to Arioch's announcement.

The king speaks of his dream which he had "seen." It was not a mere succession of thoughts nor spoken words to which he had listened, and which had escaped his memory; but something wonderfully impressive, had been presented to his vision,—though he could not recall it to mind. And his enquiry being, first, whether Daniel could tell him the dream, shows that his ability to do so, was the point to be first determined; for if he could not recall the dream, there was nothing for him to interpret.

"Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, shew unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these:" v. 27, 28.

Did Daniel in affirming that the various orders of magi were unable to show the king his dream, design to express his contempt for them? or, did he mean to apologize for their inability to do it? Probably not the former; for they had not claimed such power. Daniel designed, then, to affirm that no human skill or wisdom could have shown it, and that God alone was able to reveal it.

The conceptions of the king must have been as dim respecting the existence of "the God in heaven," as they were respecting his forgotten dream. Daniel did not therefore merely recall and interpret the dream, but he made known to the heathen monarch the existence of the One living and true God,—acknowledging him, not only as the revealer of the

secret to himself, but as the One who had made a revelation to Nebuchadnezzar.

By the "latter days," here, is to be understood future time, the after days, hereafter, time to come. The dream covers all the future, beginning with the time of Nebuchadnezzar, continuing down through all the phases of earthly governments, and bringing to view and ushering in the endless kingdom.

"The visions of thy head," is a phrase, recognizing the brain as the seat of intellect; and it also shows that the symbolization of the king's vision, was an operation of the mind and not any outward manifestation.

As Daniel proceeded to announce to the king,—"Thy dream, and the visions of thy head upon thy bed, are these,"—how attentive must have the king been to every word uttered. Daniel had sought the king's presence, claiming to be endowed with power to reveal what all the wise men of the realm had declared man unable to do, and for not doing which they had been all disgraced and sentenced to die. How indignant would the king have been, had there been any failure on the part of Daniel! But he anticipates none; and Daniel stands in his presence, the very impersonation of confidence in the God of heaven. How majestic is the commencement of the inspired utterance:

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known to thee what shall come to pass." v. 29.

The thoughts of the king, to which Daniel refers, are evidently those of his waking moments, after his retirement to rest, before sleep overpowered him; and they served as a prelude to his dream. As the absolute sovereign of the most renowned monarchy that had then ever existed, which had been greatly enlarged, and strengthened by his own victories and statesmanship, he could not be indifferent to the events that should transpire subsequent to his day. And as Daniel was able to remind the king of his thoughts that preceded his dream, he could not have failed to inspire confidence, that he could also recall the dream.

The word "hereafter," has the same significance as the phrase, "latter days," in the previous text. The making known what should come to pass, Daniel ascribes solely to God; and he is very careful to disavow that he is himself, entitled to any merit on account of its revelation. "For, lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought. . . . treadeth upon the high places of the earth, The Lord, The God of hosts, is his name," Amos, 4:13.

Daniel modestly says:

"But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." v. 30.

Daniel had, in the previous verse, made the meditations of the king respecting the future, the reason why God had condescended to favor him with his wonderful dream; which was a recognition of the dignity and importance of the position of the king—then the most mighty of all the sovereigns of earth. And though the king was thus honored, because of his position, yet when Daniel comes to speak of himself, his piety is fully equaled by his modesty. He disclaims the possession of any wisdom above others, to entitle him to the distinction of an inspired interpreter.

The phrase, for "their sakes that shall make known the interpretation," is more correctly rendered in the margin, for "the intent that the interpretation may be made known." He ascribed his ability to interpret entirely to the will of God that there should be a revelation of the future; which was doubtless very unlike the Chaldeans and other magi, who would naturally ascribe to their own skill and wisdom the interpretations they pretended to unfold. Also, to give the king the information he desired, is recognized as a reason why the interpretation was given. But no merit is taken by Daniel to himself, as he proceeds to declare to the king his dream.

Leaves from my Note Book.

Thursday, 15th. At 7 o'clock P. M. I attended a temperance meeting and took part in the exercises. The Rev. Cyril Pearl of Maine gave a good lecture; his address was pleasing, and his arguments powerful and convincing. The following "Song of the Decanter" will describe in few words the giant evil with which we have to contend. Read it and let every friend of humanity rise to the rescue:—

There was an old decanter,
and its mouth was
gaping wide; the
rosy wine had
ebbed away
and left
its crystal
side; and the wind
went humming,
humming,
up and
down the
sides it flew,
and through the
reed like
hollow neck
the wildest notes it
blew. I placed it in the
window where the blast was
blowing free, and fancied that its
pale mouth sang the queerest strains to
me. "They tell me—punny conquerors! the
Plague has slain his ten, and War his hundred
thousands of the best of men; but I"—'twas
thus the bottle spake—"but I have conquered
more than all your famous conquerors, so
feared and famed of yore. Then come, ye
youth and maidens all, come drink from
out my cup, the beverage that dulls the
brain and burns the spirit up; that puts
to shame the conquerors that slay their
scores below; for this has deluged mil-
lions with the lava tide of wo.
Though in the path of battle
darkest waves of blood
may roll; yet while I have
killed the body, I have
damned the very soul.
The cholera, the
sword, such ruin
never wrought
as I, in mirth
or malice, on
the innocent
have brought.
And still I breathe
upon them, and they
shrink before my breath;
and year by year my thousands
tread the dismal road of Death."

Alarm Bell.

Friday, 16th. Met the Bible class at Bro. Libbey's and had an interesting time. The truth of God may not affect every person alike, but every christian loves it; to quote D'Aubigne—"Scripture," said Melancthon, 'imparts to the soul a holy and marvelous delight: it is the heavenly ambrosia.'—'The word of God,' exclaimed Luther, is a sword, a war, a destruction; it falls upon the children of Ephraim like a lioness in the forest.' Thus one saw in the Scriptures a power to console, and the other a violent opposition against the corruptions of the world. But both esteemed it the greatest thing on earth; and hence they agreed in perfect harmony." Would not that Book, which was such a powerful weapon in the hands of the Reformers, be with us mighty through God to the pulling down of the strongholds of Satan, if we made ourselves better acquainted with sword exercise. "The sword of the spirit is the word of God," and we may say of it as Great-heart did of the pilgrim's, "It is a real Jerusalem blade;"—or, as David did of Goliath's, "There is none like that, give it me."

Saturday, 17th. Went five miles and preached in the evening from 1 Sam. 2:3, "The Lord is a God of knowledge, and by him actions are weighed,"—a truth well expressed in the lines of Mrs. Sigourney,

Man weigheth gold; each fragment slight,
Each atom of its glittering dust
He in the well-poised balance lays,
And marks with unforgetful trust.
Man weigheth words; the fleeting breath
That's coined within this mortal frame
May waken anger unto death,
Or kindle love's exulting flame.
God weighs the spirit; Oh, beware,
Ye who in guile your sins would shroud:
There is an Eye ye cannot 'scape;
A sun-ray reads the darkest cloud;
And when the gold the rust shall eat,
The tongue be silent in the tomb,
The motives of the secret soul
Give verdict in the day of doom."

Sunday, Dec. 18th. Preached thrice; at

Glind's Corner in the morning on the parable of the pounds (Luke 19:11,27), in the afternoon on the parable of the talents (Matt. 25:14-30); and in the Pond school house in the evening on some of the characteristics of God's ancient people. Men may devise various plans of salvation, but God has never had but one way of saving a soul from death,—as Jesus said, "I am the Way the Truth and the Life; no man cometh unto the Father but by me." This way is ancient and easily discovered, those who remain in it are safe, and the place to which it leads is glorious. Some, however, are so deceived as to imagine that we may live as we list, yet our happiness in a future state will not be endangered. How all will be saved, they are not able fully to explain, but that all will be finally happy is as certain as it was in the case of Paul's shipwreck when some swam to shore, "and the rest, some on boards, and some on broken pieces of the ship: and so it came to pass, that they escaped all safe to land!"

Monday, 19th. Met in the evening with the children of the Derby Line Sabbath School—to catechise them preparatory to a more public examination. As the foundation of my knowledge of Scripture was laid in the Sunday School, I consider myself deeply indebted to such an institution, and would do what I could to encourage such a noble, responsible, and God-like enterprise. The simile of Shakespeare might well be applied to the organization of such an institution anywhere,

"How far yon little candle throws its beams!
So shines a good deed in a naughty world."

Tuesday, Dec. 20th. A few friends being convened in my "own hired house" to search the scriptures, I endeavored to expound to them the way of God more perfectly, teaching those things which concern the Lord Jesus Christ. I have read of one anciently who said that the sun was such a glorious orb that life might well be spent in contemplating its dazzling splendor. With how much greater propriety might the Christian spend his life in contemplating the glorious Sun of righteousness. If I know but little of the stars which bedeck the firmament of heaven, I am determined to know Christ, the Morning Star. The Bible will be my study in time, and Christ in eternity.

J. M. ORRICK.

Stanstead, C. E.



ADVENT HERALD.

BOSTON, FEBRUARY 11, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

OUR LORD'S PRAYER.

II. ADORATION.

"Hallowed be thy name," Matt. 6:9.

In drawing nigh unto God, it should be with most devout reverence. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain," (Ex. 20:7) is a prohibition that was audibly uttered by God himself, amid the fire and smoke and thunders of Sinai. He elsewhere said, "Neither shall ye profane my holy name; but I will be hallowed among the children of Israel," Lev. 22:32.

To hallow, means to sanctify, to make holy; and "name," by a metonymy, is put for the Lord himself. To hallow his name, then, is to venerate and

reverence Him, to treat Him most circumspectly, to use His name only with the most profound honor, and to praise and magnify Him for all his greatness, glory and majesty. "According to thy name, O God, so is thy praise unto the ends of the earth. Thy right hand is full of righteousness," Ps. 48:10. "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord from this time forth and for evermore. From the rising of the sun unto the going down of the same the Lord's name is to be praised. The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high," Ps. 113:1-5. His is "this glorious and fearful name, The Jehovah thy Eloem," Deut. 28:58. And he has said that, "From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and a pure offering: for My Name shall be great among the heathen, saith the Lord of hosts. . . For I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen," Mal. 1:11-14. "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits," Ps. 103:1,2. "Let it even be established that thy name may be magnified for ever," 1 Ch. 17:24. "Thy name, O Lord, endureth forever; and thy memorial, O Lord throughout all generations," Ps. 135:13. "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered," Job. 4:5. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy," Rev. 15:4.

Isaiah says of Jehovah's glorious majesty: "I saw also the Lord, sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts," Isaiah 6:1-5.

When Moses turned aside to see the great sight,—"when the bush burned with fire, and the bush was not consumed"—the Lord said to him, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

And Moses hid his face; for he was afraid to look upon God," Ex. 3:4-6. When the Angel of the Lord departed out of Gideon's sight, he said, "Alas, O Lord God! for because I have seen an Angel of the Lord face to face," Jud. 6:22. When Daniel beheld him whose body "was like the beryl, and his face as the appearance of lightning," there remained no strength in him, his comeliness was turned into corruption, and he retained no strength, Dan. 10:8. And when John saw the same, he "fell at his feet as dead," Rev. 1:17. But the live coal from off the altar, touching the lips of the prophet, revived him; the gracious words, "Peace be unto thee, fear not," reassured Gideon; "O Daniel a man greatly beloved," spoken to the captive Seer, re-animated him; and that "right hand," which was so gently laid on John, and the words of comfort that were spoken, enabled him to contemplate with composure the wonderful visions about to be unfolded.

Thus "the Lord most high is terrible; he is a great King over all the earth," Ps. 47:2. "Thou hast made the heaven and the earth, by thy great power and stretched out arm, and there is nothing too great for thee," Jer. 32:17. "Who in the heavens can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord? God is greatly to be feared and to be had in reverence of all them that are round about him," Ps. 89:6,7. He is also to be greatly loved, and may be approached with humble trust and confidence: "Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's . . . The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him," Ps. 103:1-13. And therefore, in our Savior's name we may come to God in prayer, fearing, loving, reverencing and adoring him. Even so, "our Father which art in heaven," may we hallow thy great and holy name.

Three Days—The Third Day.

Bro. Bliss, Dear Sir:—In Matthew 12:40 we read "For as Jonas was three days and three nights in the whale's belly: so shall the Son of man be three days and three nights in the heart of the earth." How was this prophecy fulfilled, if Jesus was crucified on Friday afternoon, and rose on Sabbath morning? Yours with respect,

M. P. WALLACE.

Cabot, Vt. Jan. 16, 1860.

Our Savior repeatedly affirmed that he must "be killed and be raised again the third day," Matt. 16:21. "They shall kill him, and the third day he shall be raised again," Ib. 17:23;—"shall crucify him; and the third day he shall rise again," Ib. 20:19. "They shall kill him; and after that he is killed he shall rise the third day," Mark 9:31. "And after three days rise again," Ib. 8:31. "And the third day he shall rise again," Ib. 10:34. He must "be slain, and be raised the third day," Luke 9:22. "They shall scourge him and put him to death: and the third day he shall rise again," Ib. 18:33.

Because of the crucifixion, the Pharisees, remembering that Christ had said, "After three days I will rise again," requested Pilate to command "that the sepulchre be made sure until the third day," Matt. 27:63,4.

"Upon the first day of the week, very early in the morning" when the women from Galilee visited the sepulchre, and found not our Lord's body, celestial visitants said to them, "Remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words," Luke 24:6-8. As the two disciples walked to Emmaus, on that first day of the week, they said to the mysterious Stranger who joined their company, after speaking of the crucifixion, and "We trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done," Ib. v. 21.

He said unto them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day," Ib. 46.

And Paul taught that Christ "was buried, and that he rose again the third day according to the Scriptures," 1 Cor. 15:4.

Thus, twelve times, it is recorded in the scriptures that our Savior should rise on "the third day;" whilst it is twice said that he should rise "after three days," and once, that he should "be three days and three nights in the heart of the earth."—The question then, is, How may these statements be reconciled?

"After three days," and "on the third day," are easily shown by Jewish usage to be alike expressive of any part of three days. It is also admitted by all who are familiar with Jewish idioms, that the original of that rendered "day and night," is simply equivalent to the term day and is also expressive of any part of that period. The text quoted is therefore an idiom precisely equivalent either to our three days, or to our third day.

Thus in 1 Sam. 30:12, 13 David found an Egyptian slave in a field, of whom it is said, "he had eaten no bread, nor drunk any water, three days and three nights;" and yet he says to David, "My master left me, because three days ago I fell sick;" or as the Heb. is, according to Dr. Scott, he "fell sick on the third day" before David found him. Jeroboam said to Israel, "Come again to me after three days," 2 Ch. 10:5; but in v. 13, it is affirmed that he said, "Come again to me on the third day."—Joseph put his brethren "into ward three days;" but he "said unto them the third day, This do and live," Gen. 42:17,18. Queen Esther commanded the Jews to fast "and neither eat nor drink three days, night or day," Esth. 4:16; but on the third day, she went into the king's presence, Ib. 5:1. When Israel and the Syrians fought "they pitched one over against the other seven days; and so it was that in the seventh day the battle was joined," 1 K. 20:29. See also Luke 2:21, "When eight days were accomplished for the circumcision of the child;" and yet invariably "on the eighth day they came to circumcise the child," Luke 1:59. This illustrates what Dr. Whitby says in commenting on this passage, that "It is a received rule among the Jews, that a part of a day is put for the whole; so that whatsoever is done in any part of the day, is properly said to be done that day."

Now it is certain that our Savior was crucified on Friday; because it was the preparation, that is, the day before the Sabbath, Mark 15:42. The reason the women did not embalm him on the day of his burial, was because the sundown preceding the Sabbath intervened, and they "rested the Sabbath day according to the commandment," Luke 23:56, and when the Sabbath was past, at the earliest moment they could perform that service, they hastened to the sepulchre and found Christ had risen.

Were there any discrepancy between "the third day," "after three days," and "three days and three nights," the unbelieving Jews would have detected it; but they never base any objection on that ground, to Christ's Messiahship. Had our Savior been dead three whole days and three whole nights, he could not have risen before the fourth day; which could never have been reconciled with his oft repeated prediction that he should rise on the third day; whilst to the fact of his resurrection on the third day, those idiomatic expressions interpose no contradiction. Now as those expressions are not in conflict with the fact of his resurrection on the third day; as the declaration of his resurrection on that day, could not be reconciled with a resurrection on the fourth; and as the historical record cannot be interpreted so as to admit of more than the interval of the Sabbath, between the day of the crucifixion,—which was "the preparation, that is, the day before the Sabbath,"—and the day of the resurrection,—which was early on the morning of the "first day of the week," that is the day after the Sabbath—it follows that the harmony of language and fact both require us to believe our Savior to have been dead only parts of three days; a part of Friday, the whole of Saturday, and a part of Sunday; which was three day-nights, or "three days and nights," according to Jewish usage.

Tartarus.

What is the meaning of Tartarus—its classical and Biblical use?

INQUIRER.

Its only place in the Bible is in 2 Pet. 2:4, where its verb, *tartaroo*, is rendered "cast (them) down to hell." Tartarus, the noun, is defined by Donnegan to be "the lowest and darkest part of the infernal regions;"—i. e. of the inferior, lower, or underworld; for which *hades* was used. In classical usage, it denoted the lowest and darkest part of *hades*,—the place where the rich man was—in distinction from its light and upper portion, where Lazarus was in Abraham's bosom.

Robinson says, it, "in Greek mythology, was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented." In Jewish usage, according to Robinson, it signified the same as Gehenna: "Beneath was the abyss, or Gehenna, Tartarus, in which the souls of the wicked were subject to punishment;"—the "region of the blessed during this interval"—between death and the resurrection, being by the Jews "supposed to be in the upper part of this receptacle."

North Attleboro', Jan. 29, 1860.

Dear Bro. Bliss:—Can you reconcile Acts 7:16 with Josh. 24:32? Yours, &c.

Member of a Bible Class.

It is historically true that when "Jacob came to Shalem, a city of Shechem, which is in the land of Canaan, when he came from Padan-aram and pitched his tent before the city," that "he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money," Gen. 33:18, 19. It appears from Josh. 24:32, that there the bones of Joseph found their last resting place; and it is thought probable that all the twelve patriarchs were there buried.

Jacob, on the contrary, who also went down into Egypt, was buried in Canaan, but in the cave of Machpelah, which Abraham bought of Ephron the Hittite. Compare Gen. 23, and 50:13.

In Acts, these two purchases are mixed up in such a manner as to indicate that some transcriber has made an error at some time in transcribing. The facts seem to be these: "And were carried over into Sychem, and laid [he, Jacob] in the sepulchre that Abraham bought for a sum of money [of Ephron the Hittite; and they in the field that Jacob bought] of the sons of Emmor, the father of Sychem."

The Stream still Flowing.

Bro. Bliss—I am sorry to see the current into your treasury run so low as it has done for a week or two past. I therefore inclose three dollars to raise the stream, and hope it will prove to be but the precursor of a plentiful shower.

Yours, most truly,

SCHUYLER L. CARROLL.

Providence, Feb. 6, 1860.

The above, and a few other cheering epistles of the same kind, are an earnest of a continued supply from the pockets that are located near the benevolent hearts of our brethren, and of sisters who are equally determined, that the needed sum shall be speedily met. The last week has been a more encouraging one than were the two previous weeks. When a few more dollars are received we shall make payment of the second hundred on the Note. And shall not the next week be even more encouraging than this? Each one who gives, encourages each other. If the giving should now stop, we should have no hope of the note's being paid hereafter.—We have several in our mind, from whom we are expecting to hear.

THE LOST BOY. The notice we gave a few weeks since, of a lost boy of Bro. Craig's, attracted the attention of a brother who had seen the boy. He wrote to the father, and the boy has been recovered. It seems that he ran away—causing his father much anxiety, and distress of mind, and putting him to much needless expense. Boys, do you never think how much pain is sometimes caused by children to their parents, which might be avoided?

Eld. Edwin Burnham commenced a series of meetings in the Chapel, on Sunday last, with encouraging prospects of good resulting from the effort.

Precept and Example.

It is universally conceded, that precept without example has but little practical effect.

When I penned the words for the Herald, and to meet the eye of the friends of the cause generally (perhaps without mature consideration in reference to sitting over the treasury,—words which are only appropriate to the Infinite), I expected, that the friends in this place would give their proportion of means to take up those two notes, and I find by observing that I did not reckon without my host.—Making the number of subscribers to the Herald the basis of my calculation, allowing an average fifty cents' donation from each subscriber, the Association would soon be entirely out of debt.

Providence has paid sixty dollars. There are eighty copies of the Herald taken here. On an average that would be seventy-five cents for each subscriber.* Should the stream continue to flow, and reach this point,—which I hope may be the case,—we should have the means to pay the \$240 balance due on the last note, and a surplus of \$700, to extend our operations in enlightening and blessing others. Let there be a little sacrifice on the part of some, if need be, to bring about so desirable a result. I think you will agree with me that Providence has done her part.

Let me here relate a remark, which I heard made at a meeting of the Young Men's Christian Association, sometime since. They were then talking about raising means for the support of Mission Sunday Schools, in different parts of the city. "Why," said a young man, "the expense of cigars smoked by members of the Association would more than pay all that is needed to support these schools."

The friends of this Association may not be guilty of such a pernicious practice; but should there be one, I trust a word of advice, kindly administered, will not give offence. My advice, in such case, is, that you save your cigar money to help along the Lord's cause.

The sisters, as a matter of course, are always good-natured, and they have done nobly for us in aid of the Association. But there may be some that have not responded to the call for help, that need a word of advice. Haven't you put on an extra ribbon, or some useless ornament, that does not honor God, nor speak well for religion? If so, let us have a little of the surplus money that goes for these extras, and in this way be a double blessing—a blessing to yourself and a blessing to others.

Brethren and sisters, let the stream flow right on, so that there will be enough in the reservoir, in the summer months, when hot weather comes. There are many interested, and watching, with myself.

Awaiting the flow of the stream,

I am yours, in Christian bonds,

ANTHONY PEARCE.

Our Missionary.

Bro. Bliss:—I fear the item in the report of the A. M. Association with reference to our employing brother G. W. Burnham, as Missionary and agent for the Herald and the Association at a stipulated salary, may be misunderstood by some—especially those among whom he labors.

They may think they are released from any obligation to assist in sustaining him, as he is paid by the Association. Such do labor under a mistake. The object of employing him was for him to assist the Association by obtaining new subscribers for the Herald and advocating the cause of the Association in connection with his missionary labors, and thus avoid the expense of an agent in soliciting and collecting for it. The Association have obligated themselves to pay his salary, but it is expected, as heretofore, that he will receive his pay in part from those among whom he labors, (when they are not able to pay the whole) and the balance be made up by collections and penny subscriptions from the churches. We have a regular organized system of collecting for this object. We have two male and two female collectors, who collect from individual subscribers from one to five cents per week. Then we take up a collection in the church once or twice a year besides.

It is to be hoped, that the churches generally will take hold of this matter, as the success of the mission

to a considerable extent, devolves on them. If they do not sustain it, it will have to be abandoned, as the Association cannot do it, without their aid. Do what you have to do with your might; for life is the time to serve the Lord, and to do what we can for his cause.

ANTHONY PEARCE.

Providence, R. I., Feb., 1860.

Note from Bro. Erastus Parker.

Dear Bro. Bliss:—I think the effort to pay the other \$400 note at this time, is decidedly the wisest course to pursue. The money will be more cheerfully contributed while the brethren and sisters are enjoying a kind of social conference around the Lord's treasury, with Bro. Pearce in the chair, than after they have all retired and the interesting communications have ceased. I have enjoyed the conference much. Yours for the cause of Jesus,

E. PARKER.

Waitsfield, Vt., Jan. 26, 1860.

This social interchange of thoughts, feelings, hopes, and wishes, has been mutually agreeable to all interested. Let the conference continue, and the stream of assistance flow on, until the needed amount is raised.

Foreign News.

Halifax, Feb. 2. The Cunard steamship America, which left Liverpool, Jan. 14, arrived at this port to-day. She encountered a very stormy passage.

M. Villemaire is publishing a pamphlet in which he advocates the territorial rights of the Pope.

It is rumored that a majority of the French bishops have expressed themselves ready to launch into public opposition, but Rome hesitates to give the signal.

At Vienna it is fully believed that the government intends openly and actively to interfere in Central Italy, in favor of the exiled Dukes and the Papal government. The Pastoral of the Arch-Bishop, published in the Weimar Zeitung of the 11th, confirms this fear.

The Univers announces that the Bishop of Perignan is about to publish a pamphlet in answer to the "Pope and the Congress."

The United Service Gazette says that a rumor gains credit in military circles that it is the intention of the government to disband the militia embodied, very early in the spring.

Paris, Saturday. The Pays this evening says, should our information be correct, the state of affairs is daily improving, not only as regards the relations of the French government with the Holy See, but also in reference to those of England, which are continually becoming more intimate.

The Vienna Gazette has published an imperial decree, enacting that the testimony of Jews shall be regarded as of the same value as that of Christians. This measure is considered as preliminary to accord-ing full civil and political rights.

The Diet of Denmark has decided, by a large majority, that the bill for the separation of Church and State be read the second time.

The Independence Belge retracts the statement that Prince Metternich had left for Vienna.

Renter's telegrams state that the object of Lord Cowley's mission to London was to resume negotiations between England and France, which were indicated by the former, but interrupted by the opposition of Count Walewski. The basis of those negotiations was the principle of non-intervention in the affairs of Central Italy. France, adopting the same basis, is desirous that the whole of Europe should give its formal adhesion to that principle. With this view Lord Cowley was solicited to sound the feelings of the British Cabinet, as to the advisability of addressing a collective note to the European Cabinets. In this note an infraction of the principle of non-intervention was to be treated as a casus belli.

The British Cabinet, while expressing its readiness to support the principle of non-intervention either at the Congress or in its communications with foreign powers, pointed out the impossibility of pledging the nation, without the consent of Parliament, to a course of policy which might probably involve hostility. The feeling of the Northern Courts gave rise to some fear that Europe would not tacitly submit to so threatening an information, and which also implied the adoption of principles opposed to the independence of every State which possesses the right of forming such alliances as it may think proper, and at its own risk and peril. The British Cabinet having thus declined to enter into engagements having such an important bearing, the question of an early meeting of the Congress is again revived.

It is rumored, but is doubtful, that the Emperor of Austria has invited Russia and Prussia to form an alliance to defend the legitimate rights of monarchs.

The Manchester Chamber of Commerce have memorialized Lord Palmerston to bring the subject of international maritime law before the European Congress.

At the latest accounts, the Spanish army was

near Tetuan, the position of affairs being unchanged.

The Paris correspondent of the London Morning Post reports that the Papal Nuncio has said that the Pope will give up the Romagna, provided that the rest of his dominions shall be secured to him.

A submarine telegraph cable had been successfully laid between the Channel Islands and France.

The government dispatch from Oude confirms the report of the complete overthrow and dispersion of the remainder of the rebel army. All the leading rebels had been taken prisoners except the Begum, and she could not hold out alone.

At Japan, trade progressed favorably.

A Bombay telegram of Dec. 27, via Aden, reports the campaign against the rebels in Nepal all over, the rebels having all surrendered except the Begum.

It is said that the Chinese have addressed a demand to Russia that she shall evacuate all the country of the Amoor.

The Times, in a leader on the Italian question, says that it is now announced, almost in official language, that England and France have fully agreed to recognize and protect Central Italian States, and it rejoices at the liberal course pursued by Napoleon.

Calamity in New York.

A tenement building in Elm St. occupied by about twenty families, was burned on Thursday night of last week, and some twenty or more persons were burned to death.

The Tribune says:

"One of those immense human packing-boxes, called tenement houses, six stories high above the sidewalk, 100 feet deep, and 50 feet front and made to live 22 families, took fire, and before the unfortunate inmates could escape, a great many of them were suffocated. The building was No. 142 Elm street. The first floor was divided into stores—a baker occupying that on one side, and a grocer the other—the entrance to the tenements being between the stores.

A narrow staircase led to the upper part of the building from the street, and another stair-way descending from the second story to the yard in the rear. The upper stories were reached by the staircase in the centre of the building—a narrow, ill lighted and dangerous passage. Each floor was arranged for four families, the doors of the apartments opening upon a narrow hall. There were at the time of the fire nineteen families in the house, exclusive of those who occupied the stores. The back apartments on the sixth story were set apart for washrooms for the use of the various families, and the roof was arranged for drying purposes.

About 7 1-2 o'clock in the evening, a little girl in the bakery, while filling a fluid lamp, set the fluid on fire, and, dropping the burning vessel upon the floor, its blazing contents spread over the floor, and communicated with a pile of shavings under the staircase. In an instant the store was enveloped in flames and almost before the alarm could be sounded, or the people up stairs warned of their terrible danger, the blaze had burst through the stairway, and leaping upward, cut off their escape."

The flames ran up the stairways, from story to story, with almost incredible swiftness, cutting off the only means of egress to the wretched occupants of the building. Those who lived in the lower stories escaped in comparative safety, but those in the upper stories, it is feared, mostly perished in the flames. The windows in nearly all the upper stories were seen to be filled with human beings, imploring those in the street for aid, but no ladders of sufficient length were to be had, and the poor creatures either precipitated themselves to the ground, to be picked up badly injured, or fell back to perish by fire. The weather was intensely cold, so that the hand engines were almost useless, but the steamers worked with their usual force and power.

ANOTHER CALAMITY.—"Disasters never come singly." Scarcely had the news of the great fire in Elm street been received, when it was followed by the report that a hat factory in East Brooklyn had blown up. It was Ames' and Moulton's; and some of the workmen were buried in the ruins. The building was an immense structure, and usually contained about 220 employees, including 100 females. Very few of the operatives were on the premises, the catastrophe having happened before the hour for commencing work.

The building was of brick, three stories high, about 30 feet wide, and 250 to 300 feet long. About 50 to 60 feet is left standing. The rest is a heap of ruins. The factory was but just started—this week being the first time the machinery has been put in motion. The engine was driven by two flue boilers with a steam dome in front.

The engine was started this morning at 6 1-2; at 20 minutes to 8 the boilers exploded, throwing one of them through the centre of the building to the other side, and making a wreck of the building.

The fire alarm was sounded, and the firemen in-

stantly commenced removing the ruins in search of workmen. Fortunately it was so early that but few were at their work—an hour later the consequences would have been much more disastrous. At it is, six dead bodies have been taken out, and some ten or twelve are more or less injured.

ITEMS AND NEWS.

A clergyman in Salem, N. J., says the Standard, recently announced from his pulpit that upon the next Sabbath evening he would preach a sermon to "moral men." Upon the occasion the house was crowded in every part, and a large proportion of the congregation was made up of those who had not "darkened a church door" for years.

A Winsted (Conn.) widow, whose dear departed left her the life use of \$1400 so long as she remained unmarried, but which was to go to a third party at her marriage, has, after some years' siege, succumbed. A compromise was effected between herself and ultimate legatees, by which they received the \$1400 by paying her \$650 to get married.

The excitement in North-western Pennsylvania, where valuable oil springs have been found within a few months, is constantly on the increase. New and inexhaustible springs are being constantly opened and the greatest trouble seems to be to get barrels to hold the oil which so freely flows out.

Iowa had a large sorghum crop last year, and sir-up of the value of over a million of dollars will be manufactured from it.

About the beginning of November last a little girl named Melissa Carhart, of Hickory Grove Township, Iowa, was bitten on the arm by a dog, and last week hydrophobia developed itself and she died of the dreadful disease.

On Friday night last the house of Mr. Luther Briggs, of Davenport Del., was consumed by fire, and five of his children perished in the flames. Mr. Briggs and his wife were away from home at the time. A sixth child, a lad of fifteen, saved himself by jumping out of the window. The fire broke out after the children retired to bed, and is supposed to have caught from the stove.

Providence, Feb. 2. Miss Rebecca Blodgett, a very estimable lady, was burned to death this morning. Her clothing accidentally caught fire, and before relief could be rendered she died in extreme agony. She is very respectably connected.

W. D. Ray, editor of the Vicksburg Southern sun, was murdered recently by Shippard, his defaulting clerk. He was shot through the heart.

Two white men, disguised as negroes, broke into the house of Mr. Steel, in Harrison county, Va., last Monday night, for the purpose of robbery, but were driven off by Mrs. Steel, who loaded a rifle and fired upon them bravely. Her husband was absent.

A London wine merchant, who has a large proprietary in the island of Madeira, says that the accounts from the Island respecting the vine disease are worse than ever, as the new vines are attacked in the same manner as the old vineyards. He has no Madeira wine to sell, and therefore his statement may be fully relied upon.

The Portland Advertiser reports the death of two worthy and respectable females in that city. They were Misses Penelope and Catherine Martin, sisters, and for many years they kept a high school for young ladies, where a thorough education was imparted. Their school attracted many scholars from abroad, and there are hundreds now living who received their finished education at this school. Penelope died on Thursday, aged 87, and Catherine died on Friday, aged 96.

A judge, after hearing a florid discourse from a young lawyer, advised him to pluck out some feathers from the wings of his imagination, and put them in the tail of his judgment.

A fanatical Hindoo cultivated for forty years the growth of a finger nail, and he found its measure to be thirteen inches and a half. The finger nails grow their whole length in a few months.

Last winter the Michigan Legislature enacted a law, which in fact, really abolished the grand jury system, having made it optional either to indict upon information or to empanel a jury, and the former is receiving the decided preference. Already Vermont has followed in her footsteps, and now the proper committee of the Wisconsin Senate has been instructed by a unanimous vote, to bring in a similar bill, which will without doubt pass into a law.

The house of Mr. Solomon Beals, of North Middleboro, was entered one night last week, and robbed of \$115, the proceeds of the late fair of the Baptist Society in that town.

The number of births in Springfield last year was 484; marriages, 177; deaths, 387. There was a decrease of 44 in the number of births, 12 in the number of marriages, and an increase of 43 in the number of deaths, as compared with 1858.

The Christian may be almost lost, yet saved at last.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as censuring the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Geography of Dan. 11.

Why must north and south, in this chapter, be more exactly so than elsewhere?

The Medo-Persian seat of empire was almost due east of Babylon, and yet it is written of them, Jer. 50, "Behold a people shall come from the north . . . against thee, O daughter of Babylon." 1.

Syria was neither due north of Egypt, nor in the extreme north of Alexander's empire, any more than Paris is of Western Europe. 2.

But suppose our Union were to dissolve, and a free and slave monarchy result, and that after various changes the respective capitals should be located at Columbus, O., and Baltimore, Md., their respective monarchs could and would be denominated king of the north and king of the south. 3.

Parallel. "In the year 414 two German tribes obtained settlements in the south of Gaul, while the northern parts were seized on by the Franks." Taylor's France.

These Germans, with others, soon possessed all southern Gaul; and the country "south of the Danube and west of the Ems became the nucleus of the Austrian empire." Colton.

The original seat of the House of Austria was in the "canton of Aargau (or Argovie) in Switzerland;" while the original capitol of the Franks, was almost due north, at Treves, and their possessions extended from east of the Rhine through the north of France to the ocean.

But the following is my position: 1. The "south" in Dan. 11:5, is Rome.

2. That the Roman empire was perpetuated in the German.

Now all of Daniel's latter-day scenery is laid in western Europe. Let any one deny this, and then locate the decem-regal prophecies anywhere. The vision of this 11th chapter, confined almost entirely to the kings of the north and south, is most positively located in "the latter days," (10-14) and connected with the "time of the end," 11:27, 35, 40; 12:1.

Again, the uniform course of empire in this book is from Greece to Rome; but in this chapter it is from Greece to the "south" (chs. 3-5), and therefore the "south" means Rome. 4.

Then follows an empire which becomes strong above the south. (5.) The language applied to it is nearly as expressive of great imperial power as that applied to Greece. Of the latter it is said: "He shall rule with great dominion;" and of the former, "His dominion shall be a great dominion."

2. After his dominion two monarchies appear, in one of which the "south," or Roman empire is perpetuated.

Charlemagne was as really, and as rightfully Roman emperor as was Caesar himself—by conquest, by the voice of the people, by the coronation of the Pope and by the consent of the emperor Nephrosus. So of Otto the Great and his successors. Says Potter (Constitution of Germany, p. 477, v. 2): "The conquest of Lombardy by Charlemagne, laid the basis which exists even now [1790] between the German empire and Italy."

"The dignity of the Roman empire, extinct at Rome since 476, and only continued at Constantinople, was revived in his person: an event which laid the basis of the imperial dignity being at present annexed to Germany." Vol. 1, p. 58.

"Otto and his successors claimed whatever at any time was claimed by the ancient Roman emperors."

That as Roman emperors they could exercise certain sovereignty over foreign kings."

Page 129. "Other kingdoms, otherwise independent, were required to acknowledge a degree of sovereignty of the German emperors. Even Spain and France and England did not deny their superiority. In fact this gave rise to a particular law of the nations of the middle ages which placed all Christian kingdoms and countries in a similar relation to the Roman empire, as every Christian church stood to the Roman church." "Conrad II. preserved the connection between Germany and Italy which has continued to the present day." "A right of the king of Rome, once legally elected in

Germany, to the crowns of Rome and Lombardy, has never since been disputed." Ib. 150.

There were two codes of law, inculcating the doctrine of the universality of authority of civil and ecclesiastic Rome. The colleges of Italy and England made the knowledge of the law upon the principle of these two codes, one of the chief objects of education until it became generally conceded that these codes were the only source of law throughout the Roman empire, of which Germany was a part, and all other European territories subordinate dependencies." Ib. p. 203.

Says Duganne, "Austrian dominion is a continuation of the Roman or German empire."

Says Smucker, "The revolution of 1830 in France re-kindled the flames of popular discontent in Italy. The tyranny of Austria was then, as now, [in 1858] both a shame and a curse to the land of the conquerors of the world."

1. Then, that in Germany and Austria the Roman empire was continued, is shown in the name "Holy Roman Empire," by the custom of diplomacy, by the schools of the middle ages and by a special law of nations, &c. Besides every emperor was elected "king of the Romans;" and as Rome was in the south, he was most literally king of the South.

Constantine and Justinian and Phocas were kings or emperors of Rome, and resided farther from that city than did the German emperors. Valentinian and others resided at Milan, Theodoric at Ravenna, and Constans at Syracuse.

In conclusion. "The kings of the north and south are the divisions of Alex.'s empire. Ed." 5. Well, as the prophet don't say so—The kings of the north and south are not the divisions of Alexander's empire. Brown. A king is a man, and not a division of any empire. Try it—"the division of Alexander's empire's daughter," &c. v. 6. Again, "both these divisions or kingdoms' hearts shall be to do mischief, and they shall speak lies at one table,"—two fragments of an empire at lunch, and then one of them "returns to his own land" 1:27, 28.

Besides these divisions ceased when Rome became universal, but the subjects of this prophecy flourish in the latter days and at the time of the end.

Cotemporary kingdoms are always named, as Babylon in chap. 2, and Medo-Persia and Greece in chaps. 8 and 11. Egypt is a familiar subject of prophecy throughout the Bible, and always named, unless for some unaccountable reason, and for the evident purpose of obscurity this is an exception.

But Egypt is here named, so as to forbid its being identical with the south. The king of the south goes into Egypt, and afterwards returns to his own country, 7, 8.—6.

Again, vs. 40-42. The king of the north first comes against the south, then also through the countries into Palestine, passing Edom and Moab, and "also the land of Egypt shall not escape."

A. Brown.

Louisville, Ky.

1. A people coming from the north, and their being located in the north, are different conditions. It was the king of the Medes who commenced the war with Babylon, calling in the king of the Persians to his aid. Ecabata the capital of the Medes was 150 miles to the north, as far to the north as it was to the east of Babylon; and in marching to that city, they would not unlikely strike the Euphrates above Babylon, and so literally fulfill the scripture by coming from the north.

2. The Syrian kingdom embraced the provinces that were due north of Egypt; so that the territories of the two countries were respectively north and south to each other.

3. This is a supposition. But were they thus called, it would be not because of their capitals, but of the relative position of the two territories, which would be absolutely north and south to each other.

4. ! ! ! !

5. This should read, kingdoms of the north and south; or, the kings of the divisions of the north and south.

6. Nay, my dear sir. His carrying captives into Egypt, is shown by the context to be the king of the south coming into his kingdom, and returning into his own land—thus making the south Egypt, and Egypt only. Ed.

Robes of the Glorified.

Sir: In your issue of Nov. 26 is an article under the head of the Robes of the Glorified, which is in part, I think, a good deal visionary. You ask why it is "that man is an exception to other animals to need to be provided with a covering which is so generously supplied to them." And you answer, that "doubtless it is to be found in the fact that man is not in the condition in which he was created. It was not till Adam and Eve had sinned that they knew they were naked," and then it was "they sewed fig leaves," &c.

All very true; but then you say: "The import of the record evidently is that in sinning they became naked—not from the loss of artificial clothing—but of some natural enrobement," &c.

Now when I read the Word, or any other writing, I wish to understand it according to the natural meaning and laws of language (as the Herald has very forcibly insisted upon from time to time); and when before that man had sinned the Word says that the man and his wife were both naked and were not ashamed, I do not wish to believe that man was clothed in any "halo of glory"—any "luminous enrobement," except that glorious innocence in which he was created. When Adam and his wife hid themselves from the presence of their Maker, and in their sin and shame made the excuse that they were naked, the reply of God, so to speak, was a forcible admission that they were really so,—only they did not know it, or in other words saw no reason of shame because of it, until eating of that forbidden fruit opened their eyes to a sense of nakedness, shame and disgrace. I hope you will examine this once more, and tell what makes you "assured of the appropriate vestment with which man, when first created, must have been enrobed."

As to the future robes of the glorified I doubt not they will be clothed. The redeemed are so represented; and while white garments may be symbolic of righteousness, still the numerous passages seem to imply something more; and the examples, such as the transfiguration, seem to vivify a reality of enrobement not to be mistaken. But I do not remember a single text of Scripture that seems to justify the expression, "the future robes of the glorified will be such as man lost by his fall." Yours truly, W. C. BORDEN.

Stanbridge, C. W., Dec. 18, 1859.

NOTE. There is point in the above. Man was "naked" before he fell. He was naked in respect to any artificial enrobement, and so are all animals now; but he may nevertheless, we think, have been enrobed with a halo of glory, analogous to the future enrobement of the glorified. Ed.

A Test Medium Tested.

Some time in the month of August last, I believe, there was in Philadelphia, a man professing to be a test medium, called Professor Bond, who publicly responded to mental or written questions known only to the writer or questioner. What is meant by test medium and test question, will be apparent as we proceed with the narrative.

At a meeting held in Phenix Hall, in Kensington, Philadelphia, on one occasion, Mr. C. Patterson, a believer in the Bible and in the power of Jesus' name to control demons, having previously confronted Spiritualism in its strongholds, and avowed his faith in Jesus and the resurrection, determined to test the medium or his familiar on the character of the spirits who communicate. Accordingly at the proper time he went forward to the platform with his written proposition in his pocket. After a brief explanation of his position on the subject of Spiritualism, by referring to his former remarks, he said he had written a question for his own satisfaction, but did not care to make it public unless it should be demanded. The medium then went into a state of trance, and took Mr. P. by the hand. He first led him down from the platform toward the audience; then held his hand awhile over the head of one of the audience. He then returned to the platform, and after several other movements, the medium, turning to the audience, put both his hands on his own head, pressing them down with great earnestness; and then let go of Mr. P.'s hand. Mr. P. then stated to the audience that he was perfectly satisfied. "You know," he said, "what my sentiments were on the subject; they remain unchanged." The question was then called for by the audience. He replied, that he did not care to read it, as it was only written for his own satisfaction; they would probably regret it if he should read it. But the demand for reading being continued and urged, he at length read the following proposition, which he took from his pocket.

"If the things which I see are done by the spirits of departed just and holy men, or if Christ be glorified by the same, then in his name I desire the medium to place my hand upon my head. But if they are done by clairvoyant agency, or by the spirits of demons, then in the name of Jesus Christ I command the spirit to place the medium's hands on his own head."

"And you have seen," said Mr. P., "the result. Ladies and gentlemen, pardon me while I give expression to the sentiments of my heart. I thank God, who has this night given me the victory in the name of Jesus Christ."

While he was retiring from the platform, a gentleman in the audience said, "I doubt whether the gentleman understands his own question. For the satisfaction of the audience, will he please inform

us what is the meaning of the word demon?" Returning to the platform, he said, "If I am correctly informed, it means 'a knowing one,' and was applied by the ancient philosophers to the departed spirits of men. But Christ and the apostles only used the word to designate the spirits of wicked men."

To this no reply was made, and he sat down. So according to the acknowledgment of the test medium or his familiar, Christ is not glorified by such proceedings, and the familiar spirits are demons in the bad sense of that word. And such the word of God declares they are. J. LITCH, Oct. 25, 1859.

The New Covenant.

Heb. 8:8-12. "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah."

Here we have a thus saith the Lord, some thirty years after Christ had suffered on the cross, of a new covenant to be made with the house of Israel and Judah, and still spoken of as yet in the future. 1.

"When I will make a new covenant"—thus cutting off the argument that this new covenant was the gospel to the gentiles. See Dan. 9:27, "And he shall confirm the covenant with many for one week." What covenant will he confirm? The only one that had been made, namely, the Abrahamic covenant! showing conclusively that no new one was then made.

Again, the apostle says, v. 6, "But now hath he obtained a more excellent ministry, by how much he is the mediator of a better covenant. . . . Not according to the covenant that I made with their fathers. . . . I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people." Mark who this covenant is to be made with,—the same people that the first was confirmed with, Israel and Judah.

V. 11. "And they shall not teach every man his neighbor, and every man his brother (as we are now doing) saying, Know the Lord; for all shall know me from the least to the greatest." Why shall all know the Lord? Because he will then be personally among them. V. 12. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." If this is after they are changed in a moment in the twinkling of an eye, what need of this covenant and this forgiveness; and why say, "They shall be to me a people?" 2.

The apostle goes on with the argument, in the 10th chapter, 12-17 verses, speaking of Christ making an offering of himself to God. V. 14, "For by one offering he hath perfected for ever them that are sanctified," i. e. the gentile Christians.—

V. 15. "Wherefore the Holy Ghost also is a witness to us: for after that (i. e., the perfecting of the gentile Christians; or in other words the fullness of the gentiles be come in) he had said before, v. 16, this is the covenant that I will make with them after those days, saith the Lord." Question, what days? The gospel days. See Jer. 30:3-11, "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land of their fathers, and they shall possess it." V. 7. Alas, for that day is great, so that there is none like it. It is even the time of Jacob's trouble, but he shall be saved out of it."

The prophet then says, "I will break his yoke from off thy neck and burst thy bonds, and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their king, whom I will raise up unto them." And then, after confirming the promise to Jacob and his seed of their sure return. V. 11: "For I am with thee (in person) saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee (and show me the nation where they are not found) in chap. 46:27, 28, he declares he will make a full end of all nations; "yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." See verses 16-24: "Thus saith the Lord, Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. . . . and I will multiply them and they shall not be few. I will also glorify them and they shall not be small. And their children also shall be as aforetime." See also 31, 33:6-36. "The voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride." Jesus has told us that the children of the resurrection neither marry nor are given in marriage, but are like unto the angels. The prophet then adds, vs. 20, 21, "thus saith the Lord: If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then also may my cove-

must be broken with David my servant, that he should not have a son to reign upon his throne and with the Levites the priests my ministers." 3.

CASTLE CHURCHILL.

New Hartford, Iowa.

1. Paul does not speak this as being future in his day; but quotes what God had spoken by Jeremiah. He says of the Jews, under the old covenant, that, "Finding fault with them, he saith, Behold the days come," &c.; which prophecy Paul quotes in support of "the better covenant" of which Christ is the Mediator. This quoting Jeremiah's words, no more makes it then future, than our quoting it in support of the past makes us authority for its being now future. But its full consummation will undoubtedly be in the resurrection, which is its completion.

2. Because, were their sins unforgiven, they would not attain to the first resurrection. They are not forgiven after they are changed, but that they may be changed.

3. To get the true meaning of the Scriptures here quoted, they need to be examined in their connection; which we have not space here to do.

Ed.

From sister Alvira Morey.

Bro. Bliss:—I feel that I cannot do without my paper. I read it, and then give it to a poor woman who has been trying to get money to subscribe, but cannot.

Sound Doctrine.

"A Newburyport sister," in sending money to forward the Herald to "an aged minister," writes: "One who has ministered to others, should be ministered unto."

Another sister writes:

"It is a part of our blessed religion to do justly. I have a heart to write to you in the language of almost the whole of the first epistle of Paul to the Thessalonians; but will only say, 'The grace of our Lord Jesus Christ be with you. Amen.'"

From Bro. C. N. Ford.

Brother Bliss:—I esteem the Herald the best paper we have. It has always been a welcome visitor to me. It is the only preacher we have in this region and land of bondage, and I hope and pray that it may be sustained. Therefore I wish to cast in my mite. Please find enclosed \$2, which apply to assist in paying off your office debt.

La Belle, Mo.

From Bro. Ezra Smith.

Dear Bro. Bliss: I am alone with my family here, in the belief of the soon coming Saviour. The Herald is all the preacher I have. It is welcome to live with me, and have the place next to the Bible.

Depeyster, N. Y.

From Bro. I. C. Wellcome.

Bro. Bliss:—I am very unwilling to be without the Herald. It has been my weekly visitor for sixteen years—a very welcome one. I am not able to say that all its contents have been welcome; still I am deeply interested in the general matter it contains, and the object it aims at, and wish it to live until Jesus comes.

Richmond, Me., Jan. 28, 1860.

From Bro. M. Batchelor.

Bro. Bliss:—I am still looking for the same Lord Jesus that was seen to go up into heaven. I hope the time is near, when we shall see him come. Then the waiting ones will rejoice, that they have waited in days of suspense. The evidences of his coming are the joy of my heart. I love it more than my daily bread. I think I should rejoice to see his sign in the heavens. Salvation will then be completed, and all the saints will rejoice as one united family. I can truly say, Let thy kingdom come.

Rutland, Vt., Jan. 31, 1860.

From Bro. F. Gale.

I love my dear brethren; I love to serve them. I love to weep, and pray, and sing, and suffer, and rejoice with them. We are going home, brother—I am glad; for there are no poor there, no sick ones, no bound ones. I think of Bro. Miller, and Bro. Fitch, and the once suffering Pinney, and a host of other sleeping ones, all coming forth in a few days to sleep in death no more. I hope to be with them there.

I would say that my love for the Herald and its conductor has not abated.

Kingston, N. H.

From sister Henrietta Watkins.

Dear Bro. Bliss:—I send you a few lines with a small donation to the cause I love. I thought I would give the Herald up, but I now feel that I could not do without it. The nearer the time comes for me to be deprived of it, the more I seem to value it, and the better I seem to love it. I have taken it since '42, and find that I can't do without it. The editorials are excellent; and your views on the state of the dead are so much in accordance with my own,

and with the teaching and spirit of the Bible, that it is so much the more dear to me. You will please accept — for the cause we love.

Toronto, C. W., Jan. 31, 1860.

From Bro. I. Carpenter.

Bro. Bliss:—Please give your views on the baptism of the Holy Ghost. A few weeks ago two Baptist ministers stated in a meeting, that it was a sin for any one to ask God to baptize them with the Holy Ghost. They said such a prayer was offered through ignorance; for such a prayer had not been answered since the apostles' days, and never would be. Yours in love, I. CARPENTER.

Spring Valley, Wis., Jan. 26, 1860.

What we understand by the baptism of the Holy Ghost, is to be endowed with the character and spirit which that communicates, which renovates the heart, changes the affections, and makes of the sinner a new man in Christ Jesus. In addition to this, the apostles were supernaturally endowed by such baptism, and miraculously empowered. Ed.

To a Friend.

May Wisdom be thy friend,
And Virtue thy companion;
Reflection thy mind attend,
In hours of thy devotion;
Ever prayerful and faithful
To thy heavenly Father;
Then thy life will be peaceful,
Even, pure as a river. S.E.G.

Shrewsbury, Vt.

Lines for the blank leaf of a Young Lady's Bible.

When the vigor of youth shall have wasted away,
And the roseate bloom of thy cheek shall decay;
When life's waning taper burns dim o'er the grave,
From the doom that awaits you no mortal can save,
O then may the precepts these pages impart
Serve to strengthen thy hope, and to cheer up thy heart;

The best Star of life gild mortality's even,
And thy pathway illumine to the portals of heaven.

An infidel, who had been attempting to prove that men have no souls, asked a lady, with an air of triumph, what she thought of his philosophy. "It appears to me," she replied, "that you have been employing a good deal of talent to prove yourself a beast."

OBITUARY.

DIED, at Lawrence, Mass., Nov. 5, 1859, REBECCA ANN, wife of Richard SAVORY, and daughter of Larkin and Rebecca Moore, aged 30 years.

Mrs. Savory, in early youth, gave her heart to Christ, and was a firm and consistent believer in the speedy return of the Redeemer, to immortalize the saints, restore all things, and personally reign as King over all the earth. After a most distressing illness, she breathed out her mortal existence in the arms of her Saviour, triumphantly anticipating a glorious resurrection to life everlasting.

While her departure down the dark valley of death is deeply deplored, the remembrance of her is sweet and pleasant to her friends. It is not too much to say, that she was a true friend, a dutiful child, an affectionate and faithful wife, and a reliable and devoted Christian.

Thus are our beloved friends, one after another, stricken down by the unrelenting foe of our race: "yet in the midst of death and grief," the blessed promises of the gospel subdue the mourner's bitterest sigh, with the assurance,—

"That the Redeemer lives;
And, from the bending skies,
Still watches o'er the sleeping dust
Till he shall bid it rise."

M. M. R.

DIED, in Philadelphia, Jan. 11th, in the 89th yr. of his age, WALTER SWOPE.

The subject of this notice was the oldest member of our church in this city. He was never a man of many words, and hence was little known in the church except as a faithful and constant attendant on the house of God, whenever it was possible consistently with his advanced years and growing infirmities to do so; and even beyond his strength. For the last few years, however, our meetings have been so far removed as to render it impossible to attend. But this deprivation has never abated his interest in the cause of Christ, his love of truth, or communion with the Lord. But I have observed in each successive visit, a growing attachment to the Saviour and ripening for the harvest, so that at last he was prepared to be gathered into the heavenly garner, as a shock of corn fully ripe. His end was not merely peace, but glorious triumph, in prospect of departing to be with Christ, which he said he believed would be far better than to remain longer in the flesh. He lived and died in the blessed hope of the soon coming of the King of kings, to bring with him those who sleep in Jesus, to share his kingdom.

J. LITCH.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

A compound remedy, in which we have labored to produce the most effectual alternative that can be made. It is a concentrated extract of Para Sarsaparilla, so combined with other substances of still greater alternative power as to afford an effective antidote for the diseases Sarsaparilla is reputed to cure. It is believed that such a remedy is wanted by those who suffer from Strumous complaints, and that one which will accomplish their cure must prove of immense service to this large class of our afflicted fellow-citizens. How completely this compound will do it has been proven by experiment on many of the worst cases to be found of the following complaints:—

SCROFULA AND SCROFULOUS COMPLAINTS, ERUPTIONS AND ERUPTIVE DISEASES, ULCERS, PIMPLES, BLITCHES, TUMORS, SALT RHEUM, SCALD HEAD, SYPHILIS AND SYPHILITIC AFFECTIONS, MERCURIAL DISEASE, DROPSY, NEURALGIA OR TIC DOULOUREUX, DEBILITY, DYSPPEPSIA AND INDIGESTION, ERYSIPELAS, ROSE OR ST. ANTHONY'S FIRE, and indeed the whole class of complaints arising from IMPURITY OF THE BLOOD.

This compound will be found a great promoter of health, when taken in the spring, to expel the foul humors which fester in the blood at that season of the year. By the timely expulsion of them many rankling disorders are nipped in the bud. Multitudes can, by the aid of this remedy, spare themselves from the endurance of foul eruptions and ulcerous sores, through which the system will strive to rid itself of corruptions, if not assisted to do this through the natural channels of the body by an alternative medicine. Cleanse out the vitiated blood whenever you find its impurities bursting through the skin in pimples, eruptions, or sores; cleanse it when you find it is obstructed and sluggish in the veins; cleanse it whenever it is foul, and your feelings will tell you when. Even where no particular disorder is felt, people enjoy better health, and live longer, for cleansing the blood. Keep the blood healthy, and all is well; but with this pabulum of life disordered, there can be no lasting health. Sooner or later something must go wrong, and the great machinery of life is disordered or overthrown.

Sarsaparilla has, and deserves much, the reputation of accomplishing these ends. But the world has been egregiously deceived by preparations of it, partly because the drug alone has not all the virtue that is claimed for it, but more because many preparations, pretending to be concentrated extracts of it, contain but little of the virtue of Sarsaparilla, or any thing else.

During late years the public have been misled by large bottles, pretending to give a quart of Extract of Sarsaparilla for one dollar. Most of these have been frauds upon the sick, for they not only contain little, if any, Sarsaparilla, but often no curative properties whatever. Hence, bitter and painful disappointment has followed the use of the various extracts of Sarsaparilla which flood the market, until the name itself is justly despised, and has become synonymous with imposition and cheat. Still we call this compound Sarsaparilla, and intend to supply such a remedy as shall rescue the name from the load of obloquy which rests upon it. And we think we have ground for believing it has virtues which are irresistible by the ordinary run of the diseases it is intended to cure. In order to secure their complete eradication from the system, the remedy should be judiciously taken according to directions on the bottle.

PREPARED BY
DR. J. C. AYER & CO.
LOWELL, MASS.

Price, \$1 per Bottle; Six Bottles for \$5.

Ayer's Cherry Pectoral

has won for itself such a renown for the cure of every variety of Throat and Lung Complaint, that it is entirely unnecessary for us to recount the evidence of its virtues, wherever it has been employed. As it has long been in constant use throughout this section, we need not do more than assure the people its quality is kept up to the best it ever has been, and that it may be relied on to do for their relief all it has ever been found to do.

Ayer's Cathartic Pills,

FOR THE CURE OF

Costiveness, Jaundice, Dyspepsia, Indigestion, Dysentery, Foul Stomach, Erysipelas, Headache, Piles, Rheumatism, Eruptions and Skin Diseases, Liver Complaint, Dropsy, Tetters, Tumors and Salt Rheum, Worms, Gout, Neuralgia, as a Dinner Pill, and for Purifying the Blood.

They are sugar-coated, so that the most sensitive can take them pleasantly, and they are the best aperient in the world for all the purposes of a family physic.

Price, 25 cents per Box; Six Boxes for \$1.00.

Great numbers of Clergymen, Physicians, Statesmen, and eminent personages, have lent their names to certify the unparalleled usefulness of these remedies, but our space here will not permit the insertion of them. The Agents below named furnish gratis our AMERICAN ALMANAC, in which they are given; with also full descriptions of the above complaints, and the treatment that should be followed for their cure.

Do not be put off by unprincipled dealers with other preparations, they make more profit on. Demand AYER'S, and take no others. The sick want the best aid there is for them, and they should have it.

All our Remedies are for sale by

Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

pd to Jan. 1. 1860

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pd to Sept 18 79

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* The letters and numbers prefixed to the several tracts, have respect simply to their place on our shelves.

THE LYRE. Orders addressed to the Editor, and accompanied with the cash, will be promptly filled. Price 60 cts.—1-4 less by the doz.

For sale at this office, The Discussion between Messrs. J. Litch and M. Grant, on Eternal Punishment. It will be sent by mail for 28 cts.—price 25, postage 3 cts.

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best physicians of the various schools use it and also recommend it. Every farmer should have it, for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from

day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to Jan 1 '60 For sale at this office.

LEONARD'S Patent Portable Grist Mills, and French Burr Mill Stones, of all sizes, from twenty-inch to six feet diameter. Also, Sconers, Bolters, &c., manufactured and for sale at No. 22 Water street, Bridgeport, Conn., nearly opposite the R. R. Depot (formerly occupied by Hall and Beardsley). Ware Room 205 Broadway, New York. All the above are warranted equal if not superior to any in use.

Prices low and terms easy. All orders or letters of inquiry promptly attended to, by addressing the Proprietor, B. W. Leonard, Bridgeport, Conn., or J. A. Reed, No. 203 Broadway, New York.

State or shop rights for Leonard's Patent Burr stone Grist Mill for sale or exchange for good property.

Pd to Feb. 20—'60 B.W.L.

"I have visited Bro. Leonard's shop, and examined his Mills, and I think them admirably adapted to the uses they are designed for. J. V. HIMES."

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me.

(No. 969 tf.) pd to 971

SOMETHING NEW AND VERY DESIRABLE.—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

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Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE which COMBINES the TRUE PHILOSOPHY of COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 11, 1860.

The Snow Storm.

Janet Ray lived with her mother in a lonely cottage on the mountain-side. It was far away from the rest of the world, but they had not always lived alone there. Mrs. Ray's two sons went away from their mother, to go to sea, and Mrs. Ray intended to leave her solitary cottage, and before winter find a home among the little cottages at the foot of the mountain. But she was so much attached to her own pleasant home where she had lived many years, that she delayed leaving it as long as possible. All through the lingering autumn there was more freedom for Janet, who was enterprising, and fond of mounting some of the greatest heights in search of flowers. She would go, too, every day down to the glen, where their friends lived, who would fill her basket with some delicacy to take to her mother, and every day asked when she was coming down to live among them.

One day, as Janet left her mother's house for one of these daily visits, both she and her mother saw how threateningly the clouds were gathering.

"I fear there is going to be a storm," said Mrs. Ray; "I am almost afraid to let you go down through the glen. It should surprise you, and delay you in coming home, it would give me great anxiety."

"Oh, do not be afraid," said Janet; "if there is going to be a storm, there is more need we should have something to eat in the house, and I shall be back before you have time to be anxious."

Janet set forth; but among the mountains it began to snow before she had been long gone. She, meanwhile, had passed through the glen, and had reached the little huts in the valley.

"I'm surprised to see you," said her mother's friend, Ann Ross, "or rather, I wish your mother had come with you. Donald was saying this morning your mother ought to be safely housed among us. And to-day it looks quite threatening."

Janet promised that she would urge her mother's moving away directly, and she did not linger long, but exchanged some of her own and her mother's work, for the little supplies they should need, and set out homeward.

Her path led up the glen, and she could not help stopping to admire how the swollen stream dashed over the rocks. Presently, her way was impeded by the rushing current, and she soon met the storm of snow that was fast increasing. She hurried on through the blinding flakes, and by the rising stream, and then she had to leave the water-course, and climb up the hill-side. She found the snow had been fast increasing for some hours, and it was difficult to keep her footing in the midst of the deepening drifts. She kept courageously on, till at last her strength failed her.

"My mother, how frightened she will be for me!" she thought, "and am I quite without help?"

Then she remembered how, in stormy nights, when she and her mother had fancied her two brothers were struggling against storms upon the sea, her mother had always ended in saying, "God is there as well as here. They are in His hands, and I could not ask a better protection, even were they close by my side."

"And so she is praying for me now," said Janet to herself. "God is here as well as there, and His arms will uphold me, even in death," she added; for the snow was folding about her chillingly.

Then she began to sing with a loud voice,—

"The Lord my refuge is!"

For she was beginning to be benumbed with the cold; and she thought if her mother should come out to find her, she would send out her voice to meet her.

Meantime, Donald Ross had returned home toward evening, and when he found that Janet had been down into the glen, and had set out to return, he was very much alarmed.

"You should not have let her go back," he said to his wife; "the snow is gathering fast among the mountains, and I do

not know how Janet can get home alive."

He set out directly with his dog, and one or two of his neighbors, in the steps of Janet. With difficulty they made their way up the glen; the drifting snow clouded in still more the dying light, and they could not decide at what point Janet would have left the glen. The men took different paths and Donald followed one path, which his dog, who seemed to understand the object of their search, eagerly led him upon.

Yet even the dog seemed uncertain, for Janet had lost her usual course, and had been wandering blindly through the snow.

At length, Donald himself reached the cottage, and found that Janet had not been there. The poor mother was almost distracted, and had been calling Janet's name in every direction, and herself having searched in vain among the drifts, Donald went back upon the search again, with his dog, and just as the faithful animal had started forward, as if he had come upon the scent, Donald heard a voice in the distance. He hastened on, and found Janet sinking in the snow, her breath almost gone, but still singing out the words of her hymn. She was hardly conscious when Donald took her in his arms. He carried her to the cottage, and by the warmth from the fire, she opened her eyes and said—"Ah, mother, God was there as well as here. I had no fear in His arms, and I trusted that you, too, felt Him near."

Girl's Treasury.

APPOINTMENTS.

Elder Himes will preach in the Seminary in West Townsend, Saturday evening, 11th; and on the Sabbath, 12th, in the Brick Chapel there, day and evening.

Elder E. Burnham preached with us Sabbath last, as per previous appointment, and will preach every evening this week, over the Sabbath, and longer, if God shall prosper us. The beginning is auspicious, and we ask the prayers of our brethren all abroad that this series of meetings may result in an ingathering of souls. J. V. HIMES.

The Lord willing, I shall comply with request of the brethren, to preach to them in South Waterford, and Stoneham, Me., Feb. 12th, 19th and 26th, as they may arrange. Severe sickness of my boy prevented my filling the appointment in Hartford, Me., last week. Will try to visit them in March. I. C. WELLCOME.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1/2-2 a.m. and 3 1/2-2 p.m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

T. Adamson. We can get it for you. The price will be \$1, and postage about 16 cents.

W. H. Eastman. We received \$2 from you on the 5th ult. for C. L. Aldrich, which paid his Herald from 945 to 997. We had received nothing for M. Sawyer, but have now entered her name and sent her, from Jan. 1, or her to July 1.

S. Swingle. Sent you book and tracts by mail the 2nd.

L. Hooper. Sent you books by Ex. the 2d.

H. Baldwin, 29 cts.—balanced acct.

S. S. Garvin. Sent books the 4th.

L. Scott. Wrote you Feb. 4th.

Charles N. Ford, of Boscawen, N. H. You are cr. on our books to 1023. It was C. N. Ford of Mo. who was cr. to 1007.

R. Harley. Bro. S. Nutt has been paid for to No. 1023, by "a Newburyport sister," and to 1075 by two sisters in Pennsylvania.

L. Wiswell. You were cr. to end of the year. Have sent you bundle, and written.

Wm. S. Miller, \$7. Have cr. it to H. Phelps, to 945—the 1st of July last; Mrs. A. Harlow, to 978—\$1 each; N. Peck to 997, \$2, and D. E. Atwood, to 1023, \$3.

T. M. Preble. Sent books the 7th.

B. E., \$2. Bro. S. N. had been paid for 1860, and so we have cr. yours for 1861.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, FEBRUARY 7, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows.

Amount of previous receipts.....152.82

Rec'd since our last, from—

Philomela Atwell, So. Reading.....\$ 1.00

C. N. Ford, La Belle, Mo.....2.00

Andrew Spence, Laporte, Iowa.....1.06

O. B. Fenner, Providence, R. I.....27.00

Henry S. Ross, Millville, O.....1.00

Henrietta Watkins, Toronto, C. W.....2.00

Geo. S. Harwood, Providence, R. I.....5.00
Charles N. Ford, Boscawen, N. H.....1.00
Nathaniel Woodman, Waterbury, Vt.....1.00
Schuyler L. Carroll, Providence, R. I.....3.00

Total received towards remaining Note.....\$196.88
This makes ALMOST one-half of the note. How much next week?

NOTE. The Herald to the "aged minister," before referred to, has been paid for by sisters in Newburyport and Pennsylvania, to the end of 1861.

FORM OF A BEQUEST.—"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in sixty days after my decease to the person who, when the same is payable, shall act as Treasurer of the American Millennial Association, Boston, Mass., to be applied under the direction of the Standing Committee of that Association, to its charitable uses and purposes."

POSTAGE.—The postage on the Herald, if pre-paid quarterly or yearly, at the office where it is received, will be 13 cents a year to any part of Massachusetts, and 26 cents to any other part of the United States. If not pre-paid, it will be half a cent a number in the State, and one cent out of it.

Agents of the Advent Herald.

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Burlington, Iowa.....James S. Brandenburg.
Boscawen, Hancock County, Illinois.....Wm. S. Moore.
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Chazy, Clinton Co., N. Y.....C. P. Dow.
Cabot, (Lower Branch,) Vt.....Dr. M. P. Wallace.
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Shabbonas Grove, De Kalb county, Ill.....N. W. Spencer.
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Toronto, C. W.....Daniel Campbell.
Waterloo, Sheffield, C. E.....R. Hutchinson, M. D.
Worcester, Mass.....Benjamin Emerson.

MISSING FROM OUR LIBRARY, "Birke's Visions of Daniel." If any brother has borrowed these, will he be kind enough to inform us? We wish to refer to them in the preparation of our articles on Daniel.

RECEIPTS.

UP TO TUESDAY, FEBRUARY 7, 1860.

The Nos. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

As a general thing, it is better for each person to write respecting, and to send money himself, for his own paper, than to send by an agent, or any third person, unless such one is more likely to get his own name and post-office right, than another person would be; that money sent in small sums, is less likely to be lost than when sent in larger ones, and that a third person is often subjected to postage, merely to accommodate the one who sends.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Those mailing, or sending money to the office by other persons, unless they have a receipt forwarded to them, are requested to see that they are properly credited below. And if they are not, within a reasonable time, to notify the office immediately.

Eld M Batchelor 1023, J Hays 997, D Nichols 971, A Emerson 997, A Spence 997, and 94 cts for books sent the 2d; H T Guellow 997, John Howe 997—from Jan. 1; F Gale 997, M S Whiting 997, W P Woodworth 997, Rev W L Lennett 997, J Horner 997, C Elkins, jr. 997, Eld L S Thompson 1023, H Phelps 945, \$1 due; Mrs A Harlow 978, A Clapp 971, N Hale 976, Eld B Locke 1023—each \$1

Mrs J B Atwell 1029, E Baker 1002, E G Hatch 1036, E L Curtis 997, M S Somers 1023, M F Burwell 1001, H S Ross 1023, Wm Watkins 1052, to July 1861; R Watson 1023, Laura Darbee 1008 and book—we know nothing of that doctor—don't like what he styles himself; J E Hastings 1023, T Dudley 1023, N Woodman 1023, N Peck 997, Lois Barker 1023, Mrs A C Abell 1023, A Houghton 1028—each \$2.

D E Atwood 1023, H Andrews 1023—each \$3.

"O how I long for that blessed moment, wh

this poor unworthy creature, the last and least of all my Master's servants, shall be called to put off this load of sin and corruption, and to mingle with that harmonious host above, doing homage with them in the blessed presence of my glorious Lord." *Augustine.*

"O my Heavenly Father, thou hast revealed to me thy Son, our Lord Jesus Christ. I have preached Him, I have confessed Him, I love Him and I worship Him, as my dearest Savior and Redeemer. Into thy hands I commit my spirit; God of truth, thou hast redeemed me." *Luther.*

"Rejoice with me; I am going to a place of everlasting joy. In a short time I shall be with the Lord Jesus." *Ecclampadius.*

"I long to be in heaven, praising and glorifying God, with the holy angels. 'Tis sweet to me to think of eternity. I am almost there. I long to be there." *Brainerd.*

"O what prospects are before me in the blessed world whither I am going. Will you not share my joy, and help me to praise, that soon I shall leave this body of sin and death behind, and enter on the perfection of my spiritual nature. Sweet affliction, now it worketh glory, glory."—*Samuel Pearce.*

"I have no more doubt of going to my Savior than if I were already in his arms; my guilt is all transferred; He has cancelled all I owed."—*Isabella Graham.*

"All is well, well forever. I see, wherever I turn my eyes, whether I live or die, nothing but victory. I am cradled in the arms of love and mercy. I long to be at home." *Lady Huntington.*

"There is nothing at all melancholy in the death of a Christian. I feel very happy in the prospect of death." *Sarah Lanman Smith.*

"I see, indeed, no prospect of recovery, yet my heart rejoiceth in my God and my Savior. Such transporting views of the heavenly world is my Father now indulging me with, as no words can express." *Doddridge.*

"My heart is full, it is brimful, I can hold no more. I now know what that means, 'the peace of God which passeth all understanding.' I cannot express what glorious discoveries God hath made to me. How lovely is the sight of a smiling Jesus, when one is dying." *Janeway.*

"I cannot tell the comforts I feel in my soul; they are past expression. The consolations of God are so abundant that He leaves me nothing to pray for. My prayers are all converted into praise. I enjoy a heaven already in my soul." *Toplady.*

"I am ready to die, through the grace of my Lord Jesus, and I look forward to the full enjoyment of the society of holy men and angels, and the full vision of God forever more." *Carrey.*

"All things are mine. God sustains me through wearisome days and tedious, painful nights. Simple faith in his word keeps my mind in peace, but He generously adds strong consolation.—Death has no sting." *David Abeel.*

"If the Lord has no more for me to do, I can cheerfully leave the world now. My trust is in the Lord. I have no fear to die, my faith is fixed on Jesus." *G. S. Comstock.*

"This is heaven begun. I have done with darkness forever. Nothing remains but light and joy forever." *Thomas Scott.*

"Home, home, I see the New Jerusalem, they praise Him, they praise Him." *Norman Smith.*

"The celestial city is full in my view. Its glories beam upon me, its odors are wafted to me, its sounds strike my ears, and its spirit is breathed into my heart. A single heart and a single tongue seem altogether inadequate to my wants; I want a whole heart for every separate emotion, and a whole tongue to express that emotion." *Payson.*

"I am going; I am going; the cords of life are breaking; O the pain—no, the bliss of dying. There is no pain. Blissful, blissful, blissful." *H. M. Adams.*

"Let me die the death of the righteous, and let my last end be like his." *Watchman and Reflector.*

The brilliancy of the stars is best seen when the night is dark.

Sins Linked together.

Joseph's brethren envied him; that was a great sin; then they stripped him of his beautiful coat, and cast him into a pit, another sin; then they sold him to the Ishmaelites, still another; then to hide these sins, they must add an act of falsehood, and cruel deception; they dipped Joseph's coat in the blood of a kid, and carried it to their father, pretending that they had found it in the field. At the sight of it Jacob's heart died within him. "An evil beast," said he, "hath devoured him; Joseph is without doubt rent in pieces."

Now they must try and comfort him, and in so doing, they were obliged to play the hypocrite. Then they must persist in their falsehood and deception during all the long years, at least twenty-two, that passed until Joseph made himself known to them in Egypt. What a chain of dreadful sins! Yes, what a chain; for all the wicked deeds were linked together. The first drew after it all the rest.

So Herod first did an unlawful deed in marrying Herodias, his brother Philip's wife; then, when John reproved him for this sin, he "added yet this above all, that he shut up John in prison." This first sin led to the second. But that was not the end. This same Herodias, whom he had unlawfully married, what did she do? When her daughter Salome danced before Herod and his lords, he was greatly delighted, and promised with an oath to give her whatsoever she should ask. This was both foolish and wicked.

And now see how these two sins, that of marrying Herodias, and that of making this oath to Salome her daughter, united in producing another dreadful deed. At the mother's suggestion, who hated John for his faithfulness in reproving Herod, the daughter asked for the head of John the Baptist, and, for "the oath's sake," Herod sent and beheaded John in the prison.

Thus has it ever been, and thus will it always be. One sin leads to another, and that to another, and so on without end.

He who cheats is driven into lying, and he who tells one lie, must tell another to hide the first. Sabbath-breaking, disobedience to parents and keeping wicked company are all sins, and they lead to a great many more sins. When you take one wrong step, you know not whither it will carry you.

Visions of Eternity.

Time is short and eternity is long; yet, in this short time, I must prepare for long eternity. O! what a duration is before me! but what an infatuation is within me, that I should mind the trifling things of time, and forget the interests of eternity! Truly, when I compare eternity and time, I am astonished that eternity does not swallow up time in my concerns and meditations.—With what night visions, deceptive fantasies, and delusive dreams are we entertained here, in comparison of that divine understanding, intuitive knowledge, noon-day discoveries, vigor and activity of soul, we shall be possessed of when we awake to immortality, from all the slumbers of a transitory life! And yet (woe is me!) am I not more anxious to grow on earth than to grow for heaven? Will not the fear of temporal losses at times out-balance the joy I should have in believing? While God and glory have a passing meditation in my heart, have not the vanities of the world a permanent mansion? Does not worldly sorrow take deeper root in my soul than spiritual joy! And, were my thoughts counted one by one, while vanities reap the whole harvest, sacred things have scarce the tithe!

Is this, alas! the behavior of a candidate for bliss, the practice of an expectant of glory? One thinks least on what he loves least. O, mournful conclusion! that I love God least, since he is least in my thoughts!

But let me rise in my contemplation, and see the goodly hosts of the ransomed nations, dwelling in the noon-day displays of his glory, possessed of pleasures free as the fountain whence they flow, and full as their unlimited desire. Their souls are replenished with the most refined satisfaction, sacred delight, and substantial joy.—

What an august assembly are the inhabitants of the better country! wearing crowns, holding sceptres, reigning on thrones, walking in white, exalted in their natures, their conceptions bright, their visions cloudless, their thoughts elevated, their songs transporting, their happiness confirmed, their love burning, and all their powers enhanced forever.

Jesus Ever the Same.

Jesus Christ is the same to-day as he was yesterday in the preaching of his word. They tell us in these times that the improvements of the age require improvements in theology. I have heard it said that the way Luther preached would not suit this age. We are too polite! The style of preaching, they say, that did in John Bunyan's day, is not the style to suit now. True, they honor these men, they are like the Pharisees—they build the sepulchres of the prophets that their fathers' slew, and so they confess they are their fathers' own sons, and like their parents. And men that stand up to preach as these men did, with honest tongues, and know not how to use polished, courtly phrases, are as much condemned as those men were in their time, because, say they, the world is marching on, and the gospel must march, too.

No, sirs; the old gospel is the same; not one of her stakes must be removed, not one of her cords must be loosened.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. Theology hath nothing new in it except that which is false. The preaching of Paul must be the preaching of the minister to-day. There is no advancement here. We may advance in any knowledge by it, but it stands the same, for this good reason—that it is perfect, and perfection cannot be bettered. The old truth that Calvin preached, that Chrysostom preached, that Paul preached, is the truth that I must preach to-day, or else be a liar to my conscience and my God. I cannot shape the truth. I know of no such thing as paring off the rough edges of a doctrine. John Knox's gospel is my gospel. That which thundered through Scotland must thunder through England again. The great mass of our ministers are sound enough in the faith, but not sound enough in the way they preach it.—*C. H. Spurgeon.*

The Bible.

Lamp of our feet; whereby we trace
Our path when wont to stray;
Stream from the fount of heavenly grace,
Brook by the traveler's way.

Bread of our souls, whereon we feed;
True manna from on high;
Our guide and chart, wherein we read
Of realms of endless day.

Pillar of fire, through watches dark,
Our radiant cloud by day,
When waves would whelm our tossing bark,
Our anchor and our stay.

Pole-star of life's tempestuous deep;
Beacon, when doubts surround;
Compass, by which our course we keep,
Our deep sea-lead, to sound.

Riches in poverty; our aid
In every needful hour;
Unshaken rock, the pilgrim's shade,
The soldier's fortress tower.

Our shield and buckler in the fight,
Victory's triumphant palm;
Comfort in grief, in weakness might;
In sickness, Gilead's balm.

Childhood's preceptor, manhood's trust;
Old age's firm ally,
Our hope, when we go down to dust,
Of immortality.

Pure oracle of truth Divine,
Unlike each fabled dream
Given forth from Delphi's mystic shrine,
Or groves of Academe.

Word of the ever living God;
Will of His glorious Son;
Without thee, how could earth be trod,
Or heaven itself be won?

The Misfortunes of the Rich.

The Philadelphia Ledger has a very sensible article, contrasting the children of those who have to work for their living with the children

of many persons of opulence. We quote two paragraphs:

"There is nothing else so common as where you see a man worth two hundred thousand dollars, to find that he lives in his business, and for it alone, works harder and dresses worse than most of the men in his employ, and brings up his children with every luxury around them, with every advantage that expense can bestow on their education, but without his personal attention to their ruin. They form evil habits and wants, and grow up feeble in body, weak and confused in mind, irresolute in life, depraved in character, to drop into an early and forgotten grave. Their clothes are too handsome for a romp or for work, and they get insipidly languid in regard to every thing requiring out of door, manly exertion.—Their digestion is feeble, and they are then tempted to eat by delicacies, of rich stimulating food, instead of being brought to require food by work or exercise of some kind. Intellectually they are prodigies in the nursery, under a forcing process of individual culture, but become dunces at school; and at best, rowdies at college. The rest are too tame and insipid for all but the most quiet and sensual forms of dissipation.

"Now, we do not mean to say that wealth always produces these evil consequences, or poverty always the most industrious exertion and health. But there are cases, and their number is very great and increasing, where all these are unquestionably just the results flowing from these causes more than any other. Where wealth is judiciously used, it is no where so valuable and so powerful for good, as in bestowing a superior education on a family. But there are so many cases where, by neglect, it proves directly the opposite in its effects, that it is important they should be sometimes considered. Of course, wherever wealth begets a slavery to luxury, with all its enfeebleness and corruptions, it is a curse and not a blessing. It never need do this; but nothing earthly is so valuable as a perfect manliness of character; and no wealth can compensate for the loss of that in regard to the happiness of the individual or the prosperity of the State. Gibbon tells us that the Roman empire was destroyed not by anything else than by the enervation and corruptions of wealth and luxury among the citizens."

Christ's First Disciples.

Mark 1. 16-20.

Let us notice the occupation of those who were first called to be Christ's disciples. We read that our Lord called Simon and Andrew when they were "casting a net into the sea," and James and John while they were "mending their nets."

It is clear from these words, that the first followers of our Lord were not the great of this world. They were men who had neither riches, nor rank, nor power. But the kingdom of Christ is not dependent on such things as these. Its cause advances in this world, "not by might, nor by power, but by my Spirit, saith the Lord of Hosts." The words of St. Paul will always be found true: "Not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty." The Church, which began with a few fishermen, and yet over-spread half the world, must have been founded by God.

We must beware of giving way to the common notion that there is anything disgraceful in being poor, and in working with our own hands. The Bible contains many instances of special privileges conferred on working-men. Moses was keeping sheep, when God appeared to him in the burning bush. Gideon was threshing wheat, when the angel brought him a message from heaven. Elisha was ploughing, when Elijah called him to be a prophet in his stead. The apostles were fishing, when Jesus called them to follow him. It is disgraceful to be covetous, or proud, or a cheat, or a gambler, or a drunkard, or a glutton, or unclean; but it is no disgrace to be poor. The laborer who serves Christ faith-

fully is far more honorable, in God's eyes, than the nobleman who serves sin.—*Ryle.*

EXPOSITORY.

The Book of Daniel.

BY THE EDITOR.

CHAPTER II.

Nebuchadnezzar's Dream.

"Thou, O king, sawest, and beheld a great image." This great image, whose brightness was excellent: stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." vs. 31-35.

Such was the king's forgotten dream. "Thou O king sawest," is, in the margin, "wast seeing." Stuart renders it, "wast looking,"—conveying the idea that he was attentively observing; and that while thus occupied, the majestic metallic structure was developed to his astonished vision.

"And, behold, a great image." In the Chaldee it is "one image that was grand." It was of great magnitude; but its dimensions not being given, any attempt to portray its size or proportions would be mere conjecture. It may have been that the image Nebuchadnezzar afterwards erected on the plains of Dura, "whose height was threescore cubits, and the breadth thereof six," (Dan. 3:1), was patterned in its size after that seen in his dream; but this is uncertain.

An "image," is that which shadows forth, or is representative of anything. Idols are images of supposed invisible deities; but all images are not necessarily objects of worship. By general consent this image, is represented as a human form of gigantic proportions.

In the phrase, "this great image," the word rendered "great" is not the same as that which precedes; and Stuart renders it "lofty"—though it is expressive of magnitude in any direction.

"Whose brightness was excellent." An immense metallic image with a head of gold, and breast and arms of polished silver, would shine with great lustre,—would excel in brilliancy: its entire aspect must have been most imposing.

It "stood before" the king, in his dream. It was not a meteoric flash, but gave opportunity for the king to notice all its parts, and the result.

"And the form thereof was terrible,"—because of its vast magnitude, and imposing aspect.—Prof. Stuart renders it, "Its appearance was terrible."

The "fine gold," is, literally "good gold," which signifies pure gold.

"Breast and arms," in the Chaldee, are both in the plural,—the former as well as the latter being bifurcated and comprises the upper part of the body—all above the abdomen.

The "belly and thighs of brass," comprise all that is between the breasts and knees. The word "thighs," less correctly rendered in the margin, "sides," is also plural. The original term is defined by Gesenius as expressive of "the thick and double fleshy member which commences at the bottom of the spine, and extends to the lower legs;" and it is generally rendered "thighs" in the Scriptures—as in Gen. 32:27, "The hollow of Jacob's thigh was out of joint;" Ps. 45:3, "Gird thy sword upon thy thigh;" and Jer. 31:19, "I smote upon my thigh."

The original word rendered "legs" is expressive only of the lower limbs, that which is between the knees and ankles.

The word rendered "clay," as well as that (in vs. 41,43) rendered "miry clay," says Prof. Whiting do not indicate soft clay, or clay in its natural state, as the English terms imply, but baked clay or earthen ware; and as it was mingled with iron, that metal in the feet must have

either been in broken fragments, interspersed among the clay, or this was filled into interstices, in a frame work of iron.

The king continued to behold the image, or, as Stuart renders it, "didst continue looking," till it was demolished. He had opportunity carefully to scrutinize it, before its demolition,—showing that the image continued for a longer or shorter time to stand before him.

The stone "cut out," was according to v. 45, "cut out of the mountain." The colossal image, therefore appeared to the king as standing on a plain—perhaps on the plain of Dura, where he afterwards himself set up a golden image—with a mountain in the distance.

There is nothing to indicate the dimensions of the stone, with which the image was smitten; it may have been large or small.

"Without hands," is in the margin, "which was not in hands." This seems not so much to respect the manner in which it was detached from the mountain, as to its projection against the image. It was borne and smote by no visible agency; and consequently, it symbolized an act independent of human instrumentality.

The stone "smote" the image. There is nothing here to indicate continued action, or a repetition of blows. The act of smiting was a single act—a concussion that instantaneously demolished the image.

It smote the image on the "feet;" and therefore it is when that which is symbolized by the image is existing in its last symbolized form, that the catastrophe occurs which is thus represented.

It "brake them to pieces"—not into fragments, but, as Stuart renders it, "crushed them."—The same word is here used that denotes the crushing of grain in a mill; and the crushing is so complete, that the wind takes away that which is crushed, as it does the chaff of the summer threshing floor. The blow of the stone reduced the image to a powder that was scattered at once by the wind. Whatever may be symbolized by the stone, Stuart says: "One thing is clear, viz. that the stone, when it makes its appearance and falls upon them, utterly annihilates them all: So much, at all events, lies on the very face of the symbol in question." *Com.*

The blow of the stone upon the feet was so violent, that the crushing of these caused the entire image to fall into a heap of dust, which the wind immediately dissipated. The iron, clay, brass, silver and gold, being broken to pieces "together," implies that they were all pulverized to powder by the one concussion. As Stuart renders it they "were crushed at once."

"Like the chaff," is a simile illustrative of the crushed condition to which the image was suddenly reduced. It was illustrative of anything light, and easily dissipated. Reference is here made to the eastern mode of winnowing: as the grain is thrown into the air, it falls and its chaff is driven away by the wind.

"And no place was found for them." Whatever is symbolized by the image, entirely and forever disappears. It does not survive the impinging of the stone against it.

"And the stone that smote the image, became a great mountain and filled the whole earth." It is not affirmed that the stone gradually became a great mountain, but that it became one. It was only a stone when it smote the image, and caused its disappearance; and its increase in magnitude was entirely subsequent to its crushing blows, the reduction of the image to dust, and the blowing away of its pulverized constituents. Its subsequent expansion, therefore, cannot be representative of anything that transpires during the existence of that which the image symbolized. And as it followed the demolition of the image, it must have been a sudden expansion—taking the place of that which the image symbolized, and possessing the entire earth,—under the whole heaven.

THE INTERPRETATION.

"This is the dream; and we will tell the interpretation thereof before the king." v. 36.

Daniel is generally here understood as including his three Hebrew companions with himself in his use of the term "we." They had been sought with Daniel to be slain, had united with

him in supplication to Jehovah, that God would reveal the great secret, and it was in answer to their united prayers that the nature and import of the king's dream was revealed to Daniel in a night vision. Daniel, therefore, very modestly and justly, speaks in their name, as well as in his own, when he proceeds to declare its interpretation.

As Daniel, so minutely and graphically narrated the dream, it must have come back to the king's memory with all its original distinctiveness and impressiveness; and as the king again, in imagination, saw that colossal, magnificent and terrible figure standing before him, in all its original majesty; again saw the stone, without any visible agency, disengage itself from the mountain crag, hurl itself against, and smite the image on its feet; again saw that gigantic form crumble to dust under the crushing blow, and disappear forever like chaff before the wind; and again saw the stone, that smote, transformed into a mountain and filling the earth, he could not question but that the interpretation would be equally truthful; and therefore he was prepared by the unfolding of the dream, to receive with implicit confidence the inspired interpretation which Daniel proceeds to declare.

Original.

Prayer.

How beautifully has the poet defined prayer,—"The Christian's vital breath,"—the thoughts of the soul, in communion with its Maker. How sweet the thought, that it is limited to no bounds, has admission everywhere, in the morning's light, the evening's shade, at the family circle, the "great congregation," at the bed-side of the dying; in fine, every where the family of Adam have trod. Its incense wafts as purely from the humble cabin, as the most lordly mansion. The benighted in bondage, the red Indian with his untutored mind, kneels by his wigwag door to talk with the great Spirit; and dare we say its aspirations are not heard in heaven by the God of prayer, that acceptable praise is not offered by the deluded in the Temples of Bramah, and Vishnu?

In health it makes us feel our dependence for every needed good: and by its aspirations our souls are lifted from the frailties of earth, to the contemplation of that which is great and good,—worthy the thoughts of a rational mind.

And in the hour of adversity, when the bow of hope is gone,—the flowers faded from our earthly vision, every hope blighted, the very world a blank, an aching void, without one gleam of light to cheer the sinking spirit,—then upon our bended knees we can approach One, who is the health of our countenance, "our high tower,"—the rock of our defense, will give strength to keep our spirits up.

And as we remember that he "hath his way in the whirlwinds, the storm and clouds are the dust of his feet," that heaven is his throne, the earth his footstool, the Judge of all the earth, yet He hath opened a way that we can come, though defiled by sin, and his voice is heard not in trumpet tones of thunder, and solemn awe, but the Comforter speaks, and a still small voice is heard, breathing peace to the troubled soul.

Then is it not consoling, that ever amid the changing scenes of this mortal life, we can find the anchor of prayer, as well as hope, sure, which will enable us to tread the narrow way, until we realize the full fruition of what we so often sing,—faith changed to sight, and prayer to praise?

S. E. C.

Spafford Hollow, N. Y.

Original.

Leaves from my Note Book.

Saturday, Dec. 24th. At half past 6 o'clock P. M. we had an examination of our Sunday school, the exercises of which lasted about two hours. The Stanstead (C. E.) Journal gave the following notice of it:—"At Derby Line the Sabbath school children and their friends had a very interesting meeting. A Christmas Tree loaded with presents for the children, teachers and others, made a fine appearance. The religious exercises of the occasion were conducted by

the Rev. Messrs. Orrock and M. McDonald. The children showed considerable proficiency in the Scriptures and singing. The distribution of gifts occupied a good share of the evening, and was doubtless the most interesting part of the performance to the recipients. The house was crowded to its utmost capacity, and the affair passed off very pleasantly."

December 25th. The Lord's day has again dawned upon us, reminding us of Messiah's resurrection and the advent of the Spirit, which events its observance is designed to commemorate. Ignatius, one of the apostolic fathers and bishop of Antioch, A. D. 101, said, "Let every one that loves Christ keep holy the Lord's day, the queen of days, the resurrection day, the highest of all days." My heart responds to the invitation and with the Psalmist would say, "This is the day which the Lord hath made: we will rejoice and be glad in it." Being the last Sunday in the year I wish to spend it as though it were the last of my life. . . . Preached thrice,—twice at Derby Line from John 16:28, "I am come forth from the Father, and am come into the world: again I leave the world, and go to the Father;"—and once in the Pond school house, on the heavenly chaunters and the song they sung, Luke 2:13,14. It being Christmas our thoughts readily turned

To that bright and glorious morn

When the Prince of peace was born.

We this day closed our Sabbath school for the winter. Though many hearts were made sad by the thought of doing it, yet the circumstances in which we are placed rendered it necessary. Within a year we have lost a superintendent and two scholars. They have fallen before "the last enemy," and who can tell what changes the same foe may produce ere the school is re-opened? We feel that vast is the responsibility of teachers, great the accountability of scholars, and mutually dependent on Christ are we all. May God water the seed sown, is our earnest prayer.

Monday, Dec. 26th. A few friends met at Bro. Wood's to converse of God and his goodness. We have found it to our advantage to sit at the feet of Christ and hear his words: for, as some one has said—more truthfully perhaps than poetically—

"If Christ we know and nothing else,
'Twill bring us unto bliss,
If all things else, and know not Christ,
Of heaven we will miss."

Wednesday, 28th. A clear cold day. In the A. M. I went two miles and attended the funeral of Bro. Newcomb's son. As Death on the "pale horse" rode o'er the plains of earth, with his invisible scythe to lay low the prattling child as well as the hoary headed sire, this little one fell before him. But when "Rachel weeping for her children" will be comforted by their return "from the land of the enemy," he will live again, for our Saviour has said—"of such is the kingdom of God." With his mother he now lies in the lone churchyard, but they will rise together in the morning: "for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." When our bereaved brother bowed with us in the social prayer meeting in the evening, and felt that within a few months truly the hand of God had touched him, we could not but sympathize and earnestly pray that as his day so should his strength be.

December 30th. Rode to Magog, C. E. and preached in the evening from 1 Peter 4:7, "But the end of all things is at hand: be ye therefore sober, and watch unto prayer."

Saturday, 31st. Reached Shefford in season for my appointment. This being a proper time to take a review of the past, I find that during the year now descending to its grave, I have been enabled to travel, by private conveyance, about 1564 miles; have preached over 200 sermons, including one dedication and 9 funeral discourses; have heard 26 sermons by ministers of five different denominations; administered the Lord's supper 11 times; baptized 7 in the name of the triune God; attended 59 prayer meetings; 41 scripture reading meetings; 45 covenant meetings, Sunday schools, temperance meetings, &c. making 373 the total number of services attended. Much time beside has been spent in reading, writing, study, and visiting, but how

much imperfection has been connected with the whole! O Jesus, apply thy cleansing blood afresh to my soul that in the day when the books are opened and "the fire shall try every man's work of what sort it is," it may be found that I have built on the sure foundation, and am myself numbered with the saved in glory everlasting.

Sunday, January 1st, 1860. Preached thrice and attended the Sabbath school. The new year brings with it tokens of God's goodness, and I am resolved to enter upon it leaning on my Beloved. This may be the "year of the redeemed"—Who can tell what it will bring forth? Certain it is that hearts that are bounding now will be breaking ere it closes. Let me then dedicate myself anew to Jesus and his service, and rest assured that he is able to keep that which I commit to him against that day. The following old new year's poem, copied into the Herald several years ago from the London "Notes and Queries" expresses my desire so well that I give it in preference to something original, and will herewith, for the present, bid your readers adieu.

"Though I be poore, yet will I make hard shift
But I will send my God a new yeares gift,
Nor myrrer nor frankincense
Can I dispense.
Nor gold of Ophir
Is in my coffer;
With wealth I haue so small acquaintance as
I scarce know tinne from siluer, gold from brasse,
Oriental rubyes, emeralds greene,
Blew sapphires, sparkling diamonds I haue seen,
Yet neuer yet did touch.
Or gemme or ouche,
Nor pearle nor amber
Are in my chamber;
These things are in my mind, but neuer yet
Vouchsaf'd to lodge within my cabinet.
My euer liuing, euer louing King
Yet shall from me receiue a better thing.
For princes diademes,
Flaming with gemmes,
With richesse drest
Of cest and west,
Match not this gift, weh if God shall owne,
I'll not change lots with him that wears a crown.
An heart with penitence made new and cleane,
Fill'd with faith, hope, and loue, must be my strane.
My God yt didst not slight
The widowes mite,
Accept of this,
Poore sacrifice,
Though I nere giue but what before was thine
A treasure taken out of thine own mine."

J. M. ORROCK.



ADVENT HERALD.

BOSTON, FEBRUARY 18, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the Herald are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the Herald are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

OUR LORD'S PRAYER.

III. PETITION.

1. The Kingdom.

"Thy Kingdom come," Matt. 6:10.

"Thus, day by day,
We lift our hearts to God and pray;
But who has ever duly weighed
The meaning of the words he said!"

God is "the King eternal, immortal, invisible," 1 Tim. 1:17. "He hath prepared his throne in the heavens, and his kingdom ruleth over all," Psa. 103:19. "His kingdom is an everlasting kingdom, and his dominion is from generation to generation," Dan. 4:3. His sovereignty extends over all worlds and

systems; it is co-extensive with the created universe; and even now, "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will," v. 17. But the petition, "Thy kingdom come," implies the coming of a kingdom in a sense in which it is not now here.

What this kingdom is, can be learned only from the scriptures. The sacred record reveals that man is an apostate, a rebel against the sovereignty of Jehovah, an enemy to God by wicked works; and that this globe,—unlike what may be supposed the condition of other worlds which revolve in the immensity of space—is a revolted province of Jehovah's empire—"the prince of this world," (John 12:31) being the devil, "the spirit that now worketh in the children of disobedience," Eph. 2:2.

Not only is man thus alienated from God, but the world itself shows manifestations of having fallen from the perfected condition in which it was created: it is a paradise in ruins, blighted by a curse, and all its inhabitants, whether men or animals, participate in its ruin; so that "the whole creation groaneth and travaileth in pain together until now," Rom. 8:22.

The establishment of God's kingdom on the earth, then, would be a reconciliation of its inhabitants to God, a recovery of them and of the entire globe from all the physical and moral disabilities of the fall, and a re-adjustment of all that respects this planet; so that it will again be in harmony with the other worlds, and systems of worlds, that have never swerved in their allegiance to their Creator. It is in anticipation of this, that "the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

The present kingdoms of earth war against each other; like wild beasts, they fight and devour each other; which shows that they are "earthly, sensual, and devilish" in their nature, James 3:15. Their supremacy, therefore, is incompatible with that of God's kingdom, and they must give place to it. Hence when the heathen monarch thought "what should come to pass hereafter," there was shown him in a dream a great image constituted of divers metals, symbolic of earth's successive monarchies; and this was smitten on its feet, and broken to pieces by a stone cut out without hands: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. Such was his dream—the interpretation of which was that, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever," Dan. 2:44.

In harmony with this prediction, the captive prophet also, saw in the night visions, and, behold, "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, his kingdom that which shall not be destroyed," Dan. 7:13,14. Thus "the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever," v. 18. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him," v. 27.

When we pray, Thy kingdom come, we necessarily petition for the establishment of this predicted kingdom; which is universal in respect to this earth, entire in respect to its sovereignty, and eternal in its duration: and its consummation, involves the restitution of earth to its Edenic state, the resurrection from death of those who are to inhabit it, and their restoration to man's original sinless, immortal and incorruptible condition.

That these conditions are necessary to the establishment of the kingdom, is abundantly apparent from scripture testimony. Thus the apostle testifies, "that flesh and blood cannot inherit the kingdom of God,—neither doth corruption inherit incorruption;" which makes it necessary that the resurrection should precede its establishment. An analogous change must also be participated in by the living; and so Paul says: "Behold I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we

shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:50-53. And thus the groaning creation is "waiting for the adoption, to wait, the redemption of our body," Rom. 8:23. When John heard in vision,—and the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become that of our Lord, and of his Christ, and he shall reign for ever and ever,—he also heard the thanksgivings of the elders, and their recognition that God's "wrath is come, and the time of the dead, that they should be judged"—reward being given to the prophets and saints, small and great, and those that destroy the earth being destroyed, Rev. 11:15-18.

With the resurrection, Christ's coming so closely synchronizes, that the establishment of the kingdom is also dependent on his personal advent: "Who shall judge the quick and the dead at his appearing and kingdom," 2 Tim. 4:1. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. . . . For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first," 1 Th. 4:14,16.—"For as in Adam all die, even so in Christ shall all be made alive: but, every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming," 1 Cor. 15:22,23. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection," Luke, 20:35,36. And so, "when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations. . . . Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. 25:31-41.

Christ's coming also so synchronizes with the renovation of this earth, that it, also, is an essential condition. Christ said to his disciples "Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," Matt. 19:28. "He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began," Acts 3:20,21. "The day of the Lord will come as a thief in the night; in the which the [aerial] heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and all the works that are therein shall be burned up. . . . Nevertheless, we, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. 3:10-13. And John in vision saw the "new heaven, and a new earth, for the first heaven and the first earth were passed away; and there was no more sea. And" he "saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And he also "heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold I make all things new." Rev. 21:1-6. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it, and his servants shall serve him." Ib. 22:3. Thus "in the end of this world, the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth: then shall the righteous shine forth as the sun in the kingdom of their Father," Matt. 13:40-43.

The coming of the kingdom of God, is thus a recovery of the earth and man from the thralldom of the fall; so that all the aspirations of its redeemed inhabitants, will be in harmony with the songs of holy beings in other worlds, and man will join in the "music of the spheres." Man also will sing one song, which only the redeemed of earth can sing, for John in rapturous vision saw the harpers with their golden harps, and golden vials full of odors—the representatives of those who will possess the kingdom,—"And they sung a new song, saying Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and

the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands. Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever," Rev. 5:8-13.

"Thus it shall come, even the first dominion," Mic. 4:8. "In the dispensation of the fullness of times," God will "gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him. . . . In whom also, after ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession," Eph. 1:10-14. And so when we pray, Thy kingdom come, we pray for the coming of our King, the recovery of this apostate province, the glorification of the redeemed, and the bestowal of that "crown of righteousness, which the Lord the righteous Judge" shall give "at that day" to all that love his appearing," 2 Tim. 4:8. May we each and all be ever able heartily to pray, "Even so come Lord Jesus," Rev. 22:20.

And if, when the foundations of the earth and the corner stone thereof were laid, "the morning stars sang together, and all the sons of God shouted for joy," (Job 38:7); if the finder of a lost sheep "rejoiceth more of that, than of the ninety and nine which went not astray," (Matt. 18:13), so that "he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost," (Luke 15:6); and if "there is joy in the presence of the angels of God over one sinner that repenteth," (v. 10,) how great will be the joy, what hallelujahs will be re-echoed throughout the vast arches of heaven's high dome, when this world shall have been recovered from its apostasy and curse. It will be as "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth," Rev 19:6.

Illustration of Daniel's Vision.

We had designed to illustrate the visions of Daniel by cuts that have been before used; but on coming to the Image of Nebuchadnezzar's dream, we find no cut on hand that does justice to it; and we cannot now put the A. M. A. to the expense of providing one that does: and the remaining cuts before used are a little too scrawny and scragged to be as ornamental as they should be.

We have never seen any illustration of the image, that equaled, to our view, the one that is given as a frontispiece in "Butler's Universal History"—an illustration which, when a boy, first called our attention to the history of the four great empires.—That illustration represents the Chaldean monarch as asleep on his bed. Before him is an immense statue, standing erect, on the upper section of a sphere. The arms are in an elevated position—the right arm being bent so as to be perpendicular to the body as far as the elbow, and the fore arm from that joint, extending forward and upward, and bringing the closed hand to a level with the head; whilst the left arm extends backward and downward at an angle of 60, to the elbow, and then forward to its fist, which is on a level with the waistband; so that the image stands with the right foot to the right and front of the other, in just the position a boxer would assume, if he wished to be equally prepared for attack or defense. Such an image, with a head of gold, with extended arms, breasts, and shoulders of silver, all above the pit of the stomach and below the neck being of that metal, the brass constituting the rest of the image as far as the knees—that being required by the original of the words rendered "belly and thighs"—the iron extending from the knees to the ancles, and the feet and toes being clouted with a mingling of iron and potter's ware. Such is the conception which we wish our readers to form in their minds, as they read the exposition of the "image."

Should any one want to see an engraving of such an illustration,—should he feel sufficiently anxious to send an X to pay for it, he can be gratified.

It has been seriously fancied that the several parts of the image that Nebuchadnezzar saw were proportioned in length to the duration of the kingdoms they respectively symbolized: and that—as the empire of Nebuchadnezzar continued only 70 years; the Medo Persian, 207; the Grecian, 301; the Roman, to its subversion by the barbarians in A. D. 476, 505 years, and in its divided state, has now continued, 1384, covering, in all, a period of about 2470 years—the image, to have appropriately symbolized them, must, on a scale of six feet for the height of the whole image, have had two inches only of that height occupied by its head, six inches by its

breast and arms, nine inches by its belly and thighs, fifteen inches by its legs, and forty or more inches by its feet and toes; and this it was claimed is what was meant by the expression, "and the form thereof was terrible," v. 31. In 1843 there was published an exposition of this vision, illustrated by the representation of an image which was attempted to be thus proportioned. But that did not represent the full ridiculousness of the notion; for those proportions would require that the feet and toes be longer than all other parts of the image. The attempt thus to proportion it, is of itself a sufficient exposition of its absurdity.

Lest, however, there may be some one not able to appreciate the fallacy of such a fancy, it may be well to call attention to the fact, that in the interpretation, no significance whatever is given to the size or proportion of the several parts of the image; nor is any allusion made to such. It is not so much the part that symbolizes, as it is the constituency of the part. It is true that Nebuchadnezzar is affirmed to be "the head of gold;" but the proportion of the length of the image occupied by that head is not referred to; and if it was of the ordinary proportion of heads to statues, which is about one eighth of their length, the whole series of governments could have continued only about 560 years, and should have terminated long before the Christian era. In the interpretation of the silver, brass and iron, there is no allusion made to the parts thus constituted; in that formed of the mingled elements, the feet seem to be named to indicate that they are the last of the image as the head was the first; and the parts of the feet called the toes are evidently only alluded to because of their numerical significance. It is therefore manifest that the metal of the image is alone significant; and that its place in the image denotes only its order in the fulfillment. It may, then, be relied on as certain that duration is never symbolized by the space occupied by the metal in the image.

There is another supposition, as little tenable, as the foregoing, and based on a similar fancy, viz. that the toes cannot symbolize the kingdoms of modern Europe, for the reason that those kingdoms have occupied a place in history, disproportionate in length to the parts of the image occupied by the toes. The fallacy of this fancy, is however, sufficiently shown by the refutation of the former. For as two inches for a head, in a statue of six feet, would be a monstrosity, it cannot be supposed unless the whole image was a monstrosity. If it was, then no argument can be based on the supposition that the feet and toes might not be in the image proportioned in length to the duration of the divided empire; and if it was not, then no argument can be based on the supposition that such argument was required.

The copy of Birks' Visions, belonging to the office, and now missing, have not been heard from. We may possibly conclude to pass over the interpretation of the vision till we hear from them, or supply ourself in some other way, and in the mean time proceed with the historical parts of the Book. If we conclude so to do, we shall give the interpretation of the image in nearer connection with that of the other visions.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

C. Churchill. You say the reason of sending stamps, is you could get no bill, &c. Your letter was unsealed, and no stamps enclosed. You were cr. for stamps \$1 in Jan. to No. 971, and perhaps that is what you refer to in your letter received Feb. 11.

The view you take of the prophecies differs widely from ours; but that is no reason for their rejection. We have no objection to the expression of views in opposition to ours; but you have written so voluminously and lengthily, that we do not now see how we can find space for them, and at the same time do justice to our readers and all concerned. With a less press of correspondence, we might do so.

A. Brown. Received yours of the 8th. Because of an allusion to the one in the Her. of Feb. 4, we wish to enquire if this was designed to be public or private? By referring to that, you will see that it was not admitted that city might be representative of its own in Rev. 17. We simply said it would depend on its use there, without discussing what is required in that connection. Also, we have answered no question found in the London Quarterly; but gave a question and answer as there found, without any expression of opinion respecting it—as we do many other things.

Wm. C. Thurman. We should need to know the length and number of your proposed articles on chronology, before we form any conclusion respecting their disposition.

MISSING FROM OUR LIBRARY, "Birks' Visions of Daniel." If any brother has borrowed these, will he be kind enough to inform us? We wish to refer to them in the preparation of our articles on Daniel.

The Remaining Note.

The wherewithal for the cancelling of the remaining note comes slowly along. The second hundred has been endorsed on it, and a good beginning made for the third; which shall be promptly endorsed as soon as the amount is received. Bro. C. P. Whitten, in adding to his former donation, writes that he "comes once more into the circle of Bro. Pearce's congregation with" his "mite, to help on the 'How much more next week?'" He predicts that there are several hundred more almost ready to take a seat in the same circle, and that within six weeks, the "needful treasure will make its way up three flights of steps at 46 1-2 Kneeland st." We trust that he may prove a true prophet, and his prediction a golden prophecy; but if it comes up two flights of steps, it will be all sufficient,—though the last is so long we don't wonder our Brother counts it three.

"Human Destiny. A Discussion. Do Reason and the Scriptures teach the utter extinction of an unregenerate portion of human beings, instead of the final salvation of all? Affirmative, Rev. C. F. Hudson. Negative, Rev. Sylvanus Cobb. Boston: Sylvanus Cobb, Publisher. 1860."

We are indebted to Mr. Hudson for a copy of the above work, which originally appeared in the columns of the Universalist "Family Visitor," Mr. Cobb's paper. It is now for sale by Jewett & Co.

It cannot of course be expected that we can give a synopsis on either side of the question here discussed. Both parties differ from the Scriptures as we read them; and both hold out hopes to the sinner of exemption from the consciousness of eternal punishment, even if he does not lay hold of Christ. As we conceive the tendency of each view is alike to lull the sinner into the conviction that if he does not repent, his punishment will be of limited duration, we can read the discussion with great impartiality, and do not see that either is particularly victorious over the other. Both take positions against what we read as the teachings of inspiration; on neither of which should we be willing to trust our soul for eternity.

Bro. Bliss.—I wish you would give your views on Rom. 7:14-24, &c, when convenient. Is the apostle speaking of a saint, or an awakened sinner? Yours very respectfully,

WM. H. SWARTZ.

Ans. As Paul, himself, is the subject of the affirmation in the text referred to, and as the subject of every affirmation is literally expressed, the answer simply turns on the fact, whether Paul, at the time then writing, was a converted or an unconverted man. We have no doubt in our mind that Paul was a true Christian.

Elder Edwin Burnham is still continuing his discourses each evening, and Sundays, at the chapel, with encouraging attendance and hopeful results.

Foreign News.

Halifax, Feb. 10. The Royal Mail steamship Canada, which left Liverpool at 10 A. M. 28th ult. arrived here at 1 o'clock this afternoon.

GREAT BRITAIN.—In the House of Lords on the 26th, Lord Brougham gave notice that he would, on an early day, move for some returns relative to slavery, and would bring the whole question before the House. He would also move for returns of cotton imported into England from America. He made his motion on the following evening.

The Duke of Newcastle, in response, said the returns should be produced, and the government would do all in its power to suppress the slave trade.

The Marquis of Normandy asked the government whether they had received any information of negotiations said to be progressing between France and Sardinia, for the annexation of Savoy to France.

The Earl of Granville said the government had no information of any negotiations of the kind, and the government had not been made acquainted with their opinions as to such an arrangement.

On the 27th, in the House of Commons, Mr. Griffith called attention to a rumor that 30,000 French troops were expected at Leghorn, and inquired whether there was any reason to suppose that the object of such a movement was to prevent the annexation of Central Italy to Sardinia.

Lord John Russell said there was no truth in the statement, and he had no reason whatever to believe that the French government contemplated any such step with the view imputed to it in the question.

Lord John Russell also stated, in reply to a question from Mr. Monckton Milnes, that, in compliance with the address of the House on the cruelties practiced on board American ships, he had communicated with the American government, and power had been given by it to Mr. Dallas to enter into negotiations to put an end to the atrocities so disgraceful to humanity. A convention was being drawn up with this object in view. (Cheers.)

The Commercial Treaty between France and Eng-

land attracted much attention, and some of its provisions had been published.

Lisbon, Jan. 26. The Cortez have been opened today. The King's speech mentions the friendly relations of Portugal with all nations.

Madrid, Jan. 27. Nothing new from the seat of war.

Paris, Jan. 27. The Univers publishes a letter of the Pope to the Archbishops and Bishops, stating the motive of his refusal to accept the advice of the Emperor to give up the Romagna.

Advices from Bogota state that the Catholic clergy there had collected all bibles distributed by the London Bible Society, and burnt them in the public square. The British Minister strongly protested against the proceeding, but Mr. James, the American Minister, was present, countenancing the outrage. A full account of the affair has been sent to Washington.

THE ITALIAN QUESTION.—The Emperor Napoleon appears to be still bent on bringing about a meeting of the Congress. M. Thouvenel is to issue fresh invitations to all the powers. The only governments whose acceptance is doubtful are those of Rome and Austria; and it is hinted that if they refuse they must take the consequences, and permit the other powers to proceed to the definitive arrangement of Italian difficulties without their aid. The report of Russia supporting legitimacy in Central Italy is contradicted. That power is now represented as being indifferent about the Congress; but if she does send her envoys, it will certainly not be to fight the battles of the Pope and of the Latin Church.

The Pope, in his letter to the Irish clergy says:

"From day to day it becomes more manifest what wicked schemes those men are devising against us and the civil power of the Apostolic See; and very lately, in a fabrication full of hypocrisy, they have lent all their efforts to deceive the simple, to diminish and weaken the common consent of men in recognizing the civil power of the Apostolic See."

Rome, Jan. 21. The city is quiet. Should the French garrison evacuate the place, the Papal government intends concentrating at Rome 5000 soldiers of the line additional to the carabinieri.

RUSSIA. The emancipation of the serfs of Russia is apparently to be a work of time. The commission which was appointed to draw up the necessary rules for carrying out the wishes of the Emperor has decided that such serfs as are to be manumitted should nevertheless, during nine years, continue to give two days' labor per week to their former proprietors, which by many of them, who looked for their immediate and entire freedom, is considered an extension of their bondage to which they will by no means be induced easily to submit.

THE SPANISH-MOROCCO WAR. The Madrid correspondent of the London Morning Advertiser states that the several governments of Europe have opened negotiations with O'Donnell for the conclusion of peace. The Emperor of the French especially has been prominent in this matter. He instructed M. Barrot to represent forcibly to the Spanish government the propriety of coming to terms with the Moors, as it would be desirable, "Now that a Congress is about to assemble," that its deliberations should not be disturbed by the roar of cannon or bulletins of battles on the coast of Africa, close to that of Europe. The French Ambassador communicated with the Spanish government on this subject and it is believed that he was seconded by the British Minister, Mr. Buchanan. Their overtures, however, were coldly received by O'Donnell, who replied that it will be impossible for him to even entertain any proposals for peace, upon terms however advantageous, until he shall have "shown to Spain of what stuff her soldiers are made."

PALMERSTON ON ITALY.—The debate in the British House of Commons on the Queen's speech was closed by Lord Palmerston, who took occasion to state the position of the Government on the Italian question as follows:

"Our policy with regard to Italy has been the simplest possible. It is fully explained in the speech from the throne, which I cannot admit to be ambiguous or unintelligible on this point. Our policy has never varied. We said in the beginning, and we say still, that no foreign force should be exerted to control the people of Italy in the arrangement of their own affairs. Our opinion is, that they should be left to settle their affairs among themselves between people and government; that they should be free to adopt that form of government and such an arrangement of States as they might think best for their own interests, and that no foreign power ought to interfere by force of arms to prevent them from arriving at the result which is most satisfactory to their own feelings and interests. (Hear hear.)

If it be true that Tuscany wishes to be a separate nationality, so be it. If it be true that the King of Naples is the most beloved of monarchs, (laughter) let his subjects remain united to him in the bonds of affection. If it be true that the people of the Ro-

magna are enamored of the government of the Pope, let them return to the happiness from which they are temporarily separated. All that we want is that the Italians should be left to judge of their own interests—to shape their future arrangements according to their own opinions of that which was most likely to contribute to their happiness and most in union with their feelings and opinions. (Hear, hear.) I quite concur, with the right honorable gentleman that there is no question which has arisen for some time on which the people of this country feel more decidedly than on this, and I am persuaded that the policy which we recommend is most in consonance with their wishes. It is founded upon the same principle as that on which the throne of this country now rests; and therefore, in advocating it, I feel that the government are backed and supported by the feelings of the people at large, by the historical traditions of our own country, and by the principles on which that constitution is founded, under which we are so happy to live. I trust, therefore, that when the papers are produced the House will find in them nothing to censure, but much to approve; and that in pursuing the course which is our intention to pursue, that in endeavoring by negotiation, whether in Congress or out of Congress, if no Congress should meet, to secure to the people of Italy freedom from the control of foreign interference, we shall meet the wishes and receive the approbation of the country. (Cheers)"

ITEMS AND NEWS.

The New Orleans Picayune of the 30th ult., says the Mississippi river is now rising very rapidly along its whole line. Opposite New Orleans it presents an angry, turbid, tumultuous aspect. The waves sweep along with great power.

The Montreal Pilot says that a former clerk in the City Bank, convicted eighteen months ago of forgery, and sentenced to imprisonment in the Penitentiary for five years, has just come into a fortune of £80,000 sterling.

James S. Webb, one of the most respected merchants of Memphis, Tenn., was shot and instantly killed on the 3d inst., by Thomas B. Mynatt, a Deputy Sheriff. A dispute had arisen between the gentlemen in the street, and Webb having called Mynatt a liar, the latter drew a pistol and shot his antagonist.

The Oswego Grand Jury publish a card, notifying the managers of fairs and festivals, held by Church Societies, that the practice of disposing of their goods by lottery is contrary to the statute, and must not be persisted in.

The religious news from across the water is interesting. A correspondent of the London Freeman says that the revival is being felt in great power on the island of Anglesea, and large additions have been made to the church. The Deutsche Allgemeine Zeitung, a paper which enjoys a high reputation in Germany for the general correctness of its information and the caution it exercises in the insertion of any startling or doubtful intelligence, states in one of its recent numbers, that a very powerful religious movement is now taking place in the northern parts of Bohemia, where (it is believed from disgust with the oppression exercised under the Concordat) whole villages are going over to Protestantism. In London a movement has been commenced quite successfully of preaching in the theatres Sunday nights. The meetings which had been held were attended by audiences of from two to three thousand, composed largely of the poorer classes in the community, for whom the services were especially designed. A letter of a late date from Rev. Dr. Waddington, who was recently in this country, says:

The Spiritual register for 1860 says there are 1,537,000 Spiritualists in the United States, and 63,000 in Canada, Cuba and South America. In several States the figures are as follows; in New York, 420,000; in Ohio, 200,000; in Illinois, 100,000; in Massachusetts, 150,000; in Michigan and Wisconsin, 80,000 each; in Maine, 150,000; in Missouri, 32,000, and in Pennsylvania, 40,000. In addition to these, 5,000,000 "nominal believers" are claimed. The number of both classes is far too high.

A writer in the St. Louis Republican, who dates his letter at Denver city says:—As we reached the summit of one of those long swells which make up the prairie in this region, we found the valley before us literally filled with antelope. There must have been several thousand of them at the lowest estimate. At first they were within gunshot, but with the fleetness of the wind they were soon out of reach of the leaden messenger of death. It is only by means of an intervening ride or ravine, they can ever be approached. As they dashed away, showing off to the best advantage their snowy white and brown color, I could not but think of Him whose are "the sheep and cattle upon a thousand hills."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as 'disentitling the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Daniel Seventh—Modern.

"These great beasts, which are four, are four kings which shall arise out of the earth." Dan. 7: 17.

The Jews, who condemned the persecution of the prophets by their fathers, persecuted the great Prophet themselves.

The Protestant churches, which stood amazed because Romanists gave heed to tradition rather than the inspired Word, were found almost as servile to their own theories when the Advent reformation appeared.

But Adventists will not repeat these prejudices, when I make the following division of my text.

II. These four kings were all *future* when the vision was given—"Four kings which shall arise."

1. "These four beasts are four kings."

"King; the chief magistrate, or sovereign of a nation."—Webster. My text is not symbolic language, but an explanation of it, and consequently literal. By giving the word king, in this text, an unnatural and untrue meaning, it has lost its true import in all other symbolic explanations. In vain even an angel from heaven exclaims, "The ten horns are ten kings," (v. 24, Rev. 17:12); "these are seven kings," v. 10; commentators respond, "Nay, but they are kingdoms." But the Divine interpreters said kingdom, when they meant so—e. g., "the ten horns of this kingdom are ten kings." . . . ten kings which have received no kingdom as yet."

In the explanation of the image the word kingdom is applied to all its parts, but at last when the toes are developed we read of kings, in whose days the kingdom of heaven shall be set up.

It is claimed that as the four beasts are said to be four kings, v. 17, and afterwards are called four kingdoms, v. 23, therefore, king means kingdom. That is, the first explanation is erroneous, and the other repudiates it and is a substitute. By a similar process it will be proven that Nebuchadnezzar was not a man, a king, but a kingdom. "Thou O king . . . art this head of gold," 2:37-8, and then in the following verses this head is said to represent a kingdom. Shall we therefore regard that king, both in the second chapter and elsewhere, as a kingdom? No, but in the thirty-seventh verse the head is explained to represent the king, but in the further explanation it is made to embrace both the king and his dominion. So of chapter 7. The four beasts are four kings, v. 17; but in the twenty-third verse their empires are embraced with them.

That these kingdoms are such as Charlemagne's or Napoleon's, each depending upon one king as its head for an existence, and not such as Persia or Rome, is evident from the fact that when the head of the last but one, the leopard, v. 6, Rev. 13:2, was wounded to death, the beast himself received a "deadly wound," Rev. 13:3, 12.

Besides, commentators are obliged to give the fourth beast seven heads, while Daniel saw but one, "his head," v. 20.

But the Revelator's symbol is not a mere new phase of the fourth beast, but blends them all in one, and is composed of all the four. The first composes its mouth; the second its feet; the third its main embodiment. It had the horns of the fourth; the same number of heads as all together, and like them it rose up out of the sea. Now these heads are explained to be kings, 17:10, and there are but eight of them at most. But the four kingdoms of antiquity had many more than eight. Now Napoleon's empire was overthrown by military violence—was wounded to death, and then the beast "was not." Charlemagne, Charles V., Joseph, Jerome and Louis (Bonaparte) "five were fallen;" "one," Napoleon II., was; but, being powerless, the beast "was not." Napoleon I. is not counted as fallen, but only as wounded, as he was to have, as it were, a political resurrection, in an exact counterpart Napoleon III., who should heal the wound. Thus we have seven heads and eight kings, and thus the eighth "is of the seven;" and as this eighth is a king, and at the same time the beast that ascendeth from the abyss, a king and beast are proven to be almost, if not altogether identical. Rev. 17:10, 11. How marvelous, after the world had endorsed, for

forty years, the decree of the combined powers of Europe, that it was dead, to see again high in the ascendant, the empire and name of Napoleon!

But to return: the four heads of the leopard appear to depend upon the beast for their political existence, as did the four minor Bonapartes above named upon Napoleon I., and not like the divisions of Alexander's empire, only thus existing when the beast was dead. Besides, to suppose symbolic heads "represent different governments, destroys the analogy, and makes them different beasts, instead of heads of the same beast." Bliss' Apoc., p. 145.

Again, it reads as though these heads were co-temporary with the dominion of the beast, and not *post mortem* heads! "The beast had also four heads, and dominion was given to it," v. 6.

The beast like unto a leopard was wounded to death by a sword, Dan. 7:6, Rev. 13, but Alexander's empire, was not thus wounded. Napoleon's was. The former was never healed, the latter was.

Indeed, Alexander's empire has no earthly connection with this confessedly modern symbol, Rev. 13, much less can it form the main constituents of it, as does the leopard of Daniel 7.

A. BROWN.

Thanks to bro. Curry and others for kind words; but allow the remark that it may not be so clear from Rev. 13 whether the number belongs to the ten or two horned beast; but "they have no rest . . . who worship the beast and his image, and whosoever receiveth the mark of his name," ch. 14, also 15 and 20, shows that it is the same beast who is worshipped, and whose is the image to which the number belongs; but the beast with ten horns, and not the other, is the object of worship, and the image is his. 13:4, 12. These beasts are not successive, but cotemporaneous; for one does miracles before, or in the presence of the other, &c. The two u's in Ludovicus, alone, express 800. A. B.

New Hampshire Conference.

Holden at Loudon Ridge Jan. 20, 21, 22, 1860.

According to previous notice the conference convened at the meeting house at one o'clock P. M., Jan. 20th, and after prayer proceeded to business by choosing Eld. J. Harvey Moderator, and Eld. T. M. Preble Clerk.

Called for and attended to the reading of the report of the last conference. Was accepted, with the following correction, viz. where the report gave sixty-nine years for the length of time that Elder Peter Clark had been laboring in the defence of the gospel, it should read fifty-nine.

On motion, voted, that a committee of three be appointed to prepare business for the conference, and report at the session to-morrow morning.

Committee appointed were Elders T. M. Preble, J. Harvey and J. Morse.

On motion, voted, that the ministers' conference meet at this hour, immediately after the close of the meeting for baptism this P. M.

Voted, to adjourn this conference till 9 o'clock to-morrow morning.

MINISTERS' CONFERENCE

met at 1-2 past three P. M., after baptism, according to appointment. Opened by prayer.

Voted, that Bro. Isaiah Edgerly of North Strafford be a member of this conference.

Ministers present as follows: J. Morse, T. W. Piper, D. F. Leavitt, W. B. Davis, J. Knowles, S. S. Mooney, N. Glidden, J. Harvey, T. M. Preble, I. Edgerly.

After hearing from each one present, it appeared that all were in love and union with each other, and in good standing, except W. B. Davis. Complaints were made against his ministerial and Christian character. Some investigation in regard to these complaints was had, when it was

Voted, to adjourn till 8 o'clock to-morrow morning.

Saturday morning, Jan. 21, ministers met in conference at 8 o'clock, according to adjournment.—Opened by prayer.

Eld. B. Locke being present, was called on, and reported himself in relation to standing, &c.

Eld. W. B. Davis' case was now called up, and Eld. D. made a motion that all charges that brethren had against him, be now brought forward; and it was so voted. After proper deliberation, on motion, it was

Voted, that a council of three be appointed to attend to the case of Eld. D., to meet at such time and place as may be hereafter designated, and their action to be final.

The following named brethren were appointed said council, viz. Elders T. M. Preble, J. Harvey, and D. F. Leavitt.

Voted, to adjourn to meet at the close of the meeting of worship this P. M.

At 9 o'clock A. M. State conference met, as per adjournment. Opened by prayer.

Voted, that Bro. Emery J. Brown of Pittsfield be a member of this conference.

Report of business committee was now called for, and the following resolutions were presented; and after being twice read, and remarks thereon, made by several brethren, they were unanimously adopted:—

Res. I. This conference shall be called the New Hampshire Conference of Adventists.

Res. II. The members of this conference shall consist of ordained and unordained preachers of the gospel, and of churches of Advent believers.

Res. III. The officers of this conference shall consist of a Moderator, Clerk and Treasurer, who shall perform the duties usually assigned to such officers, and who shall be chosen annually.

Res. IV. This conference shall hold its sessions annually, on the first Thursday in June, at such place, and to commence at such hour of the day, as may be appointed from year to year; at which the ministers shall report themselves personally or by letter; and the churches by delegates or by letter.

Res. V. That a book of Records be purchased by the Clerk, in which shall be kept a record of the acts of the conference, including all previous sessions.

On motion, voted, to attend to hearing reports from the churches.

Brethren who made reports as follows: J. Harvey, J. Knowles, N. Glidden, I. Edgerly, J. Morse, T. W. Piper, B. Locke, W. B. Davis, D. F. Leavitt, S. S. Mooney, T. M. Preble; and the places reported, as follows: Pittsfield, North Barnstead, Chichester, Candia, Gilmanton, Loudon, New Hampton, Meredith Neek, Tamworth, Warren Summit, East Haverhill, Lake Village, Barnstead, Epsom, New Durham, Strafford, Manchester, Londonderry, Auburn, Deerfield, Loudon Ridge, Meredith Center, Danbury, Sandwich, West Ossipee, Wolfboro', Clarktown, Exeter, Sutton, Wilnot, E. Weare, Piermont, North Benton, Upper Gilmanton, North Canby, Northfield, West Boscawen, West Alton, Sanborn, New Boston, Warner, Canterbury, Concord.

The reports generally were of such a character as to inspire confidence and hope in regard to future labor, as quite a number had been added by conversion and baptism since our last session; and brethren generally steadfast "in the faith," and "looking for that blessed hope,"—though they have strong prejudices and public opinion to contend against.

But the prevailing spirit manifested was to the end that we may be a "holy ministry," and a "holy people," ready for the coming of the Lord.

Eld. C. S. Emerson of Pittsfield being present, on motion it was voted that he be a member of this conference.

Voted, that the elders on ministerial committee appointed at the last session, be continued in that capacity till the next session, viz.: J. Harvey, Pittsfield; T. M. Preble, Concord; and I. H. Shipman, Sugar Hill.

Voted, that the minutes of conference be published in the Advent Herald and World's Crisis.

Voted, now to adjourn to the call of the Clerk.

Meetings of worship well attended, and the preaching timely—"meat in due season"—and it was judged by some, that it was the most interesting conference we have ever held.

Afternoon session of Ministers' Conference. Met at 1-2 past 3, as per adjournment.

Voted, that the council appointed to examine into the case of Eld. W. B. Davis, meet at this house on Monday, Jan. 30, at 10 o'clock A. M.

Adjourned to meet at the call of the clerk.

J. HARVEY, Moderator.

T. M. PREBLE, Clerk. Brother and wife called.

Concord, Feb. 4, 1860.

World's Crisis please copy.

Report of Council, in regard to the case of Eld. W. B. Davis.

Council met according to previous notice, at the meeting house on Loudon Ridge Jan. 30, at 10 o'clock A. M.

After a candid and impartial hearing in regard to this sad case, it was the unanimous decision of the Council that three of the four charges brought against Eld. Davis were fully sustained. But on Eld. Davis' confession, and pledge to live an upright and consistent life in the future; and he being a young man, it was thought best to place him on probation till the next session of Conference; and therefore the council, took from him his ordination credentials, with a promise that if his deportment shall be such as to warrant it, his credentials, and our fellowship, shall then be restored to him.

T. M. PREBLE, }
JOSEPH HARVEY, } Council.
D. F. LEAVITT, }

Jan. 30, 1860.

World's Crisis please copy.

From Bro. W. Z. Manning.

Dear brethren scattered abroad,—I thought perhaps you would like to hear a word from me, and also from Indiana. I came from York state last March. I am living in quite a religious community. Within the circle of three miles from my residence there are nine religious sects: the New-Lights, otherwise Christians; the Baptists, the United Brethren, and the Albrities, are the leading ones (I should also have counted the E. P. M.) To this mixed people, and about as many sinners as of all Christians put together, I have been trying, when my health would allow (for I have been afflicted with the chills and fever since the tenth of August) and according to the grace given unto me, to hold forth the glorious doctrine of the second advent and its connecting events. Some have an ear to hear, and some scoff and deride. A few love to hear; they are punctual to every meeting, and have also endorsed all I have said in their hearing. Soon after I came here, having an appointment two miles from home, as I stepped out of the door at the close of the meeting my hand was seized by a stranger, which he shook as though I was an old friend whom he had not seen for a long time. I had preached on the promise of an inheritance which God made unto Abraham. I soon learned from him that he was a converted Jew from Germany; that his father was a rabbi; that on his embracing the Christian faith, he was disinherited by a wealthy father, only obtaining one copy of a German Bible. He came here nine years ago. He has been slandered, once was shot at, the ball passing through his hat a little above his head. He speaks the German, French, Greek, Latin, Chaldaic and Hebrew languages. I went with him last Sunday sixteen miles; preached three times, viz. twice on Sunday, and once on Monday evening, to his church. They received the word gladly. They are evangelical Lutherans. There is also a number of Disciples in that place, with a resident minister, who was present on Sunday and Monday evenings. On Sunday evening I preached on the inheritance of the saints. After I had concluded, he arose and endorsed all I had said; but on Monday evening, after I had talked about one hour and a half on the kingdom promised to David's son, he arose and said, "So far as the kingdom to come was concerned he was with me; but he also believed that Christ had a kingdom here; that it was set up on the day of Pentecost;" in support of which he quoted two verses of Bible, viz. Col. 1:13, Rev. 1:9: said he spoke for information. I then arose and spoke for a few moments. He said he was not convinced. I wish some brother would give, through the Herald, an exposition of those two verses.

And now to the brethren in Low Hampton I want to say: I am yet a member of your church. I cannot unite with any here. I hope to succeed in forming an Advent church in this section. I crave an interest in your sympathy and prayers, that God would succeed me in spreading the light of the glorious gospel in this place. So far as it regards my spiritual state, my faith is firm, my hope is bright, and I am yet looking for and anxiously desiring the coming of the day of God.

And now, subscribing myself your brother in tribulation, but sighing for a land of rest, I bid you farewell. W. Z. MANNING.

Markle, Ind., Jan. 20, 1860.

From Bro. J. M. Orrock.

Dear Bro. Bliss:—I am prompted by several considerations to say for your encouragement in the arduous and responsible work in which you are engaged, that I consider the Advent Herald decidedly the best religious paper within the circle of my acquaintance. It may not in every particular suit my taste; and if it did, I am quite sure many others would not be satisfied with it. If, therefore, each one is to have a paper precisely to his mind, I imagine every man must be his own editor; and even then, ten chances to one but what he will be ashamed, six months hence, of something he published to-day.

There are some in the ministry, and no doubt many in the membership, who would like to have beside the Herald, a monthly, or quarterly, filled with rich, staple articles; but as our Association has not the means at present to publish such a periodical, we must endeavor to make the Herald, emphatically the people's paper. Short articles on various subjects connected with "that blessed hope," are needed. Letters from brethren and sisters, whose hearts beat high for the realms of bliss,—though they may not particularly interest some who want "strong meat" and elaborate essays—yet, from what I have heard said, I am persuaded they will interest "the common people," and such, you know, heard Christ gladly, and are generally in the right. I am persuaded, my brother, that it is your desire to "please your neighbor for his good to edification," and that you are trying to make the paper of such a

character that you can say with the apostle, "We speak before God in Christ, but we do all things, dearly beloved, for your edifying."

I was much pleased on receiving a late number of the Herald to learn that you had entered on an exposition of the book of Daniel. It is needed. I hope you will go into a thorough and critical examination of the prophecy; for, as Sir Isaac Newton says in his "Observations on Daniel"—"The giving ear to the prophets is a fundamental character of the true church. For God has so ordered the prophecies, that in the latter days the wise may understand, but the wicked shall do wickedly, and none of the wicked shall understand." Any light that can be given on the speedy Advent of the King of kings will be hailed with joy by His loyal subjects. It is permanent light, however, we need, not that which is like the lightning's flash, or the meteor's glare which bewilders for a moment with its splendor, and then leaves us in darkness more profound. We want the truth which "is as the shining light, that shineth more and more unto the perfect day." Your articles will be read, and doubtless, subjected to rigid criticism, but we may thereby hope to arrive at something reliable and satisfactory. May divine wisdom guide your pen.

As actions often speak louder than words, by way of encouragement, I would add that having my memorandum book to-day in my hand, the idea occurred that I might easily tell how much money I had collected, and sent to the Herald office during the year 1859. Well an examination was made with the following result:—The money collected (1) for Elder Himes as due on the Herald before it passed out of his hands; (2) as donations to the A. M. Association, including two life-memberships; (3) for books ordered from the Herald office, and (4) for subscribers to the Herald,—amounted in all to upwards of \$250. This sum includes cash for twenty new subscribers.

This I call tangible evidence of the estimation in which the Herald is held in this section. I believe Bro. Himes did well when he was proprietor of the paper, and the brethren here "esteem him very highly in love for his work's sake;" but we look upon the publication department of our cause as being now on a more permanent basis than ever before. Sometimes I hear a little complaint that the paper comes too high,—the postage to subscribers in Canada being 78 cents per annum,*—and in other cases that it is delayed through post-office arrangements; but as to its literary and mechanical merits, I think it generally gives satisfaction. Hoping that you will not be weary in well doing, but be strong and of good courage, and in your labors successful, I remain, in haste, Yours fraternally,

J. M. ORROCK.

Stanstead, C. E. Jan. 12, 1860.

From Bro. B. Dudley.

Dear Bro. Bliss:—I take this opportunity to send you my mite in aid of this glorious cause. I love to think and meditate on it day and night. O how I love the precepts of the Bible. Day and night they cheer my heart. The Lord has spared me to see this age of the world when his word is unfolded to our understanding; so that we can look forward to his coming and kingdom, and to the earth renewed, and made a home for his saints. When the trumpet shall sound, the saints will awake from their slumbers, and we that are alive and remain, shall be caught up together with them to meet our Lord in the air, and so be for ever with Jesus.—What a blessed prospect the believer has before him. How often do I feel to say, Glory to God and to the Lamb, for his long suffering to unworthy me, for so many years and months and days—seventy-five years next August.

I think Bro. Chapman will be with me a sharer in the inheritance of the saints, if we hold on to the faith once delivered to them. I rejoice to hear from him, and from all the dear saints, through the Herald. I think, and tell people that our advent paper is the best paper in the world. It is meat and drink to the weary soul. I think I saw in the paper last year, a request for the friends each to send in a dollar to make him a life member. I think they did not do it. Now if you think well of it, please put his name on the list of the twenty-five dollar ones, and two dollars on my Herald.

This from your friend in the Lord till Jesus comes.

BENJAMIN DUDLEY.

Oxford, N. Y., Feb. 6, 1860.

NOTE. We have put twenty-five dollars of the sum enclosed to the credit of a Life membership in the A. M. A., for Bro. Samuel Chapman, who we suppose is the one referred to in the above. We

* The American postage to the Canadian line, is 26 cts. per annum, leaving 52 cts. for the Canadian postage—twice as much and not half the distance. Our English friends have to pay \$1. per annum for the American Sea postage, and we know not how much more for the English postage.

We thank our Brother for the uniform interest he has always taken in the success of the Herald. Ed.

thank our brother for his generous and timely assistance, toward wiping out the amount due on the last note. Ed.

Bro. Geo. Phelps, in sending a dollar to pay for the Herald to an aged minister, writes: "As I would not like to be deprived of the Herald, I think those of us who are able, ought to supply it to all such worthy persons, as esteem it and believe in the doctrines it advocates." This is gospel reasoning: let those who have, supply the Herald to those who love its contents, but are unable to supply themselves with it. But as the Bro. for whom the above dollar was designed, had been provided for by some of the sisters who got the start of Bro. P. we have applied his dollar to the credit of a sister who was similarly situated.—Your article will soon be given. Ed.

A Bro. writes: "I have not forgotten the 'A. M. A.'; and I trust that ere long my thoughts may tell in deeds."

From Bro. D. J. McAllister.

Bro. Bliss. I am so well pleased with the Herald, and feel such an interest in its prosperity, that for that reason, and for the encouragement of Bro. Pearce, as he is still in the chair, I enclose three dollars for the benefit of the A. M. A.

D. J. McALLISTER.

Stow, Vt. Feb. 6, 1860.

We are greatly indebted to Bro. Pearce for taking the chair, and for kindly consenting to keep it during the payment of the remaining note. We feel, however, that there has been a Greater than Bro. P. sitting over against the treasury, and noting the offerings there made; or there would never have been such generous responses made to the appeal for aid. There has been no time during the last six years, when the prospects of this office were so encouraging as now: and it is all owing to the efficient manner in which our brethren and sisters have rallied to the help of their own chosen organ; which, conducted in much weakness, can yet be made through God's blessing an instrumentality for great good. Ed.

As essential as is the substantial aid we are receiving, the kind wishes accompanying the gifts made are no less valued than the gifts. The Bro. who writes: "May God bless you, and help you still to herald his truth abroad till Jesus comes," may feel assured that such wishes are appreciated. Prayers also, like that are solicited, at the Throne where prayers are heard, that the needed grace and wisdom may be granted for the heralding of truth, and for the enlightenment of those who are in error. Ed.

A Bro. in the West, on sending pay for the Herald six months in advance, writes:

Dear Bro. Bliss:—We have had sickness in our family, a hard frost the first of Sept. last, that cut off the corn; and other things have combined to place me in low and embarrassed circumstances. We live in a small log cabin covered with clapboards split out, and to prevent the cold from penetrating, sod, or turf, is placed on top of the clapboards. But even the poor of this world, have the promise of God's blessing: and I can say of a truth, that many precious promises have been verified to us, even in our humble dwelling.

I am sorry to lose No. 51 of vol. 20, on account of the editorial on the book of Daniel, and other matter, but will try to reconcile myself to it. May God bless you and the Herald, is my earnest prayer.

Have sent you the missing No., which came in from some source, and was the only one of that date we have to send.

The straits and trials to which some are reduced in this world, only make the glorious reversion that is provided for us in the future, so much the more valued and precious. The greater the privation here, so much the more joyful will be the hereafter,—by reason of the contrast. Some rich Christians, who will be saved, will never know the excess of joy over theirs, which some will possess, because of the trials of the present state. Ed.

Capt. JOHN SMITH, of the brig Marshall, at Winnebago, Dec. 14, bound home, departed this life, on the passage up the coast, Nov. 20, 1859.

Capt. Smith was baptised and received into church fellowship by Eld. L. Osler during his ministry in Salem, Mass., and continued with the church as "a fellow-helper to the truth" up to his last voyage. He was held in high esteem by a large circle of personal and Christian friends, was a believer in Christ as the only Savior of man, and cherished the Advent sentiment in common with the Evangelical churches of our order. He leaves a companion (in feeble health) and one dear child to mourn his unexpected loss. May God bless the widow and the fatherless, and fill up their hearts with the divine love.

We have not received any particulars connected with his last hours; but from our personal acquaintance with Bro. Smith, we feel fully assured that "He sleeps in Jesus, and is blest."

F. GUNNER.

ADVERTISEMENTS.

Scrofula, or King's Evil,

is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."

Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.

One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in

AYER'S

Compound Extract of Sarsaparilla,

the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, OR ERYSIPELAS, PIMPLES, PUSTULES, BLITCHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "impurity of the blood" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

Ayer's Cathartic Pills,

FOR ALL THE PURPOSES OF A FAMILY PHYSIC,

are so composed that disease within the range of their action can rarely withstand or evade them. Their penetrating properties search, and cleanse, and invigorate every portion of the human organism, correcting its diseased action, and restoring its healthy vitalities. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health or energy restored by a remedy at once so simple and inviting.

Not only do they cure the every-day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis my American Almanac, containing certificates of their cures and directions for their use in the following complaints: Costiveness, Heartburn, Headache, arising from disordered stomach, Nausea, Indigestion, Pain in and Morbid Inaction of the Bowels, Flatulency, Loss of Appetite, Jaundice, and other kindred complaints, arising from a low state of the body or obstruction of its functions.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the relief of Consumptive Patients in advanced stages of the disease.

So wide is the field of its usefulness and so numerous are the cases of its cures, that almost every section of country abounds in persons publicly known, who have been restored from alarming and even desperate diseases of the lungs by its use. When once tried, its superiority over every other medicine of its kind is too apparent to escape observation, and where its virtues are known, the public no longer hesitate what antidote to employ for the distressing and dangerous affections of the pulmonary organs that are incident to our climate. While many inferior remedies thrust upon the community have failed and been discarded, this has gained friends by every trial, conferred benefits on the afflicted they can never forget, and produced cures too numerous and too remarkable to be forgotten.

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From Mr. J. O. Merriam, Tewksbury, Mass.: "I have

a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses.

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From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

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Pd to Feb. 20—'60 B. W. L.

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From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

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It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, FEBRUARY 18, 1860.

Original.

Synopsis of the Book of Revelation.

BY A MEMBER IN THE PROVIDENCE SABBATH SCHOOL.

The Apocalypse, or closing book of the Sacred Canon, was written by John the Evangelist. The facts contained in it were communicated to him while in exile on the isle of Patmos. The title of the prophecy is indicative of its meaning. The book opens with the apostle's salutation of the churches; followed by the vision of Christ's annunciation. Then the epistles to the seven churches of Asia, viz., Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea.

After this the heavens being opened the apostle has a vision of the throne of God, with the attendant glory, beholds a sealed book, which none but the Lamb is worthy to open, and hears the heavenly choir sing the praises of Him that sits on the throne, and of the Lamb that was slain. He views the opening of the first six seals, symbolizing the various phases and sufferings through which the church must pass, during the present dispensation, hears the number of the sealed of the tribes of Israel, and sees an innumerable multitude of all nations singing praises before the throne of God, and immediately upon opening the 7th seal follows silence in heaven for the space of half an hour, indicating the time of judgment. The prophet is then carried back and shown a vision of seven angels with trumpets, the last three of which have woes attached.

He beholds in vision, a mighty angel with an open book in his hand, which the apostle receives and eats up. He is directed to measure the temple, the altar, and the worshippers, but to leave the outer court, to the Gentiles. Power is given to the two witnesses, who prophecy in sack-cloth 1260 prophetic days. The seventh angel sounds and the announcement is made that the kingdoms of this world, are become the kingdoms of our Lord and of his Christ, at which time the nations are angry, the dead are raised, the judgment transpires, rewards are meted out to God's servants the prophets, to his saints, to them that fear his name, small and great, and destruction falls upon those who corrupt the earth. Another vision reveals to the prophet a wonder in heaven—a woman and a dragon, the war of Michael and the dragon, and the flight of the woman.

Then follows the vision of the ten-horned wild beast arising out of the sea, to whom was given the seat and power and authority of the dragon. This beast is permitted to persecute the saints with great power, and continue forty-two months.

Another beast, a second, is seen rising out of the earth exercising the power of the first beast, making an image to it, and compelling all to worship it. The prophet next has a vision of the Lamb on mount Zion, with the 144,000 elect, and hears the proclamation or warnings given by angels, prepared to execute the seven last plagues, in the pouring out the vials of judgment, in which mystic Babylon shares largely, the drying up of the river Euphrates, and the appearance of the three unclean spirits like frogs, which go forth to the kings of the earth and the whole world, to gather them to the great battle of God Almighty, foretelling the coming of Christ, as a thief—the great hail storm and the fleeing away of the mountains and islands. The prophet has a vision of mystic Babylon, and her utter destruction, the lamentation of kings and merchants at her fall, and the rejoicing of the apostles and prophets, the exultation over her in heaven, and the marriage of the Lamb, the nations of the earth then being ruled with a rod of iron, by the King of kings and Lord of lords, while an angel standing in the sun calling upon all the fowls to come and feast on the slain of God's enemies. Next the apostle beheld and lo, Satan is bound by a mighty angel and imprisoned in the abyss for a thousand years; the souls of them that were beheaded for the witness of Jesus, now reigned with Christ a thousand years, having been raised from

the dead, during which time the wicked dead remain in their graves, until the appointed time is passed, Satan is again loosed from his prison, attempts to deceive the nations, and gather them to battle,—the number of whom is as the sand of the sea. They come up on the breadth of the earth and compass the camp of the saints, with Satan at their head. But fire from God out of heaven devours them.

There is revealed to him the great white throne; from the face of the Being sitting upon it the earth and the heavens fled away, the dead small and great are before God, and are judged according to those things which were written.

Next follows a vision of the new heavens and new earth, and the new Jerusalem descending upon it from out of heaven,—the glory of God its light, with jasper walls, gates of pearl and streets of gold, and the nations of the saved walking therein with pleasure and great delight. The angel attests these things to be faithful and true. Christ himself shows the apostle that the state of men will soon be unchangeably fixed by his coming to judgment, declares who shall enter the new Jerusalem, and who shall be excluded, urgently calling upon all whosoever will, to accept of offered salvation; and denounces plagues on all who add to or take away from the words of this prophecy; then concluding these revelations with the apostle's desire for the speedy advent of Christ, and a benediction on the readers of the book.

APPOINTMENTS.

Elder Himes will preach in West Townsend, Mass., Sabbath, Feb. 19, and his place will be supplied in Templeton on that day, by another.

Elder Edwin Burnham will continue to preach in Boston every evening and over the Sabbath, in the Advent chapel on Hudson street. There is a good revival interest among us, which is daily increasing, and we look for a greater manifestation of God's grace. J. V. H.

The Lord willing, I shall comply with request of the brethren, to preach to them in South Waterford, and Stoneham, Me., Feb. 12th, 19th and 26th, as they may arrange. Severe sickness of my boy prevented my filling the appointment in Hartford, Me., last week. Will try to visit them in March. I. C. WELLCOME.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

To Richard Robertson, Esq., of London, Eng. Yours of the 21st ult., transmitting "account of receipts," and "letter of credit," was received on the 10th inst.—after sending to press the Herald of the 11th inst. Have cr. John Turton, to No. 971, and stopped sending to his address, 6 shillings; to R. Robertson, Robert Mann, John Pell, Thomas Watson, Wm. Graham, Robert Cookson, and Wm. Cookson, 12 shillings each, and each to No. 1023; to Jean Templeton, Charles A. Thorp, W. G. Holt, John Mann, and Joseph Hough, each 18 shillings, and each to No. 1023; Joseph Curry, £1; and Joseph Bryan, £1 10s. to 1023. Have also cr. to donations, from Jean Templeton 14 shillings, and Joseph Curry 6 shillings; which with 6 shillings for tracts to you, amounts to thirteen pounds sterling, charged to you. We have credited you for Christian Times and postage to 6th of April, 7 shillings; Jour. of Proph. and postage, 12 shillings; other postage, one shilling; and for letter of credit received from you Feb. 10, twelve pounds, making thirteen pounds in all. Thus our accounts are in agreement. You give the name of "Charles Watson," as the one who pays in Leeds, but give Thomas Watson, on another page, as the name of the subscriber there. As Thomas is the name on our books, we have cr. the money to him, and not to Charles. Is not that correct?

Mrs. R. Cox. The Lyre was sent the 29th of Dec., to your address, by mail, post-paid to the line. We are not aware that there is any duty. We have sent you each No. of the Herald, and now again send you Nos. of the 14th and 21st of Jan. You are cr. to 1077.

Wm. Nichols. There is 30 cts. due you, after paying \$2 for Herald to Jan. 1, 1860, and \$2.70 for 6 Harps had Oct. 19.

S. A. Chaplin. We do not recall a work by that title, but the subject is embraced in Birks' Prophetic visions—which are not for sale to our knowledge in America.

B. P. Hildreth. The \$1 was received and paid to 997—the article in due time.

W. C. Cooley. Have cr. you \$2.50 from 958 to 1023. J. Litch. Have crd. back to the former name, and send to 266 So. 4th. Have sent tracts.

M. B. Laning. Have sent 2 Bible Class, 15 cts. each, 1 Laws, 75 cts., postage 19 cts. Do not know what you mean by the sermon referred to, as we do not have, nor advertise anything of the kind. Have put the balance as you said.

G. Phelps, \$1. The brother referred to being paid for, we have put the dollar you send to the cr. of a poor sister in Me.

Geo. Wise. Have re-sent Feb. 4th.

T. M. Preble. \$1.40 to bal. account.

J. M. Orrock. Sent the 10th.

A. C. Doolittle. It was rec'd and paid to No. 997.

A. Pearce. Received the books, and the letter enclosing pay for same, paid J. V. H. the 90 cts.

W. H. Swartz. E. Sanders owes \$1 up to Jan. 1. Should you send \$1.50, it would pay up to 984, to which your other Herald is paid. Have sent you 11 Harps, and balance in stamps, the 13th.

James Fowler. Sent bound volume the 14th.

N. Wood. It is \$1, and the postage must be about 18

cts. We have none on hand that we can weigh one, but buy for any who order.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1848, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, FEBRUARY 14, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows.

Amount of previous receipts.....	196.88
Rec'd since our last, from—	
D. J. McAllister, Stow, Vt.....	3.00
M. B. Laning, Clearfield, Pa.....	1.76
Benjamin Dudley, of Oxford, N.Y., to constitute	
Eld. Samuel Chapman a Life Member of the A.M.A.	25.00
Jean Templeton, Kilmarnock, Scotland.....	3.50
Joseph Curry, Liverpool, Eng.....	1.50
Miss Marston*, Salem, Mass.....	5.00
C. P. Whitten, Lowell, Mass.....	3.00
Total received towards remaining Note.....	\$239.64
How much next week?	

* The Herald is paid for two years in advance.

MARRIED, in Ameliasburg, Jan. 24th, JOHN STONBURN of Murray to EMLINE VANORMAN of Ameliasburg, C. W., 1860, by Daniel Campbell.

Agents of the Advent Herald.

Albany, N. Y.....	Wm. Nichols, 185 Lydian-street.
Burlington, Iowa.....	James S. Brandeburg.
Bascoe, Hancock County, Illinois.....	Wm. S. Moore.
Bristol, Vt.....	D. Bosworth.
Chazy, Clinton Co., N. Y.....	C. P. Dow.
Cabot, (Lower Branch), Vt.....	Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.....	O. N. Whitford.
De Kalb Centre, Ill.....	Charles E. Needham.
Cincinnati, O.....	Joseph Wilson.
Dunham, C. E.....	D. W. Sornberger.
Durham, C. E.....	J. M. Orrock.
Derby Line, Vt.....	S. Foster.
Eddington, Me.....	Thomas Smith.
Fairhaven, Vt.....	Robbins Miller.
Richmond, Me.....	I. C. Wellcome.
Hartford, Ct.....	Aaron Clapp.
Homer, N. Y.....	J. L. Clapp.
Haverhill, Mass.....	Edmund E. Chase.
Lockport, N. Y.....	R. W. Beck.
Johnson's Creek, N. Y.....	Hiram Russell.
Morrisville, Pa.....	Wm. Kitson.
Newburyport, Mass.....	John L. Pearson.
New York City.....	Elder D. I. Robinson.
Philadelphia, Pa.....	J. Litch, No. 127 North 11th st.
Portland, Me.....	Alexander Edmund.
Providence, R. I.....	Anthony Pearce.
Princess Anne, Md.....	John V. Pinto.
Rochester, N. Y.....	D. Loody.
Salem, Mass.....	Chas. H. Berry.
Springwater, N. Y.....	S. H. Withington.
Shabbona Grove, De Kalb county, Ill.....	N. W. Spencer.
Somonauk, De Kalb Co., Ill.....	Wells A. Fay.
St. Albans, Hancock Co., Ill.....	Elder Larkin Scott.
Stanbridge, C. E.....	John Gilbreth.
Sheboygan Falls, Wis.....	William Trowbridge.
Toronto, C. W.....	Daniel Campbell.
Waterloo, Sheford, C. E.....	R. Hutchinson, M. D.
Worcester, Mass.....	Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, FEBRUARY 14, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

P. Ross 993, J. Whitecar, sent tracts 8th, G. Wilson 1002, R. Merriman 1003, I. Curtis 1002, S. A. Chaplin 997, E. Entee 971, L. P. Perry 997, H. Bailey 997, G. A. Hooper 1002, Wm. A. Curtis 997, Mrs. C. S. Collier, from a brother in C. W. 1012, R. Orrock 1001,—have sent every No., but have sent a second set of such numbers as we have—don't understand his not getting them; S. Parshall 1004, T. Huntington 997, O. Powell 1001, H. G. Whittier 997, W. M. Bullock 997, R. Lee 977—each \$1.

R. Pike 1028, A. Miller 1028, P. Densmore 1002, B. Dudley 1026, C. Harvey 1023, S. Geer 977, Mrs. Lucratus Lawrence 1008, A. Jenne 1010, T. Colson 1028, J. I. Kittredge 997, D. A. Arthur 1002, Th. N. Lee 1023, B. Hall 1023, T. Ware 1028, Geo. Hamilton 1056, J. S. Shed 1028, J. Gilchrist 1028, Mrs. Emma Freeman 1023—each \$2.

N. Clark 1101—to July 1862—\$4.

B. Carrier 997, \$1.25; J. W. Heath 1001, \$1.17; G. Bronson 988, 50 cts.

that the enterprise does involve the principle

ple of a chance-game,—as does any other mode of gambling.

Let us illustrate the working of this traffic. I send to one of these establishments for a book worth one dollar. It is understood that there is a chance for me to obtain a gift! with the book worth ninety dollars. A gold watch perhaps worth that amount. I am successful, and draw the watch.

The question is, on what principle have I obtained it? The proprietor will say that he has given it to me; and so he has,—out of the fund which, by his ingenuity, he has raised, he is able to run this risk. But has the gift, as it is termed, which he has paid out of the common fund, altered the principle by which I have obtained the watch? Was it not purely a matter of chance on my part that I drew the watch, and purely a matter of chance that he was made to hand it over to me? Most certainly it was. There is but little difference between this gift enterprise and a common lottery, only in the manner of raising the funds. The fund in a common lottery is raised by the sale of tickets. In the gift enterprise by the sale of books, upon which an exorbitant percentage is put. The funds of a common lottery may be purely an imaginary thing to begin with. But it comes into actual existence, as A, B and C purchase tickets, and pay over their money, with the understanding that they have the chance to draw back from the common fund, five, ten or twenty thousand dollars, according to the plan or scheme of the lottery.

So is also the fund of this gift enterprise, purely imaginary; its only being consisting in the extraordinary per centage placed upon the stock in trade.

And it would ever remain a thing of the imagination, as it ought not even so much as that, were it not the case that persons enough are found, who willingly pay in their money to produce an actual fund—one of sufficient magnitude to enable the proprietor of the concern to make good all the risks they promises to run, by the purchase of a book, for illustration, for which they pay the concern one dollar, when the same book a hundred miles from the place of publication can be afforded for forty-two cents—paying this extra price for the book for the sake of perchance obtaining a little jewelry.

Let it be distinctly understood, that all who patronise such a thing lend their influence to support the principle by which all gambling institutions are sustained.

But how does this trade affect those communities that engage in it, in a religious point of view? I have been informed by those who have the care of the post office in a certain town containing about one thousand inhabitants, that near three hundred dollars had passed through the office, within the last 9 months, for the support of this enterprise. Surely such a sacrifice on the part of this community ought to bring them back something good. What have they got in return? A few good books;—quite a number of novels which it would have been better for them never to have seen, a few articles of real use, such as gold pens, pencils, and cutlery.

I think we may safely say that one-third the amount of this money has been returned in gold ornaments, and it is the obtaining of these things that constitutes the main stimulus of the trade. Yes, this sacrificing community have certainly got this—gold ornaments with which we adorn the rising generation. This is very apparent.

But how are the hearts of the young in our communities being affected by this operation? Are they increasing in amiableness of disposition; in humility of spirit? Are they governed more easily now than before? Are they less recreant to parental advice and religious instruction than before? Has this course of procedure sharpened their appetites for the Bible,—for religious reading, the services of God's house, and the Sabbath school?

Has not this thirst for outward adornment, had the effect to crowd out of the family a religious paper, and to substitute novel reading in its stead?

Say, young man, young woman, who have witnessed a good profession for Christ in days past; as you have engaged in this traffic has your soul been made more alive to God? Has

your relish for religious society and the prayer circle increased? I entreat of you, Christian parents and guardians, and young men and women, to answer these solemn questions. Be faithful with your souls, as those who must give an account to God.

Nor are the evils, discoverable in the above questions, the only evils arising from patronising such a trade. It engenders and strengthens a desire to engage in games of chance. The young man who has made his 40 or 50 dollars by risking only one, would not only be more likely to risk the same again, but still more, for a greater prize; and thus, step by step, be led to associate with those who make a trade of gambling.

We believe it to be no way reconcilable with the principles of honesty and religion, for any man, or company of men, to engage in a business, the practice of which operates to allure his fellows, and especially the young,—as in our opinion does this traffic from—the path of honesty and uprightness.

And equally reprehensible, by the same rule, is it in those who, knowing the legitimate fruit of such a trade, patronise it.

God's word and experience both combine to teach us that it is safe to pay a fair price for all we need. And if in so doing we may not find means to adorn our persons with gold ornaments, which may be in the sight of the giddy multitude of great importance, such a loss may not hinder us from securing to ourselves "the hidden man of the heart, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

W. H. EASTMAN.

Whitefield, N. H., Feb. 20, 1860.

Original.

Something to aid the young Preacher.

NUMBER I.—A GENERAL SCHEME OR OUTLINE OF CHRISTIAN THEOLOGY.

The term Theology is from two Greek words, Theos, God, and logos, word, and is used to designate man's knowledge of God.

Theology is divided into Natural and Revealed Theology.

Natural Theology is the knowledge of God derived from the works of Nature.

Revealed Theology is the knowledge of God derived from Revelation.

Revealed Theology has been divided into Jewish and Christian Theology.

Christian Theology (the Christian Scriptures embrace the whole Bible) may be conveniently divided into the evidences,—the Doctrines,—the Duties and the Institutions of Christianity.

I. THE EVIDENCES OF CHRISTIANITY. These may be divided into the presumptive,—the direct and the collateral proofs of the Inspiration of the Christian Scriptures.

Under the head of *Presumptive* evidence the Necessity, the Possibility, and the Probability of a Revelation are placed.

The *Direct* evidence is derived from a consideration of Miracles, Prophecy, and the internal character of the Scriptures.

The *Collateral* evidences of Christianity embrace a large assemblage of indirect and subsidiary, but very powerful and confirmatory arguments. The "collateral evidence of a revelation from God," says R. Watson, "may be its agreement in principle with every former revelation, should previous revelations have been vouchsafed;—that it was obviously suited to the circumstances of the world at the time of its communication;—that it is adapted to effect the great moral ends which it purposes, and has actually effected them;—that if it contain a record of facts as well as of doctrines, those historical facts agree with the credible traditions and histories of the same times;—that monuments, either natural or instituted, remain to attest the truth of its history;—that adversaries have made concessions in its favor; and that, should it profess to be a universal and ultimate revelation of the will and mercy of God to man, it maintains its adaptation to the case of the human race, and its efficiency, to the present day. These, and many other circumstances, may be ranked under the head of collateral evidence."

The student at this stage of his investigations, may also weigh the evidence which goes to estab-

lish the *Genuineness, Authenticity, and Uncorrupted Preservation* of the Holy Scriptures.

II. THE DOCTRINES OF CHRISTIANITY,—embracing

1. The Divine Being,—His existence,—Unity,—Spirituality,—Eternity,—Omnipotence,—Ubiquity, or Omnipresence,—Omniscience—Immutability, and Wisdom.

The following designate his moral attributes—Goodness—Holiness—Justice, and Truth.

The Trinity.

The Pre-existence, and Divinity of Christ.

The Divinity and Personality of the Holy Spirit.

2. Man—his original state—fall—guilt—depravity—helplessness, and ruin.

3. The Redemption of the world by Christ, including, especially, His incarnation—atonement—priestly intercession, and coming again to consummate his redeeming work.

4. Justification by faith.

5. Sanctification.

6. The Perseverance of the saints.

7. The Intermediate state.

8. The Resurrection of the dead.

9. Future Rewards and Punishments.

III. THE DUTIES OF CHRISTIANITY. These embrace—

1. The duties we owe to *Ourselves*.

2. The duties we owe to our *fellowmen*.

3. The duties we owe to *God*. Paul is supposed to observe this order where he says, "We should live soberly, righteously, and godly."

IV. THE INSTITUTIONS OF CHRISTIANITY.

1. The Christian Ministry.

2. The Visible Church.

3. Baptism—its proper subjects, and mode.

4. The Lord's Supper.

5. The Sabbath—its Divine appointment—perpetual obligation, and its transfer from the seventh day to the first.

The above is intended to give the beginner a general outline of Christian Theology, at one view. The writer, if spared, may fill it up, and especially that part which relates to the evidences of our holy religion.

R. H.

P. S. For books of reference, see Report of the last annual conference of Adventists.

Original.

The Ultimate Design of the Gospel.

No. I.

It is greatly to be regretted that some of the most intelligent, able, worthy, and pious of the Christian ministry, as well as churches, in our day, on both continents, are so much in the dark in respect to the true nature of the kingdom of God, and of the hastening events of prophecy about to be fulfilled; and that they so interpret the promises and prophecies of the word, and the design of the gospel therein revealed, as to make the saying in the least applicable to them; "Can the blind lead the blind? shall they not both fall into the ditch?"

We do hope and pray that these men of God and churches of Christ Jesus will yet see the true light which is shining "more and more unto the perfect day," and come out of the wilderness of error in which the great body of the church is involved before "the great and notable day of the Lord come." It must be so: for "God is light, and in him is no darkness at all," and his people and ministers must "walk in the light, as He is in the light." God will increase the light shining from his blessed Word; multiply and increase the signs of the times betokening the dawn of the immortal day, so that all true believers shall hear and see the evidences of the coming glories of the kingdom, now nigh at hand.

The ministry and church at large will be as faithfully warned and enlightened on the second coming of Christ, as were the church at his first advent, and they shall have the privilege of joyfully receiving the good news, or rejecting it, as did the Jewish church, to whom Christ first came and proffered the glories of his kingdom.

Let us pray that the Lord will enlighten the watchmen upon the walls, to give the trumpet its certain sound, to awaken Zion out of her slumbers before the coming of her heavenly Lord and King in the glories of his everlasting kingdom; and let those of us who see that "day ap-

proaching" labor faithfully to this desirable and happy end.

I could wish, and I believe the time is not far distant, when there shall be a general convention of Biblical and Prophetical students in the various evangelical denominations, who shall meet in some metropolis, to consult and study the scriptures relative to the second coming of our Divine Lord and Redeemer, and the establishment of his kingdom.

The whole church admit that "the kingdom of God is nigh at hand;" but there is a diversity of opinion in reference to the nature of that kingdom,—how it is to be ushered in,—the character of the second advent, and the ultimate design of the gospel. May we not hope, therefore, that the Lord will, in his providence, bring about something of the kind alluded to above, before the full glories of Christ in His kingdom shall burst upon the world? So were the Jewish church warned at the epoch of Christ's first advent into our world. Matt. 2.

What shall be done to this end? Who can suggest any wise means to effect more of a unity of faith and hope in respect to the great prophetic event about to be fulfilled? I have conversed with clergymen of different denominations in reference to the propriety and importance of such a convention, and who look with great favor and desire upon such a gathering. Has not the time fully come to suggest to the clergymen of all denominations, and the members of their denominations—at least those believing in the pre-millennial advent to thus convene and request others of their brethren, not in union with their faith, to meet in such a general assembly? And shall not the A. M. Association through its officers correspond with prominent and pious ministers upon the subject, and see if they will look with favor upon such a convention? It may be that during the anniversaries this coming spring such a meeting might be held, or the steps be taken to hold such a meeting at some future date not far distant. "Awake, awake; put on thy strength O Zion!" "Awake, awake; put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old."

O. R. FASSETT.

Westboro', Mass., Feb. 24th, 1860.

Original.

Thy Kingdom Come.

No. 1.

Bro. Bliss:—There is extant an exposition of the Lord's prayer, written about A. D. 252, by Thascius Cyprian, archbishop of Carthage and primate of all Africa, who sealed his testimony with his blood in the year 258. As the readers of the Herald have their attention called to this Prayer by your series of articles on it, I presume it would be interesting to some of them to know whether the petition—"Thy kingdom come"—was understood in that early age as having reference to a kingdom still future, or was applied to "a spiritual kingdom" already established and whose advancement was desired. Permit me, therefore to quote from Marshall's translation of the genuine works of this "venerable father" all that he has said on these words. He writes thus—

"We go on, and make it our farther request, that his kingdom may come; where our meaning is, that the kingdom of God may be exhibited to us, and that we may have our part in it, as before we had asked, that his name might be hallowed in us. For there is no time in truth and strictness wherein he doth not actually reign; nor can that be properly said to have a beginning which was from all eternity, and shall continue for ever. We therefore beseech him that the kingdom may come wherein we are interested, which God hath promised, and Christ hath purchased for us with his blood; that we who have lived in this world as slaves and servants, may reign hereafter with Christ our head, as he hath assured us, saying, Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world." It is not here impossible nor incongruous, my brethren, that Christ himself should be meant by the kingdom of God; he whose speedy coming we daily desire, whose presence amongst us we ardently long for: For since he is our resurrection, because we rise

again in him, he may by the same figure be styled that Kingdom wherein we expect our part, because we shall also reign in him."

"We desire the kingdom of God, i. e. an heavenly kingdom, with a very fit allusion to those earthly kingdoms which we here observe upon the scene before us. Now he who hath once renounced the world is above its honors, and values no kingdoms of the world which he hath so renounced.

"He therefore who thus hath devoted himself to God and Christ, asks not an earthly but a heavenly kingdom. And there is need, in reality, of our continual prayer and supplication to God, that we forfeit not our interest, as the Jews have done, in this kingdom of heaven; of whose case, with its consequences, our Lord hath pronounced in the following manner: 'Many (saith he) shall come from the east and the west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness, there shall be weeping and gnashing of teeth.' In which passage he plainly intimates, that the Jews were once the children of the kingdom, viz. so long as they continued to be the children of God; but as soon as ever they forfeited their filial relation, they forfeited with it their title to the kingdom. Wherefore we Christians, who in their place and stead apply to God as our Father, pray to him likewise, that his kingdom may come." *Works, London fol. ed. of 1717, pp. 142, 143.*

It does not appear that St. Cyprian entertained the view that the kingdom of Christ was established about 200 years before, as some theologians now teach, but while—in common with the primitive Christians—he could say, "We avow our belief that our departed brethren are in a state of happiness," and located them in paradise, yet the scriptural phrase "the kingdom of heaven"—is the one he generally uses to designate the final abode of the righteous. The intermediate state being with him "a state of security" and "place of refreshment," but not equal to the glorious inheritance of the redeemed which will be given at the resurrection, his hope centred in the coming of the Lord. Believing as he did "that all these mischiefs," with which the church and the world were then troubled, "should increase upon us more and more in the latter days," his eyes turned to the Advent and he exhorted thus,—

"Let us then rouse up the powers of our vigilance and virtue, my beloved brethren; let us lay aside all sloth and drowsiness, and be intent upon our obedience to our Master's orders. Let us be such as he would have us, and directed us to be, saying, as he doth in his gospel: 'Let your loins be girded about, and your lamps burning, and ye yourselves like unto men who wait for their lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom our Lord when he cometh shall find watching.' We therefore, my brethren should have our loins thus girded; lest when the day of our removal into another world shall approach us, we be found unfit for motion, and engaged in a variety of foreign occupations. Our light should shine forth in works of charity, that so we may be led by it out of the darkness of this world, into the glorious light of a better life. We should look out with an holy vigilance for the coming of our Lord, which, we are told beforehand, will be sudden: that when he knocketh, he may find us waking and watching for him and may reward our faith and diligence with the glories of his kingdom. If we observe these directions, and obey these commands of our Lord and Master, the devil will find no opportunity to surprise or hurt us (thus armed against him) by any of his stratagems; but we shall be numbered with the diligent and faithful servants of Christ and as such shall be admitted to reign with him in his kingdom."—*Works p. 112.*

To such an exhortation, I would devoutly add, Amen, and in conclusion pray as Cyprian does that "as his second coming draws near," He would vouchsafe "to enlighten our hearts yet more and more, with the illuminations of his heavenly truth. . . . that so, when he shall come in his glorious majesty, he may find us abiding

by what he hath directed, observing what he hath taught, and practising what he practised."

J. M. ORROCK.

Original.

Death and Sorrow to have an End.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away," Rev. 21:4.

If conclusive evidence were given to the inhabitants of our world, that in some remote part of this earth, "The tree of life," had been lately discovered, and that those who should partake of its fruit, would be forever exempt from pain, sorrow, and death: what an excitement would be produced, and what a multitude would immediately set out for this goodly land. Farmers would leave their farms; mechanics, their shops; tradesmen, their stores; and, in short, men of every trade and profession would prepare at once for the journey,—though the obstacles to be surmounted and the difficulties to be encountered should be so great, that there would not be more than one chance in ten, of ever reaching the favored spot. The object to be gained would be so desirable, that even a possible chance of success, would nerve the weakest and most faint-hearted to a trial.

So anxious are mankind to be relieved from "the curse" which rests upon them. "For we know," says the apostle, "the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of the body."

Well; is our case hopeless? Is generation to succeed generation without alleviation? Is this groaning creation to continue its anxious throes for deliverance, and never be relieved? No; "weeping may endure for a night; but joy cometh in the morning." A Star of hope has appeared, and it points to the "restitution of all things," as the relief, and not to this sin-cursed earth. It points to the time when Paradise shall be restored, and earth be clad in her primeval beauty. Then the "tabernacle of God shall be with men; and He will dwell with them, and God shall wipe away all tears from their eyes; and there shall be no more death."

From the time our first parents were expelled from the garden of Eden, and sentence pronounced against them, down to the present time, this world has presented a continual scene of misery and death. Says Job, "Man that is born of woman, is of few days and full of trouble." Death and sorrow came in consequence of sin; and therefore while sin reigns, tears will flow, and sorrow and anguish follow, as an inevitable result.

But the Christian has a brighter day in prospect—a time when these scenes of misery and death will be no more; when tears will cease to fall, and mourning friends will be seen no more to gather around the bedside of the dying,—with sorrowing hearts taking the last fond look of the departed; when the funeral knell will no longer be heard, nor "The mourners go about the streets" nor the funeral procession be seen wending its way along with solemn tread to the great charnel house of the dead. These scenes of sorrow will have passed away, and "songs of everlasting joy" will succeed.

How bright the prospect! "God shall wipe away all tears from their eyes." Do you believe it, Christian reader? God has said it; and He cannot lie. Then look up, though your eyes be suffused with tears, and rejoice in view of that glorious day.

No more tears. There is music in these words to the Christian traveller. It revives his drooping spirits, as its reverberations fall on his ear, though amidst surrounding gloom. It comes not from this sin-cursed earth. Earth has no such strains; but it comes from afar—the world above—the Throne of the Eternal.

Christians have in all ages looked forward to this day with joyful anticipation; and have passed away without realizing its glad fruition. But the time will come when it will be a reality; and

when the unnumbered millions who have passed off the stage of action, and sleep beneath the clouds of the valley, will again start into life, and unite in one grand chorus that shall peal to earth's remotest bounds: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? May the time hasten."

"Oh, exiled Paradise,

Oh, how we long for thee!

Robe thou anew the earth—

Bring back Life's healing tree."

D. E. ATWOOD.

Letter from Bro. Richard Robertson.

Concluded.

Doubtless, the seed, innumerable, to whom the divine promise was made, are not the posterity of Abraham born after the flesh, but both Jews and Gentiles, "born of the Spirit," in accordance with the birth of Christ, (Matt. 1:20,—Luke 1:35,) a mystery, which the Jews never understood—there is however good ground to believe, that the Jews, who reject Christ, are the descendants of Ishmael, inasmuch as they are ever prone to persecute him that is born after the Spirit, represented by Ishmael mocking Isaac, and which is referred to by the Apostle Paul, as being typical of, "men born after the flesh, and not of the Spirit." Likewise Christ said to the Jews, when boasting of their descent from Abraham, "I know that ye are Abraham's seed, but if ye were Abraham's children, ye would do the works of Abraham," John 8:37, 39. By "obedience, through Faith," verily, therefore, they are not all Israel, (the "Israel of God") which are of Israel, neither because they are the seed of Abraham, are they all children of Abraham," under the promise. "They which are the children of the flesh, are not the children of God;" and hence "he is not a Jew, who is one outwardly," no difference having been put between Jews and Gentiles, under the covenant promises; for whatever may be his cast, "except a man be born again, he cannot see the Kingdom of God;" or "Except a man be born of water, (cleansed from inherent pollution) and of the Spirit, he cannot enter into the kingdom of God." John 3:3, 5. Such, then are the Israel of God, to whom, exclusively, the covenant promises appertain,—Men born of God; and this renewed condition the often perverted text, "For as in Adam all die, even so in Christ shall all be made alive;" or, "As by one man's disobedience, many were made sinners," inherently so, and therefore, mortal, even "so by the obedience of One, shall many be made righteous,"—born of God, and thus partake of immortality, "for, if any man have not the Spirit of Christ, he is none of his;" and therefore, "he that hath the Son hath life, and he that hath not the Son of God, hath not life."

Such and such only, shall be made alive at the resurrection of the just, in the likeness of Christ, immortal, incorruptible, and in none other state or condition have mankind any just ground for hope, to enter the promised land of Canaan, the New Jerusalem, the City of the great King, whose own rightful inheritance it is, according to the promises of God, not only as the circumcised Seed of Abraham, but the only existing Heir to the Throne of his father, David, and, until that true Heir return, to stand again with his feet on Mount Olivet, and there triumphantly claim the kingdom, as King of kings and Lord of lords, Jerusalem shall be trodden down of the Gentiles, nor shall that decree be annulled, until the times of the Gentiles be fulfilled.

The gospel, or glad tidings of that glorious Kingdom, is verily, the doctrine of Christ;—but inasmuch as it originated with the Father, Christ declares, "My doctrine is not mine, but His that sent me." He was sent from God, to preach and expound the mysteries of that kingdom, and thus reveal the means whereby God has designed to give to his people Israel the heritage of the heathen, (Ps. 111:5, 6,) and, at the same time bring life eternal and immortality to light—a condition of man, which he had never hitherto clearly discerned.

"My meat," said Christ, "is to do the will of him that sent me, and to finish his work;" or in other words, the main cause of my existence, is to fulfill all the mind of God, and wherein Adam

failed, but "how am I pained till it be accomplished." Ah!—if the painful scorn and derision of that stiff-necked generation; if the strong temptations of Satan, or the agonizing death on the cross,—"my God, my God, why hast thou forsaken Me;" could possibly have prevented his full accomplishment of that stupendous work, man, fallen man, must have been forever left in his present sinful and perishing condition.

Then unto Christ he ascribed all praise and glory; for He testified with His expiring breath, "It is finished." "I have finished the work which thou gavest me to do."

And can the faithful servants of so good and faithful a Master, heedlessly proclaim to the world, that any of the fallen race of Adam have obtained redemption, ere the day of salvation had dawned or the acceptable year of the Lord had arrived? Tell it not in Gath, publish it not in the streets of Askelon, lest the uncircumcised in heart, and ears, triumph; but rather let the truth be declared to penitent sinners, that now, "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved." Rom. 10:9; for it is "the gospel" that is the power of God unto salvation; neither is there salvation in any other name under heaven, given among men, (than the Lord Jesus Christ,) whereby mankind must be saved.

It seems impossible to take any scriptural view of truth, without being convinced that the glad tidings of the Kingdom of God, as expounded by Christ, is the centre of divine truth—the central point of all prophecy, and the heavenly luminary that exhibits the true glory of immortality.

This good news of the promised gift of eternal life to all believers, Christ, the Son God, was sent to preach and expound, and it is written, His sheep hear his voice; therefore, the sheep for whom he laid down his life, do both hear, and understand, the mysteries of the kingdom of heaven,—in this acceptable year, or Day of Salvation.

Christ was not only anointed to preach the glad tidings to the meek, and proclaim the acceptable year of the Lord, but He commanded the Jews, also to preach the kingdom of God; and in his last parting farewell with his disciples he likewise commanded them to go into all the world, and preach the good news to every creature, as the means of salvation, comforting them with the assurance, that he is with them always, even unto the end of the Aion.

As however, it is a question of primary importance, how shall they preach, except they be sent? men would do well, ere they undertake that responsibility, to ascertain whether they are delegated by the Holy Spirit to proclaim the gospel; for without such divine authority, they will, doubtless, pervert the gospel, by preaching another gospel, than that declared by Christ and his apostles, not being either the gospel of God, the gospel of Christ, or the gospel of salvation. Dangerous indeed, the task, to run, before being sent of God, to proclaim his will, for not only themselves, but others, equally blind, may thus be misled into the pit of destruction, not observing the warning waymark, "If the gospel be hid it is hid to them that are lost." 2 Cor. 4:3.

But, beloved Christian brethren, "I am persuaded better things of you, and things that accompany salvation; for God is not unrighteous, to forget your work and labor of love, which ye have shewed towards his name." Heb. 6:9, 10.—Therefore, continue to proclaim to the world, that Jacob, the representative of the Israel of God waited, and David "longed," for the salvation of God; and the crown of righteousness is reserved, for all those who love his appearing; for they shall thus be privileged to greet his glorious advent.

"Lo, this is our God, we have waited for Him,

And he will save us.

This is the Lord; we have waited for Him:

We will be glad, and rejoice in his salvation,"

Isa. 25:9.

"And then, thou O Lord, wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our Fathers, from the days of old." Micah 7:20.

Then verily the earth shall yield her increase; then shall the field and trees of the wood rejoice

and the desert blossom as the rose; instead of the thorn, shall spring up the fir-tree, instead of the brier shall come up the myrtle-tree; yea, the mountains and hills shall break forth into singing; for there shall be no more sorrow, pain or death,—the days of mourning shall be ended; violence shall no more be heard in the land.—Then God will in very deed dwell on earth with men; for Israel's King shall rule the world in righteousness, and the people with equity,—and all kings shall fall down before him, all nations shall serve him;—in his days the righteous shall flourish, and dwell in the land forever; they shall come to Zion with songs of everlasting joy, and listen to the united acclamations of thousands of angels, saying "Worthy is the Lamb that was slain, to receive power, riches, wisdom, strength, honor, glory, and praise,"—while the redeemed on earth echo back the melodious strain, in sounds resembling many waters, and mighty thunderings "For the Lord God Omnipotent reigneth."

Yours, very faithfully, in the blessed hope of immortality, at the glorious appearing of the great God and our Savior Jesus Christ,

RICHARD ROBERTSON.

London, Jan. 2d. 1860.



ADVENT HERALD.

BOSTON, MARCH 10, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

OUR LORD'S PRAYER.

III. PETITION.

4. The Forgiveness of Sin.

"And forgive us our debts." Matt. 6:12.

In this petition we pray for the forgiveness of our sins, which are denominated, by a metaphor, debts due to the Almighty. In Luke's Gospel it reads, "And forgive us our sins." (1:4.)

Jehovah proclaimed himself to Moses, as "The Lord, The Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty," Ex. 34:6, 7. And he has said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. For "the blood of Jesus Christ his Son cleanseth from all sin" (v. 7.) "And he is the propitiation for our sins; and not for ours only but also for the sins of the whole world." 1b. 2:2. Thus God can "be just, and the justifier of him that believeth in Jesus," Rom. 3:26. Wherefore "all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy of the Holy Ghost," Matt. 12:31. We are thus emboldened to pray, Forgive us our debts.

To pray as we ought for the pardon of these, we need to consider their number and magnitude.

1. We owe a debt of gratitude for God's abounding mercies: "Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed as the eagle's" Psa. 105:5. "Who giveth rain upon the earth, and sendeth waters upon the fields," Job. 5:10. He it is who giveth us life, and health, and all things, whose mercies are new every morning, are fresh every evening, and are repeated continually; and for all his favors to us, he is entitled to our supreme love and gratitude. We have not only witholden these, but,

2. We have transgressed the commands of God in times and ways without number. Who has not

had occasion to exclaim with David, "I have sinned against the Lord?" 2 Sam. 12:13. "If we say we have no sin, we deceive ourselves, and the truth is not in us," 1 John 1:8. "Behold, I was shapen in iniquity and in sin did my mother conceive me," Psa. 51:5. "For there is not a just man upon earth that doeth good and sinneth not," Eccl. 7:20. "For all have sinned and come short of the glory of God," Rom. 3:23. "There is none righteous, no not one," v. 10. "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. 3:22.

How then "should man be just with God? If he will contend with him he cannot answer him one of a thousand," Job 9:2, 3. He is "justified freely by his grace through the redemption that is in Christ Jesus" Rom. 3:24. And therefore, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," 2:18. For God has said, "I even I am he that blot out thy transgressions for mine own sake, and will not remember thy sins," Isa. 43:25. "I have blotted out as a thick cloud, thy transgressions, and as a cloud thy sins," 44:22.

As God is such a prayer hearing and sin pardoning God, we should therefore draw nigh unto him in humble confidence and cry mightily unto him, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin; for I acknowledge my transgressions, and my sin is ever before me." "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O Lord, and renew a right spirit within me," Psa. 51:1-10. "Pardon our iniquity and our sin," Ex. 34:9. "For thy name's sake, O Lord pardon mine iniquity," Psa. 25:11. For "who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage," Mic. 7:18. "Who can understand his errors? Cleanse thou me from secret faults," Psa. 19:12.

Those who thus cry for pardon, in the name of Christ, and will believe that God hears them, will assuredly receive the forgiveness sought. "For the Lord is nigh unto all them that call upon him, to all that call upon him in truth," Psa. 145:18. Bankrupt debtors are thus freely forgiven all their debts, and are admitted into the everlasting kingdom as sons and daughters of the most High. That we may be thus freely justified by thy grace O Lord, enable us ever to pray, penitently and believing, "Forgive us our debts."

Eve—Living.

Bro. Bliss:—If consistent will you answer the following?

Adam's "help-meet" was first named woman; but after sin entered into our world, her name was changed to Eve, "because she was the mother of all living," Gen. 3:20.

Question 1. Does not the original contain the following ideas? "And Adam called his wife's name Eve, because she was (to be) the mother of all living," (in Christ, or, the promised "seed":) "It shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

Question 2. Does not the original convey the idea of a restitution or restoration?

ANSWER.—Woman signifies, the Man derived; and Eve, Life or Living. We do not regard it as a change of name, but as an additional one. And there does seem to be a connection between Adam's thus naming the woman, and the promise that her should bruise Satan's head. Mr. Bonar, in the seed "London Quarterly Journal of Prophecy" for Jan. 1853, has the following thoughts on this passage:

What space may have intervened between the announcement of the sentence, and the scene in this 20th verse, we know not. We may suppose it to have taken place when Adam and his wife retired from the present vision of Jehovah. They talked or silently mused together over what had just befallen them,—over the evil and the good, the falling and the rising, the condemnation and the pardon, the curse and the blessing, the past, the present, and the future of their life. Then the man as if catching up the notes of grace which were just dying away amid the trees of the garden, adds his Amen, and embodies them in the name of her who was now doubly knit to him, doubly one with himself.

The fact that it was not God but Adam that gave the name to the woman teaches us much. Why did not God give Eve her name as he had done to Adam? God did not allow him to name himself, even in his innocence; yet now in his fall he permits him to name the woman, nay sanctions his so doing. This was for such reasons as the following:

1. To show his grace. What grace, what tender love is displayed in allowing man to give a name to his wife,—and such a name,—Eve—Life!

2. To show that Adam was not to be deprived of his headship. He was still to be "head of the woman," even in his fall, and as such he names her.

3. To shew, that though Adam had so cruelly flung blame upon her before God, yet no estrangement had followed. She was still bone of his bone. They had been companions in guilt, they were to be companions in sorrow, and they were fellow heirs of the hope just held out to them. Thus they were reunited in new bonds of mingled sadness and joy.

4. To shew the direction in which Adam's thoughts were running, that from this manifestation of the currents of his thoughts we might learn how the promise had taken hold of him. This verse gives us unequivocal insight into the state of Adam's feelings. It exhibits him to us as one who understood, believed, prized, rested on the divine promise which he had just heard. He stands before us as a believing man; and we might say of him, "by faith Adam called his wife's name Eve." It is the voice of a believing man that speaks. One cannot mistake either the word or tone. Unbelief could not have spoken thus; none but a believer could have thought on a such a name—a name that takes all its significance from the promise—Life, or the Living One,—doomed, and yet living,—nay, dead by law, yet living; mother of the living; mother of a spared race; mother of one who is the Prince of life, "the resurrection and the life;" mother of a family of men, alive from the dead! He takes the promise, he ponders it, he receives it as a faithful saying and worthy of all acceptance, and, on thus receiving it, he gives vent to his feeling, and utterance to his faith, in this expressive name.

What can this verse be but the solemn utterance of Adam's faith in the divine promise? Surely this is one of the most simple and child-like, yet one of the most expressive ways of proclaiming his faith; and as Abraham expressed his faith by calling his son Isaac, the "child of gladness," so did Adam by naming his wife Eve, "the mother of the living." He looks at her and says, "I see in thee the divine promise all realized,—life, not death, coming from thee; God carrying out his purpose of grace in thy seed, though afar off; I see in thee the pledge and embodiment of divine forgiveness and love, and I proclaim my faith in all this before God and before posterity, by naming thee Eve." This name is not the mere burst of feeling or a vague expression of acquiescence or wonder; it is the explicit confession of his faith. It is as a believing man that he speaks—a man strong in faith, and wishing to hand down to posterity a declaration of his confidence in the promise of a gracious God.

How simple is his faith! He has just been listening to the voice of God announcing grace and life through grace; and forthwith he believes. He cavils not, questions not. A dark cloud had come between him and God; but now that cloud has passed, and the true light is shining again. He has just for a moment tasted the bitter cup of separation from his God (and who can tell the agony of that interval?), and straightway he is brought back to his father's love and bosom. The child has but wandered a few steps from the parental door, when it is snatched up by the fond mother's arm and replaced beneath the happy roof, never more to stray. The sheep has but gone a little way from the fold, enough to feel the bleakness and famine of the desert, when it is seized by the shepherd's strong hand and carried back in joy.

How immediately and how simply he believes! "Faith comes by hearing;" he heard and believed, taking God at his word, and giving him credit for speaking nothing but the truth, though no sign was given. God had spoken; who was he that he should doubt or hesitate, or reckon it presumption to return to God at once? He has spoken but dimly, no doubt; it is a very brief word of promise, yet he sees in these few words the free love of a forgiving God—and that is enough. He tastes that the Lord is gracious; and how sweet must that cup of grace have been to the parched lips of Adam! God has spoken once; but that once suffices, for he with whom he has to do is the God that cannot lie. We, with a thousand promises and assurances of love, doubt and tremble; Adam with but one word, unrattled by sign or token, believes.

If any one might have needed a sign, it was Adam. If any one might have said, "I am too great a sinner, I dare not at once believe," it was Adam. For his was deep guilt indeed: he had ruined a world; he had let in the flood of evil upon the earth; he had banished God from it; he had helped God's enemy to triumph; he had known what holiness was, and therefore knew what sin was. If any might have shrunk from trusting at once, it was Adam. Yet he believed, and it was counted unto him for righteousness. Nay, he not only believed, but he "confessed with his mouth;" he testified his faith; he proclaimed his sure hope of everlasting life.

THE IMAGE CALLED FOR.—In the *Herald* of Feb. 18th we gave our view of what a representation of

Daniel's Image should be, and stated that should ten dollars be received to pay for its being engraved, we should so order; and that its being done would depend on that amount being received. We have had the following response.

Brother Bliss:—I will give one dollar to help pay for the Image. I think we need it.

Come Christians, you that have the dollars, let us have the Image—only nine more wanted.

LYMAN B. POTTER.

CASSELL'S ILLUSTRATED FAMILY BIBLE.—This celebrated English Illustrated Royal Quarto Bible,—of which the publishers announce that over 200,000 copies have been sold in Great Britain,—is now being republished by Cassell, Petter and Galpin, at 37 Park Row, New York. It is being issued in about fifty Nos. of 32 pages each, at 15 cents a No. on the 1st and 15th of each month till completed.

We are indebted to the publishers for a copy of the 1st No. issued Feb. 1st, with which we are much pleased. Its type and paper are excellent, and its illustrations,—of which there are 32 in this No. and some of them covering an entire page,—are superb. It is accompanied with marginal references, and short and comprehensive foot notes, which are not to be sectarian. The religious press of all denominations, as well as the secular press, commend it in high terms: and we feel to accord fully with the judgments they express. Should future Nos. equal the first, it will make a magnificent illustrated edition of God's revealed word.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please call the editor's attention to the omission.

A. Brown. Have forwarded your letter to J. M. Orrock. We regard the papacy as symbolized by the image of a beast, by a woman on a beast, &c., but never by a beast; and the Little Horn of Dan. 8th, we regard not as symbolic of Rome, but of the eastern division of that empire.

J. M. Orrock. Please forward those expositions by British reformers. Everything of that kind is acceptable.

THE HARP.—We are now out of the small Harp, but have an abundance of the larger one on hand. As it is wished to reduce the supply of this, before republishing the smaller form, it will be put for a while at the reduced price of 70 cents, and one fourth off from that, by the Doz.

To R. Robertson, Esq., our English Agent. Will you be kind enough to send us a copy of the two volumes of Birks' Visions of Daniel, and charge in your account with the A. M. A.—informing us of their price and cost of transportation.

That Note.

We are sorry to announce so small a show of receipts this week towards the cancelling of the small balance now due on the remaining Note. We greatly desired to indorse the third hundred dollars on it by the first of March, and to have it entirely paid before the next Quarterly meeting of the Standing Committee, in April. Will not those who are thinking to send in one, two, three, five, ten, fifteen, or twenty-five dollars, each for that purpose, do at once as the princes and people of the ancient Israel did?—who "rejoiced, and brought in, and cast into the chest, until they had made an end," 2 Ch. 24:10. In the days of Hezekiah, when the tithes and offerings to the Lord greatly accumulated the testimony among Israel was: "Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty; for the Lord hath blessed his people!" It is not always considered that giving generously may impoverish much less than withholding. For as the Lord loveth the cheerful giver, he may bless in proportion as he loveth.

WEST TOWNSEND FEMALE SEMINARY. We take pleasure in calling attention to the advertisement of the West Townsend Female Seminary, to be found in another column,—under the care of its efficient and accomplished superintendent. Any of the friends wishing for such an institution for the education of their children, will find it what they desire.

Note From Bro. Clark.

Bro. Bliss:—Do you know of a church destitute of a pastor? If so, where? and what support can they give? If there is none, I will travel among the churches and labor for a revival, if desired. Respectfully,

J. H. CLARK.

Allenstown, N. H. Feb. 27th, 1860.

We give the above, so that any church destitute of a pastor may be able to correspond with Bro. C. En.

A BOGUS AFFAIR.—We have received several letters of enquiry respecting a firm in this city, advertising to sell sewing machines, whose circulars have been sent all over the south and west, advertising for agents, and wanting money sent on for a sample machine. We are sorry to announce that it is not safe to send on money previous to the receipt of the machine; and that the machine is not sold in this neighborhood. We make this statement lest others of our subscribers may be induced to embark in their sewing machine agency, and expend time or money without any subsequent reward,—the machines not being sent when the money is forwarded.

If any wish for a reliable machine, and to learn of a reliable firm, we can recommend the Grover and Baker Co. and their machine—being personally acquainted with them, and having had one of their machines, which works to a charm, in our family for more than a year.

"HIS WAY."—"Religion is designed to reform men inwardly and outwardly. Hence the command, 'Let the wicked forsake his way, and the unrighteous man his thoughts.' Anything short of this is spurious religion, and will fail of heaven. Yet how common is the extenuating plea for those inconsistencies of spirit and action which religion positively forbids—'O, it is only his way!' is the apology often made for profanity, anger, censoriousness, an overbearing, arbitrary and malicious spirit. We often find men professing godliness, and holding prominent places in the church, who seem barren of all the milder and sweeter graces of the Spirit, but bristle all over with the thorns and thistles of the 'old man,' giving evidence of no weeding, if not of no seeding. Instead of the lamb-fleece, behold the porcupine's asperity.

"To say that a man is a Christian, a real follower of the meek, forgiving and loving Redeemer, when in his heart and life he is habitually covetous, or unkind, or revengeful, contradicts every true conversion, from Zacheus and Saul, to Bunyan and Africaner. When God converts a man, he does it clear through the lowest strata of depravity. It works upwards to head, lips, hands, putting out the blossoms of grace in a renewed nature, in words and acts corresponding with the change."

The foregoing, from a correspondent of the Watchman and Reflector, is sensibly expressed, and should be pondered by all whose "ways" contravene the way in which they should walk.

THE ISLAND OF NEW ENGLAND.—It is probable that few persons living in New Eng. ever considered that it is entirely surrounded by water—being bounded by the St. Lawrence, Lake Champlain, the Hudson and Champlain canal, the Hudson river, Long Island sound, and the Atlantic ocean. Independent of the canal, it is called a peninsula by Prof. Guyot; and after him by Dr. Palfrey, who in his recent vol. of New England history, thus describes it:

"The insulation of this tract is all but complete. The tide runs up the St. Lawrence nearly five hundred miles, almost reaching the point where the river Richelieu, or Sorel, discharges the surplus waters of Lake George and Lake Champlain. The surface of Lake Champlain is only ninety feet above the ocean; the canal which now unites its waters with those of Hudson river running in an opposite direction, scarcely rises fifty more to its highest level; and at Troy and Albany, a hundred and fifty miles from the sea, the tide is met again, coming up from the South. Of that long depression of nine hundred miles from the mouth of the St. Lawrence to the mouth of the Hudson, the tide waters cover six hundred and fifty miles; while for the remaining two hundred and fifty the elevation above the ocean is not so great as is reached by ordinary structures reared by the hand of man. A level way was prepared by nature, along which the travel and the commerce of tranquil times have at length succeeded to the incursions of savage or of civilized war. They are thus defined as one physical region, and measuring with the neighboring islands about a hundred and forty-five thousand square miles, is occupied by the British Provinces of Nova Scotia and New Brunswick, with part of that of Lower Canada; the six States of the American Union, known by the collective name of New England; and a narrow section of the State of New York." P. 2.

Foreign News.

By the arrival of the steamship Anglo Saxon at Portland, we have four days later foreign news. The Anglo Saxon does not bring a list of the Hungarian's passengers, but her officers say they did not exceed thirty-five or thirty-six in number. The Italian question has assumed a new shape through the English proposals to annex the Duchies to Sardinia. Austria will not oppose the project by force of arms, but falls back on the treaty of Villafranca, and will only negotiate with France. Russia does not consider the proposals a solution of the difficulty, and Prussia

will refuse her consent to the arrangement.—Meantime, a Congress is again talked of. Proceedings in Parliament had been interesting, but not of special importance to American readers. Austria appears inclined to soothe her Hungarian subjects, the Protestant consistories having received permission to deliberate upon their grievances and propose measures to the government. Reforms are also to be granted, when every province will receive a separate Constitution.

THE ITALIAN QUESTION.—Le Nord says the reply of Austria to the English propositions for settlement of the Italian question had reached Paris. Count Rechberg states that Austria cannot retract from the engagements at Villafranca and Zurich, and therefore cannot admit the de jure facts contrary to those engagements and the treaty between France and Austria. He observes that if the treaty of Zurich is respected in Venetia, why should it not also be respected in the Italian duchies? If the propositions of England are carried out, it is a great experiment that is about to be made in Central Italy. Austria will not oppose that experiment by force of arms, convinced that events will not fail soon to give support to the cause of right, and justify Austria.

A Berlin telegram on the same subject says Austria had declared her resolution not to abandon the basis of the agreement at Villafranca; that she will not promise an absolute non-intervention; and that should no Congress take place, she will only negotiate with France.

According to a St. Petersburg dispatch, Prince Gortschakoff had informed the French Government that Russia does not consider the English proposals to be altogether a solution of the Italian difficulty, and that a real understanding could only result from a Conference of the Five Great Powers. It is said that the French Ambassador expressed to Prince Gortschakoff the readiness of his government to adhere to the proposals of Russia.

Reports had been circulated in Paris of an approaching Conference of the Four Great Powers, without Austria, relative to the English proposals, but they are stated to be without foundation. Doubt is also thrown on an assertion of Le Nord that the reply of Austria had reached Paris.

A Berlin dispatch says that Prussia would probably refuse to give her adhesion to the English proposals.

FRANCE.—The Paris Presse had received a first warning for having mixed false news with most malevolent remarks, which wound the feelings of the nation, and are contrary to the true state of affairs.

The Gazette de France had received a second warning for an article which, "in disfiguring the history of France, calumniates the great act by which Napoleon I. re-established the Catholic worship in France."

The Pope had addressed a letter to the Bishop of Orleans, thanking him for his energetic support.

The Paris correspondent of the Globe states that the French Government had bought the Debats for £100,000, and it is to become the organ of free trade, with Michel Chevalier as editor.

SPAIN AND MOROCCO.—A Madrid telegram of the 13th says: "The Spanish Cabinet will listen to no proposals of peace from Morocco until Tangier is taken, against which place, military operations are to be commenced immediately."

Marshall O'Donnell announces in an order of the day that he will continue offensive operations until the enemy shall ask the mercy of Spain, and until reprisals shall have been taken for the insults of the enemy, and indemnity obtained for the sacrifices of Spain.

ITALY.—The Tuscan Moniteur announces that the Sardinian legation at Florence is shortly to be suppressed, and that the Tuscan government will correspond directly with the Ministry of the Interior and Foreign Affairs at Turin.

The Opinione Turin says the question of the new vote to be given by Central Italy is not yet resolved on. The Deputies shortly to be elected will assemble probably to confirm preceding deliberations, and to declare that they will take their seats in the Parliament at Turin.

Furloughs granted to the French soldiers at Rome had been suspended.

It was reported that the King of Naples had ordered General Pinnelli, in case of need, to act in concert with the Pope's general.

Letters from Italy announce that political arrests and excesses of the Police were increasing. Women had been ravished and beaten by them; political prisoners had died under torture. Several magistrates had in vain protested against these barbarous acts.

Private accounts from Naples state that a conspiracy had been discovered among a portion of the Neapolitan army, and had been traced to Piedmontese agency. Naples, it was said, would address a note to the Powers, complaining of these attempts.

It was stated that the King of Naples had ordered the release of political prisoners arrested upon suspicion.

DENMARK.—Bishop Monrad, who was in Paris, had been asked by telegraph if he would undertake the formation of a new Danish Ministry, with unlimited power. He replied affirmatively.

AUSTRIA.—The Vienna Gazette publishes a circular to the Protestant consistories in Hungary, conveying the Imperial permission for them to assemble in conference to decide on the means to be proposed to the Government for the redress of their grievances.

A Vienna dispatch of the 13th says that the reforms promised in the Ministerial programme are about to be granted. Every Province will receive a separate Constitution and an administration according to the wants of the different Nationalities.

CHINA.—The Times is informed that Lord Elgin will undertake a second mission as Plenipotentiary to China, in the hope of being able, by the influence obtained on his former visit, to secure the ratification of the treaty of Tien-sein, and an entire cessation of hostilities.

VERY LATEST, via Queenstown. Liverpool, Feb. 16. (By Telegraph Thursday Afternoon) Mr. Veilliot, editor of the (late) Univers, has arrived at Rome. A pamphlet from his pen is shortly expected to make its appearance, simultaneously at Paris, Brussels and Genoa.

The Paris correspondent of the Herald says that if the intense uneasiness and apprehension which prevails in France were made known through a free press, it would create consternation throughout Europe.

The Times correspondent notices the same in connection with the intensity of feeling which prevails on the Roman question. Masses and prayers for the Pope are offered up in every church throughout France day after day, and violent and insidious pamphlets are appearing with scarcely any cessation.

The Journal de Rouen has been informed that the French Government has entered into relations with Prussia as a member of the Zollverein, with the view of negotiating a treaty on a basis similar to the one between France and England. Prussia, it is said, made the first advance.

The Vienna correspondent of the times says that in general the agitation in Germany in favor of the Pope has failed.

AUSTRIA.—A Vienna correspondent of the 11th ult. writes:

"As Marshal Vaillant has received orders to move his troops in brigades towards Brescia, the Lombards now speak of little but the approaching attack on Venetia. According to the Italians, the Austrians are to be driven back to the Isonzo, and the Pope is to be deprived of the whole of his dominions north of the Appenines. The Austrian government, being well aware that mischief is meant, is making preparations for giving a warm reception to its assailants. The troops stationed in the Southern Tyrol are about to march into Venetia, and several regiments are to be sent from the city to the south. The fortifications on the Dalmatian and Istrian coasts are completed, but they are said to be much less efficient than they might be made. The fortresses of Verona, Legnago, Mantua and Peschiera have received large supplies of provisions and ammunition."

SICILY.—A letter from Turin says:

"Letters received here from Sicily announce that the political arrests and the excesses of the police are increasing. The political prisoners have been put to the torture, under which some of them died. Several magistrates have in vain protested against these barbarous acts. A proclamation is in circulation exhorting the Sicilians to rise in a speedy and general insurrection, in order to reinvest Southern Italy with her former rights in Europe. All parties in Sicily are alike favorable to the cessation of despotism. In the above proclamation it is said, 'Let us hope that Naples will follow our example. The time for moderation has passed away; henceforth we must be daring. Let us rise in the name of Italian nationality, and to the cry of Italy and Victor Emmanuel forever.'"

LETTER FROM THE POPE.—The Pope has addressed a letter to the Bishop of Orleans, of which the following is the material part:

"Venerable brother, health and apostolic benediction. In this great trouble of Italy, which has violently overthrown Sovereigns, and ruined throughout the Emilia and the Romagna the legitimate authority of the Holy See, that which the contrivers and promoters of the rebellion desire—their last thought in fact—has been fully disclosed by that work, full of deception, which has been published in France, and has been circulated not only in the cities, but also in all the hamlets of Italy. As for you, venerable brother, you at once perceived the detestable object of that production, and you applied yourself immediately, resolutely and courageously, to its refutation. Your energy, and firmness of soul are admired even by the enemies of our temporal sovereignty. The good celebrate it everywhere in the effusion of their souls, and, venerable brother, for this

new and signal service which you have rendered to the Apostolic See and to our sovereignty we address to you, fraternally, our most sincere thanks."

WRECK OF THE HUNGARIAN.—Halifax, March 2. An official letter has just been received from Mr. Townsend, government agent at the wreck. He says it is now ascertained, beyond doubt, that no survivors exist. Only three bodies have been found—one woman, one man, supposed a fireman, and one child two years old. The cargo and materials are scattered along shore from Tusket round Cape Sable as far east as Ragged Island. A considerable quantity of goods are drifting ashore at the mouth of Shelburne Harbor. The country people, generally are acting honestly. Three stores have been hired at Barrington in which to collect the property, which is of considerable value.

The ship's articles have been found, showing seventy-four crew. No passenger list has been found, and the rumored finding of the clearance is untrue. The only passengers who were known to be on the Hungarian were William Boultenhouse, of Sackville, N. B., and Dr. Barritt, of New York, whose box was found, containing a number of letters from his wife and daughter.

ITEMS AND NEWS.

One of the most, perhaps the most influential organ of Romanism in France was the Univers. Against freedom in the Church and State it was constantly directing its artillery. But the gun is now spiked, for Napoleon has suppressed the paper. This foreshadows his future policy; and unless Pío Nono keeps a sharp look out, he will fare no better at the hands of the present Emperor, than Pius VII fared at the hands of his illustrious uncle. Unless we misinterpret prophecy and the signs of the times, we are on the eve of great events.—Hartford Rel. Herald.

The London Morning Post (which has the credit of being the organ of Lord Palmerston) has a conspicuous editorial upon the policy of England and France in the Italian question. It says:—"We announced at the beginning of the year that a virtual alliance had been effected between England and France for the settlement of Italian affairs. We expressly stated that the two governments bound themselves by no treaty, but that their agreement was the result of the force of circumstances and the dictation of public opinion. This alliance—every day drawn closer—already begins to produce evident and tangible consequences. It is now formally determined that no intervention shall take place in Italy, and that the people shall be left to their own devices."

A serious feud among the Mormons is in prospect. A delegation from the disaffected Mormons in Utah has just visited Joseph Smith, Jr., son of the original prophet, who resides at Nauvoo, Ill., urging him to go to Salt Lake and take the office of head of the church and set Brigham Young adrift. Young Jo is said to inherit his father's prophetic gifts, and if he shall proclaim himself the regular successor to the apostolic office will stand a fair chance to draw a large number of the saints to his standard. He has not yet declared his determination.

The Emperor of Austria has, according to the weekly Register, sent to the Pope a gift in money equivalent to \$30,000. Queen Christiana has also been liberal with her purse, and the King of Bavaria promises several thousand volunteers ready armed and equipped. A Mr. Whelpley, of the county Cork, Ireland, proposed to subscribe \$500 towards a fund for helping the poor Pope over his "difficulties."

Mr. Nathaniel Shaw of South Weymouth, a gentleman for many years extensively engaged in the manufacture of boots and shoes, died suddenly at his residence Wednesday. He was seized with pain about the throat and upper part of the chest, but could get no relief. He was attending to his business only an hour before his decease, apparently as well as usual. Mr. Shaw was 56 years of age, and leaves a wife and three children. A large circle of relatives and friends will mourn his death.

We are informed, says the Topeka Tribune, that several hogs, which were bitten by dogs and had run mad from the effects, were picked up and eaten by the Kaw Indians, and that the effect on them has in many instances been, first a swelling of the body and head, then raving and madness, followed by death. During the earlier stages of the disease, the impression was that it was small pox.

Cincinnati, March 1. This morning, while workmen were tearing down the walls of the St. Xavier Catholic Church, they fell, burying twenty men beneath the ruins. Ten bodies have already been taken out.

The steamer Challenge, from St. Louis for the Illinois river, sunk yesterday near St. Louis. The cargo was saved. The boat was a total loss. Insured in Pittsburg.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as identifying the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

Daniel 7—Modern.

Charlemagne, like a lion, the king of beasts, was undisputed sovereign of all continental Europe.—Even Hungary "and every nation in Germany," which even Alexander and Caesar had failed to subjugate, were conquered by him. The emperor of the East acknowledged his superiority, and the famous Asiatic, Haroun al Raschid, sent him presents and ceded to him the sovereignty of Jerusalem.

He had really no permanent residence, but pursued his victorious course from one point to another in his vast dominions, with the boldness and speed of a winged lion; and true to his ferocious symbol, he slaughtered at one time 5000 Saxons in the name of Christ. But at length his "wings were plucked" and "a man's heart given him." Broken-hearted at the loss of his children, he associated the only surviving one with him in the empire, "and spent the last year of his life in the study of the Scriptures, in prayer and acts of charity." Taylor's France. Thus, too—as more strikingly in Charles V. and Napoleon I., who spent their last years crownless,—his dominion was taken away, but his life was prolonged for a season," v. 12.

2. Napoleon I. was never at rest, but like a leopard with wings, he flew o'er Alps and Pyrenees, and plains and streams, with speed unparalleled, and conquered with a fierce dispatch that was truly appalling.

3. Napoleon III.'s greatest deeds are yet unaccomplished; arms shall yet stand on his part—10 kings give him their kingdom.—Dan. 7 and 11:31; Rev. 17. Yet even before the Austrian war it was declared of him: "His career possesses an importance and splendor inferior only to the great head of the family himself." One belligerent sentence from his lips convulses all Europe, and affects the world—wingless, but terrible.

4. The last but one of these characters was overthrown by military violence, as the same in order in the eleventh chapter "stumbled and fell," 19. So, too, in that chapter as in this, the first, third and fourth came up in one locality, the second in order, Charles V., "raised up himself on one side" of them as emperor of Germany.

It is claimed that this passage, and the three ribs in his mouth, were fulfilled by the conquests of Medo-Persia being all towards the west, and by their subjugation of "three" kingdoms, (which would be "three beasts in the mouth of it.") But if ten nations had been required, they would have been as readily produced. Instead of that kingdom's conquests being all in one direction, it is represented by inspiration as "pushing westward and northward and southward," until, not merely three nations are vanquished, but till "no beast was able to stand before him," 8:4. If Medo-Persia was located in the east, Rome was in the west, why was the former and not the latter represented as "raising itself up on one side?"

Charles V. held captive three of the royal family of a rival beast, the king of France and his two sons.

It does not appear that Medo-Persia was more destructive than Babylon, or Macedonia; but the bear was pre-eminently the devourer of "much flesh." Charles V., during all his long reign, slaughtered by the thousand, French and English and Romans and Italians and Africans and Turks and Poles and Hungarians, and even his own especial subjects, both for religious and political considerations. Excepting France, which scarcely escaped, he became master of all Europe.

His immense influence, both upon the past and present, will be seen by the following extract, from Robertson, v. 2, p. 489. "During his administration, all the considerable states of Europe suffered a remarkable change . . . and felt the influence of events, which have not hitherto spent their force. . . In consequence of the perpetual efforts to which his enterprise and ambition roused him, the different kingdoms of Europe acquired internal vigor, and discovered the resources of which they were possessed, and came both to feel their own strength and to know how to use it. Kingdoms which till then

seemed to act as if they had been single and disjointed, became so thoroughly acquainted, and so intimately connected, as to form one great political system, in which each took a station, wherein it has remained since that time, with less variation than could have been expected after the events of two [now three] active centuries."

5. This further suggests the propriety of that wonderful symbol (Rev. 13) which so inseparably links and blends all modern European history, from Charlemagne the lion, to Napoleon III. the nondescript, in one great political system.

This connection is further apparent in the fact that Charles V. with Charlemagne and the two Napoleons, have contributed more to the present European political system than all other agencies together. Besides, the three last are intimately connected with Charlemagne politically, through their relation to the French and German monarchies, both of which owe their origin to his.

Again, these three great families, by having in a great measure supplied monarchs for Europe for a thousand years, have, through its sovereigns, connected it all in one vast family web.

6. Now to extend that symbol, as is generally done, beyond the invasion of the northern barbarians A. D. 300-600, is to do great violence to its most palpable import.

Thus the symbol of Rev. 13 (as intimately connected in all its parts as are the several members of the animal system), and even the fourth beast itself of Daniel 7th, is ruthlessly severed in two, by three centuries of the most absolute political "obscurity of chaos and general wreck of nations," (Robertson) the world ever experienced, and indeed the only one. "New nations seemed to arise and rush from unknown regions. They ravaged and destroyed all around them. What escaped the fury of the first inundation, perished in those that followed. In less than a century almost all the effects of the knowledge and civility which the Romans had spread through Europe disappeared." Ib.

To obviate this difficulty, a brand new beast has been manufactured. I have a chart with five great beasts on it.

7. But these thoughts again suggest, that the transfer of power from the beast, or from his head, to the horns, is all a mere invention. The fourth beast continues contemporaneously with his horns, with no hint of decadence, to the judgment, when his body is given to the burning flames. Instead of a transfer of his power to them, the horns give their kingdom to the beast, who leads them against the Lamb, at his advent from heaven, with the celestial cavalry. Rev. 17 and 19.

Besides, a theory which splits a beast from tip to tip into ten horns, and compels them to act thus independently, is guilty of an unpardonable zoological outrage.

As to the transfer of power from heads to horns, it is precisely the last head which is most powerful. Rev. 17:8-11.

8. But to return; it is represented, Dan. 7:12, that the fourth beast should be at once, and apparently at the zenith of its power, suddenly and completely destroyed; but that the other three should continue for a time after their dominion was taken away. It was exactly the reverse, with the four great empires of antiquity. The first three were comparatively suddenly demolished, while Rome lingered on for ages after its dominion was gone.

In conclusion; all these beasts were to arise out of a turbulent, disorganized "sea." Dan. 7:2—The two Napoleons arose to power by fearful political storms, which had totally disorganized the nation. Charles V. arose upon the element of a general feudal strife; and all these empires, and especially that of Charlemagne, from the unparalleled upheavals, which followed the inundations of the northern tribes. M. Anquetil (Universal History) compares them to "a river rolling its majestic waters onward, now separated into different streams, and now united in one tremendous volume, which at last is lost in one vast ocean." Awakened by the sound of the trumpet their ravages are resumed, until mingling in the ocean of nations, they are confounded together.

As the winds of heaven strove upon this great sea, four powerful agencies arose which lifted the troubled waters up in four successive mountain billows, to the third of which four others were attached, and on every summit a crested head appeared. The Apocalyptic seer blended all in one, and saw it smitten, and then the woman take her seat upon those mountain peaks and reign, until the smitten

* The woman, her sitting and the waters upon which she sits—the nominative, the verb and the object—are all symbolic. Then this same symbolic woman does not literally sit on literal mountains—one of which, too, was wounded to death and healed. The mountains then are symbolic, or kingdoms, "where the woman sitteth." There are also seven kings, which with these their kingdoms (and synecdochically either seven without the other) constitute the seven heads.

A. B.

head and mountain surge emerged from the abyss in a succeeding billow, and overwhelmed her in utter ruin. Thus Britain smote Napoleon and reigned; but Napoleon, the last great head, now ascends slowly but surely from the abyss.

Leon Faucher, Home Secretary, said of the revolution from which Napoleon III. first arose to power, "You cannot have forgotten, gentlemen, from what a height France fell into the abyss of February."

A. BROWN.

Sketch of Labors.

Bro. Bliss:—As it is cheering to the lovers of Christ to learn the prosperity of his cause, and also important that they learn the adverse influences connected with it, sketches of travels and labors are sometimes interesting for this end. It is true that I have reported the field of my labors somewhat in our conference reports; but I will add a few items not there mentioned.

Since closing my labors with the Richmond church last year in April, I have travelled, mostly as an evangelist, to labor where the people most needed help, but partly on business, to earn money wherewith to sustain my family. By invitation I preached in the free meeting house, Richmond Corner, once a month for three months, without seeing any result excepting a good attendance and attention of the people. The house had been deserted for several years, no meetings of any sort in the place, and apparently as little Christian influence as in any other part of the world. Since then a revival sprang up; they have meetings every Sunday, and several prayer meetings a week; and a number are converted. Blessed be God.

In June, by invitation, I went to Waterford and spent one Sabbath. Found a good interest in several to learn the truth, and have been sent for several times since, to visit them. I intend to go soon, if God will.

In the early part of the summer I visited the little church in Brunswick, spent one Sunday with them, found them standing fast in the Lord, rejoicing in the truth, and hoping for the end.

From there I went to Yarmouth, and preached one Sunday to Bro. R. R. York's people, who are doing well in the Lord, under his faithful and energetic labors.

I next visited Palermo, and preached once, where a general reformation was in progress.

In June, while returning from Lincolnville conference, I stopped at South Hope, and preached to them two evenings, where several are deeply engaged in the work of the Lord. Also stopped at Jefferson and attended a protracted meeting, where the people attended largely, and celebrated the 4th of July in worshipping God. A goodly number had just been converted, and others reclaimed. This was a refreshing season—the best celebration of independence I ever attended.

Aug. 7th, visited the church in Brunswick again, and preached to them; then visited Flying Point, Freeport, where a few brethren have obtained light on the blessed hope of the gospel, and preached to them one evening. Had a very attentive hearing. Some here really love the truth.

Aug. 21, visited Bristol, Round Pond, and preached one Sunday. The brethren were mostly at sea, but the people seem to love to listen to what we preach, though few love to walk in it. Called on Bro. Campbell, Curtis, and Herleys; found them in the love of the truth. From there we hastened to attend Livermore conference, which has been reported.

From there we went to Jay, Bean's Corner, where lives a faithful sister Gilman, whose labors exert a good influence on the community—as also that of her pious widowed mother. Here I was kindly entertained, while I remained and preached three evenings, to very attentive congregations. Several here begin to love the truth. Here I found a brother and sister Foster, recently from Newburyport, and of Bro. John Pearson's church. I then went to West Farmington, and preached to a few who have recently embraced the blessed hope, and are looking for the return of the Lord. From this place I hastened to attend our adjourned yearly conference (already reported) at Yarmouth.

After this we returned home, and started again, leaving an appointment at South Gardiner, where I had become acquainted with the people, and often invited to preach. Went to North Augusta, and preached once on Sunday, and attended one prayer meeting. The people here are considerably liberated from sectarianism, and have ears to hear the truth. Several love it. Brother T. J. Dudley frequently preaches to them, and exerts a good influence among them.

I. C. WELLCOME.

Concluded next week.

My Journal.

From December 19th, 1859, to the 1st of January, 1860, I continued my usual labors in Boston and

vicinity. In this time I published the Christian Lyre, a book containing about three hundred choice tunes and between five and six hundred hymns.—This work has been prepared with great labor and care, by a number of brethren, and is designed to meet the wants of all classes of Adventists, as also of Christians of all denominations who may choose to adopt it, in their meetings of public and social worship. This selection will no doubt serve us while we have occasion to sing with mortal tongues; for the time hastens, when we shall sing the "new song" in the kingdom.

Sabbath, Jan. 1, 1860. A new year greets us to-day: the old year is gone:

The arrow is flown, the moment is gone;
The millennial year rushes on to our view,
And eternity's here.

O that each in the day of his coming may say,
I have fought my way through; I have finished the work

Thou didst give me to do.

Seventeen years have rolled into eternity since many of us expected to "stand in our lot," in the kingdom, and but few more remain, of earthly toil, before the rest that remains for the people of God shall come. This will soon pass; and

Should coming days be cold and dark,
We need not cease our singing.

Let sorrow's rudest tempests blow,
Each chord on earth to sever;
Our king says, Come, and there's our home
—Forever, oh, forever!

We have had a glorious time in the earthly sanctuary this first day of the year. Eight souls were added to our number, who, we expect, will be with us in the new earth. God is giving to us some indications of a good work of grace.

Monday, Jan. 9. I was confined to my room by sickness to-day, and several succeeding days. I regretted this, as during the time the Board of the A. M. Association had its meeting in our city, of which I was deprived. But it was no doubt ordered in wisdom.

I join in the congratulations of brethren and sisters, in view of the recent manifestations of God's goodness, in supplying the means for continuing the office and paper in successful operation. I had no doubts on this point. In my report as collecting agent, given at Providence in September last, I stated, in conclusion: "The autumn and winter being more favorable to collect funds, than other seasons of the year, I have looked forward to that period in hope. The harvests have been good the present year, and we may look to our brethren for liberal help. It has been my intention—provided the agency be continued, to make new and special efforts to redeem the office entirely from debt. If the Herald is sustained in its present life-giving power, there will be no lack of interest in its support; and should we come to a crisis, the friends of the cause will not fail to come to our aid."

When the time came for the call to be made, as has been seen, our brethren were true and faithful, and all I had thus predicted of them was literally and substantially fulfilled. I knew them: I have been with them in their homes—in sunshine and in storm—in the great conflict. We have suffered together, and are cemented in the most blessed union. May it never be severed!

When I found that, on account of feeble health, and other causes I need not name, I should be unable to prosecute the agency, I at once made provision for the Note I had endorsed, that would come due Jan. 1st, and should have paid it at maturity, if the funds had not been otherwise provided. And I well knew that the advance payments on the Herald would meet the ordinary expenses, at least for the time. So I gave myself to the local missionary work in Boston, to resuscitate the neglected and tried church of Adventists here. We have seen some success, and hope for greater in the future.

J. V. H.

From Bro. Henry Rupp.

Bro. Bliss:—The Herald hath been a great comfort to me since I began to read its pages. For 16 years I have been a regular subscriber for it; and I do not regret what it hath cost, nor would I had it cost double the amount. I think it the best religious paper published. My prayer still is that it may be continued, and be—as according to reports it will soon be—out of its difficulties.

We should be encouraged to hold fast our profession. In Europe and Asia Minor, there are developments of great moment. Popery is trembling under the things which are developing in the Italian states and striking at the Temporal power of the Pope.—And the drying up of the great river Euphrates will prepare the way of the nations of the East. Yours in the Lord.

Shiremanstown, Feb. 29th, 1860.

From a Sister.

Dear Bro. Bliss:—The Herald continues to increase in interest, altho' I have highly appreciated it

ever since it was published, as "The Signs of the Times."

I saw in a recent no. of the Herald, a communication from a sister, who stated that she highly valued the Herald, but was unable longer to pay for it; and having a dollar by me, which I could spare from present necessities, which I had intended to send to the "A.M.A." I thought I would have it applied to the Herald, and thus gladden the heart of that sister, who is a lone widow like myself; who also like myself, has not much of the unrighteous mammon,—and so afford her the perusal of that valued paper a little longer. Thus, while she is being benefited, the Association will sustain no great loss.

I highly appreciate the Herald, and would gladly do more to sustain it, had I the means.

Should you think the following lines worthy of a place in the Herald, please insert them.

I love to hear the Herald speak,
It speaks with voice so kind;
It does not seem its own to seek,
Is not puffed up, but mild and meek,
It comes to cheer us every week,
And feeds the hungry mind.

I love its correspondents too,
Whose pens are dipped in love;
Who write, and read and live for God,
Who tread the path which Jesus trod,
Who do not shun the narrow road,
But in it onward move.

I love to hear the voice of peace,
And feel its spirit too;
I love all those whom Jesus loves,
All those whose spirit he approves,
And on whose heart his spirit moves:
With such I fain would go.

I do not love the voice of strife,
But, from it, e'er would flee:
Its work is baneful, brings no good,
Its accents hateful, bold and rude,
It dwells in dark and angry mood;
From sin 'tis never free.

May those who write, or read or hear,
Be governed by that love,
Which works no ill to friend or foe,
Which leads where purest waters flow,
Which soothes our care, and softens woe,
And lifts our hearts above.

So may the Herald onward move,
Its steady march pursue,
'Till all its foes are won by love,
And all its friends their friendship prove,
By aiding in its work of love,
Their friendship to be true.

NOTE.—Have applied the dollar as requested.

From Sister Eliza Ide.

Dear Bro. Bliss:—We prize the Herald very much and would not know how to do without it. May the Lord still give you grace to carry on the good work. I have thought some weeks of sending in my mite towards the payment of the last Note, but have neglected it. And on seeing the announcement of this week's receipts, my mind was again stirred up in way of remembrance; so I send you \$5, hoping you may succeed in paying the note.

Yours, waiting for redemption when the Lord comes.

Rahway, N. J. Feb. 26.

From Bro. G. W. Mitchell.

Bro. Bliss:—Seeing so many eulogies on the Herald, I thought to add another; but reflecting, that the Herald soars far beyond what I can add by way of commendation, I conclude to say nothing. Yours in hope.

New Lexington, Perry Co. Ohio.

From Bro. W. C. Cooley.

Bro. Bliss:—I can truly say that I prize the Herald more than ever—it being now the only advent preacher I have. Be assured that, in my isolated condition, it is cheering indeed to read the communications of my brethren of like precious faith.

It is now about three months since I left my brethren in Sugar Hill, N. H., (under the pastoral care of Eld. I. H. Shipman) and came to this place, and I should be exceedingly glad to have any of our advent ministers, who may have occasion to pass this way, call and break to us the bread of life. You will find me about a mile south of the pleasant village of Manchester, Delaware Co., Iowa.

I would say in this connexion, that if any of our advent brethren contemplate coming West to live, I would invite them to call and examine here, as there are many advantages that I think can now be bought at a cheap rate. Any brother wishing for further information on this subject, can address me at Manchester, Iowa; and any facts in my possession, I will cheerfully give.

Manchester, Iowa, Feb. 2, 1860.

From Bro. W. L. Lennert.

Bro. Bliss:—My humble name you have written weekly for many years, and I would be sorry to have you stop now; for I really value and delight in your well-written and well-filled paper, and should

not like to miss its visits; but that you may take pleasure in directing my paper, I herewith send you one dollar for the present half year. The Herald is an old friend in the family. Yours in the bonds of the gospel.

Nazareth, Northampton Co., Pa. Feb. 2, 1860.

From Bro. Ira Curtis.

Bro. Bliss:—The weekly visits of the Herald are a source of comfort to me. I hope the Lord may prosper all of its arrangements for his own glory, and the best good of his church. I have enjoyed the Herald from the first, when it was a little sheet called the Signs of the Times. Its labors and trials have had a place next to my own soul's wants. I hope its future career may be more useful, and with less trial.

Des Moines City, Iowa.

From sister W. Chandler.

Bro. Bliss:—I have taken the Herald so long, it has been such a comfort to me, and my spiritual nature needs it so much, that I would sooner let some of my temporal wants remain unsupplied, than to be without it. If we only could realize the true state of our wants, we would let the body suffer a little more, and feed the soul. Here on the verge of civilization, without a church or minister, or any brethren of our belief, the Herald comes from a distant land, a welcome messenger, bringing good tidings from the hearts of many brethren, with whom we feel united in spirit. May our common Lord bless the Herald and those connected with it, and cause it to bring rejoicing to many more hearts, as it has to mine.

Monticello, Wright Co., Minn. Feb. 10, 1860.

From Bro. N. W. Spencer.

Dear Bro. Bliss:—I prize the Herald above every other religious paper published, and intend to have its perusal so long as I can send the means to pay for it. I rejoice greatly to read the cheering epistles from brothers and sisters throughout the country, and to see their offerings flowing into the treasury. This shows that the cause lies near their hearts. I would gladly help in this good cause, but I cannot raise the means. It is very, very hard times in the West.

We very much need faithful men to proclaim "This gospel of the kingdom" in the West, men that will not turn aside to other things, but faithfully give the note of warning to this doomed world! But we cannot promise a support, and therefore can not say to the Herald of the coming kingdom, come to us. Therefore the cause greatly languishes here.

Dearly beloved brethren, the day of the Lord hasteth greatly; let us strive to be found in the path of duty waiting for "His Son from heaven." Let us heed the admonition of the Saviour and be found watching when he comes. Now is emphatically the time when we should watch, "lest he coming suddenly find us sleeping." Come Lord Jesus, is the prayer of your unworthy brother.

Shabbona Grove De Kalb Co., Ill.

Card from Bro. Chapman.

Bro. Bliss:—Having occasion at this time to favor you with the name of another paying subscriber for the Herald, I take the liberty to add a word for its columns. By the last weeks No. I learn that our good brother Benjamin Dudley, of Oxford, Chenango, N. Y., has forwarded to the office \$25, to constitute me a Life Member of the A. M. Association. I thank Bro. Dudley most kindly, for this token of love and honor, bestowed on his Bro. Chapman—especially at this time,—as it will contribute so far toward paying the last one of those \$400 notes. God bless, and reward Bro. Dudley, is my sincere prayer.

Springwater, N. Y., Feb. 29th, 1860.

From Bro. R. Pike.

May the Great Teacher give grace and wisdom to the conductors of the Advent Herald that it may continue to feed the flock of God and that it may be a means of gathering out a people from among the nations to serve him, and to wait for His Son from heaven.

Pomfret, Conn.

The wisdom to know, and the grace to do, are the two greatest gifts God can confer in this fallen state. May God give such gifts to each reader of the Herald, as well as to all its correspondents.

From Bro. P. Ross.

Bro. Bliss:—Feeling that to enjoy peace of mind I must proclaim the acceptable year of the Lord and the day of vengeance of our God, I have for the last year and a half endeavored thus to do. I shall take your paper whilst I feel able to pay for it, and it continues to bring the valuable or useful information it has thus far. I have taken this paper ever since it was first published.

Winchendon, Feb. 7, 1860.

ADVERTISEMENTS.



AYER'S CATHARTIC PILLS.

Are you sick, feeble, and complaining? Are you out of order, with your system deranged, and your feelings uncomfortable? These symptoms are often the prelude to serious illness. Some fit of sickness is creeping upon you, and should be averted by a timely use of the right remedy. Take Ayer's Pills, and cleanse out the disordered humors—purify the blood, and let the fluids move on unobstructed in health again. They stimulate the functions of the body into vigorous activity, purify the system from the obstructions which make disease. A cold settles somewhere in the body, and obstructs its natural functions. These, if not relieved, react upon themselves and the surrounding organs, producing general aggravation, suffering, and disease. While in this condition, oppressed by the derangements, take Ayer's Pills, and see how directly they restore the natural action of the system, and with it the buoyant feeling of health again. What is true and so apparent in this trivial and common complaint, is also true in many of the deep-seated and dangerous distempers. The same purgative effect expels them. Caused by similar obstructions and derangements of the natural functions of the body, they are rapidly, and many of them surely, cured by the same means. None who know the virtues of these Pills, will neglect to employ them when suffering from the disorders they cure.

Statements from leading physicians in some of the principal cities, and from other well known public persons.

From a Forwarding Merchant of St. Louis, Feb. 4, 1856.

DR. AYER: Your Pills are the paragon of all that is great in medicine. They have cured my little daughter of ulcerous sores upon her hands and feet that had proved incurable for years. Her mother has been long grievously afflicted with blotches and pimples on her skin and in her hair. After our child was cured, she also tried your Pills, and they have cured her.

ASA MORGRIDGE.

As a Family Physic.

From Dr. E. W. Cartwright, New Orleans.

Your Pills are the prince of purges. Their excellent qualities surpass any cathartic we possess. They are mild, but very certain and effectual in their action on the bowels, which makes them invaluable to us in the daily treatment of disease.

Headache, Sick Headache, Foul Stomach.

From Dr. Edward Boyd, Baltimore.

DEAR BRO. AYER: I cannot answer you what complaints I have cured with your Pills better than to say all that we ever treat with a purgative medicine. I place great dependence on an effectual cathartic in my daily contest with disease, and believing as I do that your Pills afford us the best we have, I of course value them highly.

PITTSBURG, Pa., May 1, 1855.

DR. J. C. AYER: Sir: I have been repeatedly cured of the worst headache any body can have, by a dose or two of your Pills. It seems to arise from a foul stomach, which they cleanse at once.

Yours with great respect, ED. W. PREBLE.

Clerk of Steamer Clarion.

Bilious Disorders—Liver Complaints.

From Dr. Theodore Bell, of New York City.

Not only are your Pills admirably adapted to their purpose as an aperient, but I find their beneficial effects upon the liver very marked indeed. They have in my practice proved more effectual for the cure of bilious complaints than any remedy I can mention. I sincerely rejoice that we have at length a purgative which is worthy the confidence of the profession and the people.

DEPARTMENT OF THE INTERIOR,

Washington, D. C., 7th Feb., 1856.

SIR: I have used your Pills in my general and hospital practice ever since you made them, and do not hesitate to say they are the best cathartic we employ. Their regulating action on the liver is quick and decided, consequently they are an admirable remedy for derangements of that organ. Indeed, I have seldom found a case of bilious disease so obstinate that it did not readily yield to them. Fraternally yours, ALONZO BALL, M. D., Physician of the Marine Hospital.

Dysentery, Diarrhoea, Relax, Worms.

From Dr. J. G. Green, of Chicago.

Your Pills have had a long trial in my practice, and I hold them in esteem as one of the best aperients I have ever found. Their alternative effect upon the liver makes them an excellent remedy, when given in small doses for bilious dysentery and diarrhoea. Their sugar-coating makes them very acceptable and convenient for the use of women and children.

Dyspepsia, Impurity of the Blood.

From Rev. J. V. Himes, Pastor of Advent Church, Boston.

DR. AYER: I have used your Pills with extraordinary success in my family and among those I am called to visit in distress. To regulate the organs of digestion and purify the blood, they are the very best remedy I have ever known, and I can confidently recommend them to my friends.

Yours, J. V. HIMES.

WARSAW, Wyoming Co., N. Y., Oct. 24, 1855.

DEAR SIR: I am using your Cathartic Pills in my practice, and find them an excellent purgative to cleanse the system and purify the fountains of the blood.

JOHN G. MEACHAM, M. D.

Constipation, Costiveness, Suppression, Rheumatism, Gout, Neuralgia, Dropsy, Paralysis, Fits, etc.

From Dr. J. P. Vaughn, Montreal, Canada.

Too much cannot be said of your Pills for the cure of costiveness. If others of our fraternity have found them as efficacious as I have, they should join me in proclaiming it for the benefit of the multitudes who suffer from that complaint, which, although bad enough in itself, is the progenitor of others that are worse. I believe costiveness to originate in the liver, but your Pills affect that organ and cure the disease.

From Mrs. E. Stuart, Physician and Midwife, Boston.

I find one or two large doses of your Pills, taken at the proper time, are excellent promoters of the natural secretion when wholly or partially suppressed, and also very effectual to cleanse the stomach and expel worms. They are so much the best physic we have that I recommend no other to my patients.

From the Rev. Dr. Hawkes, of the Methodist Epis. Church.

PULASKI HOUSE, Savannah, Ga., Jan. 6, 1856.

HONORED SIR: I should be ungrateful for the relief your skill has brought me if I did not report my case to you. A cold settled in my limbs and brought on excruciating neuralgic pains, which ended in chronic rheumatism. Notwithstanding I had the best of physicians, the disease grew worse and worse, until by the advice of your excellent agent in Baltimore, Dr. Mackenzie, I tried your Pills. Their effects were slow, but sure. By persevering in the use of them, I am now entirely well.

SENATE CHAMBER, Baton Rouge, La., 5 Dec., 1855.

DR. AYER: I have been entirely cured, by your Pills, of Rheumatic Gout—a painful disease that had afflicted me for years.

VINCENT SLIDELL.

Most of the Pills in market contain mercury, which, although a valuable remedy in skillful hands, is dangerous in a public pill, from the dreadful consequences that frequently follow its incautious use. These contain no mercury or mineral substance whatever.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best phy-

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

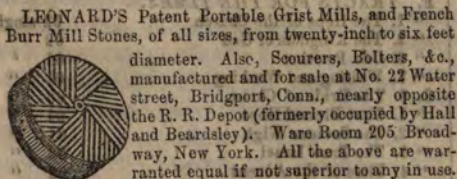
Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. Himes.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Price as above, or \$2 per dozen.

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From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1868.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co. Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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DAN'L T. TAYLOR, Worcester, Mass., March 1, 1860. 3 w

FEMALE SEMINARY. West Townsend, Mass. Mrs. S. H. BROWN, Principal. This Institution, after having been improved and beautified, will begin its next term of 15 weeks April 4th, with a good corps of teachers, tuition moderate, and board per week, including washing, fuel and lights, from \$2 upward. 3 w

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 10, 1860.

Willie, the Lost Child.

Do not the very words, "a lost child," make you think of dark forests, or deep glens, or lonely mountains, where you yourself may some day wander and miss the way? Ah! but the place where this poor little one strayed was darker than the darkest forest of earth, deeper than its deepest glen, lonelier than its loneliest mountain; for little Willie was lost in a coal-pit!

Willie was a Welsh boy, and lived in a colliery-village not far from the mouth of a pit that had been worked in for many and many a year. His father, being a miner, did not think it wrong to make his little boy lead the same dark life as himself; so when Willie was about ten years old, he had to spend ten hours, and sometimes even twelve hours, a day, in the pit. A very dark life indeed it was, as those who have seen even the mouth of a coal-pit will believe. He was soon made one of the trappers of the pit. In every mine there are several doors made, to prevent too much or wrong currents of air getting in the long under-ground passages. Little boys are placed behind the "ventilating doors," as they are called; and the business of the boys is to pull them open by means of ropes, when they hear any wagors coming along. These boys are called the trappers of the mine. Poor little fellows, they sit in darkness all day long; for they only get two short candles in their lamps, one of which lasts until they reach their seats behind the doors, and the other lights them on their way back again at night: so they have indeed a dreary, sad time in the pit.

One Friday morning some years ago, Willie went as usual along with his father; but on reaching the mouth of the pit, he found that he had forgotten his lamp; and, while he ran home for it, his father and the other colliers went down to their work.

Thus when Willie returned and descended, he found himself quite alone: so he hastened as fast as he could to reach his own part of the mine; but, somehow or other, he never knew how, his little lamp went out, and left him in total darkness.

At first he did not feel very much afraid, but groped along, expecting every moment to see a light, or hear voices and footsteps; but, strange to say, the silence seemed to grow deeper and deeper; and at last he knew that he must have turned aside into one of the old works of the mine. The thought was far from being cheering, though he still hoped every turn he made would bring him to the right road again. On and on he wandered, sometimes trying one passage, and sometimes another; but none brought him any nearer his companions. At one place, it is true, he knew that they could not be far off; for he heard the noise of their hammers, and even fancied he could distinguish his father's voice; but a

thick impenetrable wall of coal remained between them; and, though he shouted loud and long, he knew they could not hear his cries. Night came on at last, and the dull sound of the hammers ceased; so he knew the work was over for that day, and that now, indeed, there was no chance of being found. He was very hungry, too, and many a child would have eaten the dinner which he had brought with him; but Willie knew that though he was hungry then, he would be hungrier still in a while: so he only took a small part of his bread, and kept the rest very carefully.

This was on Friday night; and, as the pit was always closed both on Saturday and Sunday, Willie thought with terror of the two days of darkness, solitude and starvation, that were before him. At first he hoped that he might be missed and sought for; but no one ever came to seek him.—This seems so strange, that I fear poor Willie must have been in the habit of playing truant, and that his father must have supposed he had gone forth on some pleasant ramble among the hills; but whether it was so or not, no one thought of looking for him in the pit. All these two days he wandered up and down, uttering bitter cries that none could hear. But his wandering had at last brought him upon the right path; so that on Monday morning, when the men began to descend, he heard their voices, and saw their lights, and knew that help had come at last. Poor child! he was taken up in a truly lamentable plight; nearly dead with cold, fatigue, and hunger, and had so lost count of time, that he imagined that he had been shut up for eight days instead of three in his gloomy prison. I wish I could tell you that after this he did not need to go down into the terrible pit again; and got some more child-like work to do; but I never heard what became of poor Willie afterwards, and am afraid this was not very likely.

And now, my dear child, why have I told you this story? My reasons are three: first, because it is true; second, because it should make you thankful for your brighter lot; and, third, because I wish you to pause and think of these two little words, the "lost" and "found," and to ask yourself what meaning can they have to you. In these days of Bible-knowledge, there are few, even of little children, who have not been taught their lost and ruined state by nature. But, alas! there are many who learn such words as these, "All we like sheep have gone astray," and never think of them, as really describing themselves. These are children far away from home, although they know it not.

You would think it dreadful to be lost, like poor Willie, for three days in a dark and dreary pit; but think how dreadful to have spent a life-time wandering about among what seemed the pleasant, sunny mountains of vanity, and at its close to find that they have led you far away from heaven, and brought you to the blackness of darkness for ever! Oh, be wise in time, and remember that you yourself need to be saved! Take David's prayer and make it your own—"I have gone astray like a lost sheep; seek thy servant"—and you will not cry in vain; for you will find that the Good Shepherd was seeking you long before, and is ready to lay you on His shoulders, and to bear you home rejoicing.

APPOINTMENTS.

I will preach (D. V.) in Hatley, C. E., in the school house near the old meeting house, March 24th, at half-past 6 P. M., and Sunday the 25th, during the day, and in the evening near Bro. G. Libbey's, in Crompton. J. M. ORROCK.

I will preach at St. Armands March 15, at whichever school house Bro. Kinney may appoint; 16th, at the Guthrie school house; 18th, at Dunham, in the evening. B. S. REYNOLDS.

The next session of the Western Central Quarterly Conference will be in Augusta at the brick school house on sand hill, commencing Thursday, 2 o'clock P. M., Mar 29, and continue over the Sabbath. We shall expect all our ministers there, ready to preach the word, to counsel and labor for the uniting and upbuilding of the cause of Christ. Also brethren and sisters who can consistently attend to engage in the same work. Those who cannot come should pray to God to bless this effort to the salvation of lost sinners.—We cordially invite ministers and others from everywhere to attend with us to work as above stated. Strangers coming to this meeting should call on Bro. Wm. A. Lovejoy and David Mosher. H. B. SKYER, Chairman.

I. C. WELLCOME, Sec'y. Richmond, Me., Feb. 29, 1860.

Eld. E. Burnham preached for us last Sabbath, according to appointment. God's presence was manifestly with

us, and good was accomplished. Eld. B. will continue with us through the week and over the coming Sabbath, and as much longer as the interest may require. C. CUNNINGHAM.

The New York Advent Mission Church meet at Room No. 24 Cooper's Institute. Sabbath services at 10 1-2 a.m. and 3 1-2 p.m. Seats free. Social meetings on Wednesday evening, at 156 Delancey street, and 6 Horatio street, and on Thursday evening in Brooklyn at 66 Lawrence st. D. I. ROBINSON, Pastor.

BUSINESS DEPARTMENT

BUSINESS NOTES.

T. Smith. You did not give the name of the lady in Maine, and so we have cr. the 50 cts. as you will see: Geo. Hepinstall. Wrote you on the 29th ult. and enclosed receipts for Herald and balance of money.

J. M. Orrock. Rec'd \$4.28 to bal. account and \$2.25 from W. W. A. The lettering on that volume can be altered without much trouble, if wished by Bro. A. Have ordered another made for you. Have never had our photograph taken. Have changed the credit of Mrs. L. L. to donation—it was an oversight—leaving her Herald still paid to 1052.

Wm. Dyche. The \$2 rec'd in November was cr. on Herald to No. 1032; and so the \$1 now received is put to donation account.

H. Rupp. You did not say in the letter whether the money sent was to be cr. on the Her. or go to pay that note; and so we took the safe course—paying your and Bro. G.'s Herald to March, 1862, and Bro. F.'s to March, 1861.

J. T. Dixon. Eld. H. has paid us \$1 for you, which you will see under head of receipts.

S. Nevers, 25 cts. to No. 986. That subject has been so fully discussed in the Herald in days past, that no new light would be now thrown upon it if resumed, unless it was done by some very able pen. Those on your side would hardly be satisfied with the manner in which you would discuss it, and would blame us if we inserted it.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MARCH 6, 1860.

OUR LAST NOTE. Two of the three Notes of \$100 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows.

Amount of previous receipts.....	\$263.05
Rec'd since our last, from—	
Mrs. Eliza Ide, Rahway, N. J.....	5.00
Colyer Snow, So. Orrington, Me.....	3.00
A sister in Maine (through T. Smith).....	.50
A Friend in Philadelphia, Pa.....	1.00
Mrs A. M. Atwood, Low Hampton, N. Y.....	1.00
Mrs Cynthia Shaw, ".....	1.00
Mrs Lucratus Lawrence, W. Sheffield, C. E.....	2.00
W. M. Merrill, Portland, Me.....	1.00
Dorothy Maynard, Lowell, Mass.....	3.00
Mary Hare, Esperance, N. Y.....	.50
Benj. E. Brownell, ".....	2.00
Wm. Dyche, Underhill, Vt.....	1.00
Edmund G. Dudley, Wallingford, Ct.....	1.00

Whole amount.....	\$285.05
Still lacking to pay Note.....	114.95
	\$400.00

TOWARD THE IMAGE—

Lyman B. Potter.....1.00

RECEIPTS.

UP TO TUESDAY, MARCH 6, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

Wm Colton 1001, D W Boss 997, Mr Darnell 971, J T Dixon 997, M M Maxwell 971, J A Varney 997, I Yocum 971, J H Clark 1023, Geo Phillips 997, Geo Schoolcraft 997, J Clark 971, H Matthews 997, L Crouningsfield 1003, J Blythe 1002, B F Brownell 1064, W Doughty 1005, D Goodwin 1007, J Austin 1001, Mrs H N Hughes 984, E Perkins 1003—each \$1.

M Thayer 1023, John Hunt 1030, Dorothy Maynard 1029, S S Tobias 1036—there was \$1 received in July, paying from 958 to 984, J Fullerway 1035, A Davis 1002, A Merrill 1029, C S French 1029, C W Brown 1023—each \$2. J W Heath 1007, 25 cts; J W Babbitt 986, 50 cts; R Corey 1006, \$1.13; J Gilbreth 997, 87 cts; M Hare 1029, 50 cts; H Rupp 1085, \$1.50; B Eberly 1085, \$1.50.

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which the gates of hell shall never prevail, and of Paul, his brother in the apostolate, and of all the saints who reign with Christ in Heaven."

Original.

The Ultimate Design of the Gospel. No. 2.

In reading the posthumous works of John Harris, D. D. in his Sermons and Addresses, Second Series, I find on page 214, in a discourse addressed to the Christian Ministry, the following language:

"The Savior may be regarded as saying to his people, but especially to his ministers, in every age, Can ye not discern the signs of the times? Each period is preceded and attended with its own peculiar signs, and it is a part of your duty to mark them, that to the inquiry of the church 'Watchman, what of the night?' you may be able to return the correct and seasonable reply."

This we regard is the true position of the ministry in respect to a knowledge of the prophetic Scriptures and passing events; and if they, together with the church, should give heed to the sure word of prophecy, they would be fully qualified to faithfully fulfil their mission and duty in this particular.

After reading this sentiment from the pen of Dr. Harris, we are hardly prepared for the following statement as to the ultimate design of the Christian ministry, the gospel, and the institution of the church:

"If the ultimate design of Christ in the institution of the church be the conversion of the world, and if the preaching of the gospel be the chief instrument, by which the church is to answer that end—how important to determine the characteristics of the most efficient ministry, and the way in which the church may obtain it!" p. 214, and repeated page 228.

We concur with the worthy and eminent divine in the opinion that we need an "efficient ministry" to preach the gospel with success; but we cannot consider that the ultimate design of the church, and of the gospel, is the conversion of the world. And herein we conceive the Christian church at large, with the ministry, is deceived. The Bible nowhere teaches this to be the ultimate design of the gospel, the institution of the ministry, or of the church. Those who entertain such views and such hopes, must entertain false ones, which can only be sustained by an erroneous interpretation of scriptural promises.

The object of the preaching of the gospel throughout the world under the great commission of our Lord, "Go ye into all the world, and preach the gospel to every creature," was the salvation of all believers, and the condemnation of all unbelievers, as is evident:—"For says the Savior, 'he that believeth and is baptized shall be saved; he that believeth not shall be damned.'" The hope is not given that all will believe the gospel and be saved; but otherwise. Nor did the apostles ever labor with such a hope. The Apostle Paul says, "If by any means I might save some." Again our Lord says,—"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

Instead, therefore, of the ultimate design of the gospel being the conversion of the world, it is the salvation of believers and a witness against the unbelieving nations. Accordingly no nation as a nation ever embraced the gospel; nor is there given us the least intimation that a single nation shall be an exception, and be saved; but the gospel is to be preached as a witness against them! The apostle says: Simeon hath declared "God first did visit the Gentiles, to take out of them a people for His name," and not that all the Gentiles should at any time or in any age become the people of God.

Therefore the great redeemed multitude, who shall sing the new song hereafter, will be heard singing: "Thou art worthy—for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," Rev. 5:9,10.

And again says the Revelator, "I beheld, and lo, a great multitude which no man could number,

of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes," &c.

The salvation of all believers of all ages and out of every nation, is the great design of the gospel; and with this view, we can harmonize those scriptures which show the mingling of the righteous and the wicked until the end. Such is the parable of the tares and wheat,—the apostasy and wickedness of the gospel age or dispensation, the triumph and continuance of antichrist and antichristian kingdoms to the end,—the increase of wickedness and evil to the final consummation.

The apostle says: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." And this seemed to constitute the faith of Martin Luther, the great Protestant Reformer: for he says, "I perceive that no help or council will avail on the earth, except the last day; I also trust to God that He will not delay long." Concerning the faith of the church in the world's conversion so generally believed in our day he says,—"Some say that before the latter days the whole world shall become Christians. This is a falsehood forged by Satan, that he might darken some doctrine, that we might not rightly understand it. Beware, therefore of this delusion!"

This which this bold Reformer calls a "falsehood forged by Satan," and believed by some in his day, constitutes now the faith of a large portion of the Christian church!

The first Sabbath in the present year was set apart as a day for all Christians throughout the world to "unite in special, earnest prayer for the speedy conversion of the world," and that it might be speedily filled with the glory of God.

Thus has the church as a body drifted on to the fearful rocks of this delusion, despite the warning of this faithful seer in latter times; and here there is danger of her wreck amid the breakers of the last great day! While we could not in faith, or conscientiously pray for the conversion of the world, having no promise upon which to base faith and plead before God, we could pray for the spread and success of the gospel throughout the world, and among all nations, and in all lands; and also join heartily in the prayer that this earth might be speedily filled with the glory of God, for God has so promised,—yea, given oath,—"But as truly as I live, all the earth shall be filled with the glory of the Lord," Num. 14:21. His oath and promise will be fulfilled however, in the final "restitution," Acts 3:20, 21.

O. R. FASSETT.

Original.

Thy Kingdom Come.

No. 2.

Bro. Bliss:—There is an interesting incident recorded by Eusebius, bishop of Caesarea, in his Ecclesiastical History written about A. D. 325, which may be new to many, while at the same time it shows at what epoch some, at least, in the apostolic age expected the kingdom of God would come. When speaking of the Roman Emperor, Domitian, in whose reign—according to Irenaeus the apostle John was banished to Patmos, Eusebius says:—

"When the same Domitian gave command that the descendants of David should be slain, there goeth an ancient report that some heretics accused the posterity of Jude, (who was the brother of our Savior according to the flesh) as being of the offspring of David, and bearing affinity to Christ himself. And this Hegesippus manifests word for word thus,—

"There were yet surviving (who were related to our Lord) the nephews of that Jude who was called the brother of Christ after the flesh, whom they accused as being descended from David. And these Evocatus brought to Caesar Domitian. For Domitian was afraid of the coming of Christ, as well as Herod. And he asked them, if they were of the stock of David; and they acknowledged it. Then he questioned them how great possessions they had, or what quantity of money they were masters of: and they said that they both had nine thousand pence, a moiety whereof belonged to each of them: and these they said they had not in ready money, but in land of that

value, being only thirty-nine acres; of which also they paid tribute, and themselves were maintained by their own labor. And then they shewed their hands; producing, as an evidence of their working, the hardness of their skin, and a brawniness imprinted on their hands by reason of their assiduous labor. Being also asked concerning Christ and his kingdom, of what sort it was, and when and where it would appear; they returned answer, that it was neither worldly nor terrestrial, but celestial and angelical, that it should be at the end of the world, when he would come in glory to judge the quick and dead, and reward every man according to his deeds. Upon which answer Domitian condemned them not, but scorning them as despicable persons, he dismissed them unbound, and by edict appeased the persecution raised against the church. But they thus released, (as it is said) afterwards presided over churches, as being both martyrs, and also allied to our Lord; and peace ensuing, they lived till the reign of Trajan.' So far Hegesippus."—Eccles. Hist. fol. ed. Cambridge 1683, p. 39.

It will be observed that these witnesses did not believe that the kingdom of Christ was already established and that they were in it, or it was in them—hardly, knowing which!—but that they boldly affirmed its establishment to be future and that Christ will "judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. So we believe and so we teach.

J. M. ORROCK.

Original.

Something to aid the young Preacher.

NUMBER II.—THE IMPORTANCE OF THE STUDY OF CHRISTIAN THEOLOGY.

Several important arguments may be adduced on this topic.

1. One is drawn from the consideration that to Christian Theology in its study,—its exposition, and its propagation you have deliberately and professedly devoted yourselves. It is your calling, your sacred calling. If persons who engage in the sciences, the secular professions, and arts of life, are justly commended for setting a right value on their respective pursuits, ought not you to set a high value on yours?

2. A second argument may be deduced from the transcendent sublimity and importance of the subject which Christian Theology embraces. They exhibit the loftiest themes on which the human mind can dwell, and compared with which, all others, how much so ever they may be esteemed and pursued, sink into paltry insignificance. They enlarge and raise our thoughts,—carry them beyond the limits of sense and time,—and make them familiar with infinity and eternity. The science of numbers, with its indefinite calculations, and of Geometry, which traces the lines and figures of the universe, are properly recommended, as tending both to expand and strengthen the powers of the human intellect; but what are they in comparison to the sacred science which teaches us to contemplate Him, of whose "understanding is no number, and no search;" who fills immensity with his presence, and eternity with his being—who "doeth great things and unsearchable, marvelous things without number"!

3. A third argument is suggested by the deep and general interest which distinguishes the topics of Christian Theology. They address man fallen,—they disclose to him the provision of redeeming love:—they spread before his faith the inestimable blessings of pardon, purity, and peace; and thus conduct him back to God. Every Christian Teacher, in reference to all the Scriptural truths which he advances, may adopt the words of Moses, "Set your hearts unto all the words which I testify among you this day, all the words of the law; for it is not a vain thing for you; because it is your life."

4. A fourth argument for the importance of Theological study appears in the immense practical utility of these subjects in all the departments of ministerial service. When you "preach the word"—when you engage in the pastoral offices which you may have to render to churches, when you meet them apart from the world,—when you converse personally with individuals in your visitations "from house to house,"—and

when you attend upon the sick of every class and description, how advantageous will it be to have a thorough acquaintance and intimacy with the doctrinal, experimental, and practical truths of the Christian Scriptures, and to know how to apply the whole, to speak "a word in season," according to the demands and exigencies of each case! "The priest's lips should keep knowledge, and they—the people—should seek the law at his mouth; for he is the messenger of the Lord of hosts."

5. A fifth argument arises from the great benefit which may accrue to yourselves from the prosecution of such studies. While others employ their thoughts and cares on things which "perish in the using," it is for you to attend mainly to themes which are the food of the immortal spirit. Study divine truth for yourselves, as well as for others, apply it with all possible diligence to your own hearts. Guard against a mere professional study of scriptural Theology. Make it the aliment and delight of your own souls: and in this way you will best accomplish your mission to others.

6. The last argument which I mention, is drawn from your special responsibility to God. You are stewards of the Great Proprietor—stewards of the mysteries of God. He supplies you with your stock, whatever it may be:—He gives you opportunity to use and improve it; and he requires you faithfully to "Occupy till he come." "It is required of stewards that a man be found faithful." And if we have in any measure received "the gift," we ought by all means to augment it,—and minister of the same, as "good stewards of the manifold grace of God."

"Give attendance" then "to reading, to exhortation, to doctrine. Neglect not the gift that is in thee.—Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

R. H.

Original.

The Kingdom of Heaven suffering Violence.

Violence signifies force, outrage, or injury.—The kingdom referred to, was usurped by illegitimate claimants to the throne, and occupants of its territory. They seized upon it, taking possession by violence. All the rights of the legitimate king and subjects were outraged.

This Christ affirms to be true of the kingdom of heaven. A king, subjects, territory, and laws must constitute this, as all other kingdoms. To be a kingdom of heaven, the God of heaven or his only begotten Son, must be the acknowledged king.

Such was the kingdom of ancient Israel. All the original officers of that kingdom were of divine appointment, and its laws of heavenly origin.

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests and an holy nation." Ex. 19:3-6.

This passage proves that the house of Jacob were the acknowledged subjects of God's kingdom, and that they would be thus treated while they fulfilled the conditions of the covenant, by keeping his law, as given through Moses. This was an experimental kingdom—or one depending upon conditions; and the sequel proves to the whole human family, that it is not possible for God to institute and maintain a kingdom of loyal subjects composed of mortal men.

Isaiah speaks of this kingdom under the figure of a vine which God brought out of Egypt, and he calls it "the choicest vine." It was from the best stock, from Abraham the friend of God; and yet with the best of culture which God could give it, it would bring forth "wild grapes."

Their rebellion manifested itself early, and in many ways: and by the days of Samuel had ri-

pened into a state of apostasy which would throw off the yoke of the "King invisible," and assume that of an earthly ruler, like all the nations.

They say to Samuel, "make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, give us a king to judge us. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them." 1 Sam. 8:5-7.

Up to this time the God of heaven had been their acknowledged king, and in that sense it was a kingdom of heaven. But their rebellion against "the King invisible" caused a failure in this form of experiment. They virtually claim, that an earthly king like other nations would constitute a blessing. This was derogatory to the honor of the Lord who had been their "king, lawgiver and judge." It was just cause for their rejection. It did excite his "anger," toward them, but his mercy still continued. He still wished to do all that could be done for his vineyard, and granted them another form of trial. He "gave them a king in his anger," but forewarned them of the result.

That this king, with his successors "reigned on the throne of the Lord," over Israel, will be seen from the following passage: "Then Solomon sat on the throne of the Lord as king instead of David his Father, and prospered, and all Israel obeyed him." 1 Chron. 29:23.

The king which was given in God's anger was taken away in his wrath, his mercy departed from the house of Saul, and it was cut off.

David, a man after God's own heart, was his successor, to whom a promise was given of an established kingdom, the throne of which should be perpetuated forever. Still God represents the prosperity and stability of this kingdom was dependent upon the condition of obedience to his law. He tells David if his "seed commit iniquity, that he will chastise him with the rod of men and with the stripes of the children of men;" and adds: "But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever." (See 2 Sam. 7:12-17.)

Solomon prays for wisdom to govern God's people aright; and as a result his reign was the most prosperous and glorious ever witnessed by man. But not so with his successors. Frequent departures from God's law brought corresponding calamities, till in the days of Zedekiah the Lord declares by the prophet Ezekiel: "And thou profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." Ez. 21:23.

"The rod of men," is now used in their chastisement, till its heavy "stripes" result in their being carried away captive, and their own land desolated, and the "diadem," or sign of royalty removed. Their national independence is gone, no more to return. They are not left without offers of mercy, "Return unto me and I will return unto you saith the Lord of hosts." But they "say wherein shall we return."

After seventy years exile, they were permitted to return to the land of Israel, but still remained tributary to other nations. Seventy prophetic weeks are assigned as the remaining period of their national probation. It was proved that when Israel was prospered he "waxed fat and kicked." And the results of the "rod" dispensation, or period of affliction, proves them to be stiff-necked people unwilling to bear the yoke of God's government.

But that God whose word cannot fail, carefully watches "the seed royal," and preserves every connecting link of David's line till "A virgin conceive and brings forth a son," and the Prince of princes makes his advent—He being called Immanuel, or God with us.

That he is the rightful heir to David's throne is not only proved by the genealogy as given by St. Matthew and Luke, but by the express de-

claration of the angel Gabriel. He says of him: "He shall be great, and shall be called the Son of the Highest: And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32-33. It cannot be doubted, therefore, that he is the one "whose right it is" to reign on the throne of David.

The star foreseen by Balaam announced his birth to the wise men of the East, and they hasten to find him, and do him homage. The ambitious Herod, vested with Roman authority, occupied the Jewish throne. Of him the wise men asked, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

The strange announcement "troubled" the miserable tributary of Caesar, "and all Jerusalem with him." His soliloquy probably ran thus—"Has the long-looked for and desired king of Israel at length come? If so, my throne is in danger, and I must take measures to thwart the expectations of David's seed."

He accordingly seeks the young child's life, to destroy it. His first plan of obtaining information by the wise men failing, he resorts to one of the most diabolical plans of the world's history. It is to butcher all the male children in Bethlehem from two years old and under, thus expecting the accomplishment of his desired object.

In this was manifested the spirit of "violence" which finally resulted in the "taking of the kingdom by force." The time had not arrived for the crowning act of rebellion. Previous to the appearance of the king upon the ass' colt, as predicted by Zechariah; a distinguished messenger is sent in the person of John the Baptist to prepare the way before him. His mission was the most dignified, and his message the most grand and important ever borne by mortals. It was that there was One coming after him, the latchet of whose shoes he was not worthy to stoop down and loose—One in whose person was united humanity and divinity—Son of David and Son of God: therefore the rightful heir to David's throne, and "the throne of the Lord."

It embraced also the important declaration that the kingdom of heaven was at hand. In other words, should a spirit of loyalty be developed in the house of Israel—should the "messenger" and the king himself be cordially received—the desolated throne and kingdom of David might be reinstated in the person of Jesus, or the kingdom be restored to Israel.

But the leading characters of the Jewish nation had been so long accustomed to revolt, that they were illy prepared to receive such an announcement with favor. They did not believe the preaching of John. And Herod, instead of meekly resigning his power, adds to his many crimes, that of shutting up in prison John the Lord's messenger—that messenger of whom the Lord himself says: "Among them that are born of women there hath not risen a greater than John the Baptist." This "violence" was further manifested by taking off John's head to gratify the revenge of that vile woman with whom he was living contrary to the law.

Those who professed to be children of Abraham "went about to kill" Christ. They were unwilling to receive him as their king and say, "We have no king but Caesar." Christ says of them, "How oft would I have gathered you as a hen gathereth her brood under her wings; but ye would not." As he sat upon the ass' colt, on the top of the mount of Olives, while his disciples were shouting, "Hosanna to the son of David: Blessed be the kingdom of our father David that cometh in the name of the Lord," He, foreseeing that his own would not receive him, but would cause him to suffer a violent death, wept over their city, expressing the deepest regret that they knew not, even then, the things which made for their peace; and added a gloomy prediction of Jerusalem's future desolation till the expiration of the times of the gentiles. He was soon after betrayed, delivered into the hands of Roman officials, received a mock trial, was accused of treason, and condemned to the cross, without evidence, and without law. "The kings of the earth stood up, and the rulers were gath-

ered together, against the Lord, and against his Christ." They "with the people of Israel, gave sentence of death against him."

In this was fulfilled Matt. 21:37-39: "But last of all, he sent unto them his Son, saying, They will reverence my son. But when the husbandmen saw the son they said among themselves, This is the heir; come let us kill him, and let us seize on his inheritance. And they caught him and cast him out of the vineyard, and slew him."

They had killed the prophets, and finally he who was more than a prophet,—the distinguished forerunner of the King of kings—and last of all they reject "the head-stone of the corner"—it being to them a "stone of stumbling and rock of offence." They blindly fall upon it and are "broken." In the 43d verse of the above chapter Christ declares, Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

It will be seen that the "vineyard" and "kingdom of God" are identical. It will also be seen that "the kingdom suffered violence," and that "the violent," or "those who thrust men," took it by force.

On whom, therefore, does the guilt fall?

Peter says, "Would to God ye did it ignorantly as did also your rulers." And Christ says of the Scribes and Pharisees, "Ye shut up the kingdom of God against men; ye will neither go in yourselves, nor suffer them that are entering to go in." And they say of Christ, "His blood be on us, and our children forever."

What deep-seated malignity! What a sad development of depravity! In view of it, well might the prophet say that the first "vessel was marred in the hands of the potter,"—just cause indeed for making a new vessel, or for taking the kingdom from them, and giving it to a nation bringing forth the fruits thereof.

H. BUCKLEY.

Original.

The Tabernacle of David.

I was much pleased with what appeared in the Her, lately, on the setting up of David's tabernacle; and not being fully satisfied with the position there taken, I would like, if it would not be considered an intrusion, to show mine opinion: not for the sake of controversy, but to elicit light and obtain satisfaction.

The position assumed by the authors of those articles is, that the tabernacle of David is not yet set up, as quoted by St. James in Acts 15:16, but is yet a future event, to be accomplished at the personal advent of Christ.

My first objection to such an hypothesis arises from the use that is made of the 9th and 10th vs. of the 9th chapter of Amos, as fixing the epoch indicated by the phrase, "in that day"—in verse 21. The fact that the destruction of the kingdom of Israel—the ten tribes,—forms the main subject of this prophecy in their dispersion by the Assyrians, has led me to suppose that the judgment pronounced against this sinful kingdom, noted in verse 10, had its fulfillment at that time. Compare verse 10 of chapter 9, with what is found in chapter 6:3-9. Also chap. 7, verses 9 and 17.

The sieve in God's hand, by which this dispersion was to be effected, was the Assyrians, and does it follow because God purposed to save the "plump berries"—the pious Jews—eternally in his kingdom at the resurrection of the just, that therefore the chaff—the sinners of his people that went through the sieve in this operation or their descendants—must be reserved unto that day to perish? Is it not believed that the pious of this kingdom of Israel returned with the Jews, their former brethren, from the various nations where they had been sifted, to Jerusalem, when the Jews were released from Babylonish captivity? And the sinners of those ten tribes, where are they now?

My second objection, to the position assumed is, it leaves the house or tabernacle of David in ruins until the very last act by the personage who is to restore the ruins of David's ancient family is performed: overlooking entirely what he has already done as having a direct bearing

upon this point. It will be borne in mind, as is explained in one of the articles under consideration, that the phrase "the tabernacle of David," does not represent the nation of the Jews or the church, or this world in their isolated and ruined condition, but the royal line of Judah's kings, of whom David was the father and federal head. Are not the "tabernacle," "house" and "family" of David synonymous terms? if so, then this ruin and restoration spoken of is to be looked for in the house of David.

Was David's house ever laid in ruins? Zedekiah was the last of David's sons to sit on the throne of Judah.

With his expulsion from the royal seat, the ruin of David's house was complete, none ever appearing to restore and dignify the fallen state of his family until Shiloh came.

Of the history of the imprisonment and death of Zedekiah see Jer. 52:4-11, and that wonderful prophecy concerning David's house, Ezekiel 21:25-27. Judah, however, still retains a scepter and lawgiver. But that scepter, as aforesaid, was never held in the hand of any one of David's sons.

Here, then, is the fall and ruin of David's house, or tabernacle. To set up the ruins of this house and build it as in the days of old, would be the restoration to the family of David a son vested with all the wisdom, power and dignity of his father's ancient house. Was it not the loss of such a child that made the breach and caused the ruin in David's tabernacle? Then the restoration by such a child heals the breach and lifts the fallen tent from its ruins. Such a child, such a personage, have we in the Lord Jesus Christ, who was the son of David according to the flesh.

We understand, from our present view of the subject, that the destiny of David's family and throne are identically the same. But that the destiny of the kingdom of Judah and David's throne and its occupants, are not the same. And these interesting facts in the changes which have transpired in both, will illustrate this point.

The wicked conduct of David's sons provoked God to anger, and he punished both David's house and his kingdom by prostrating the former in the dust, and placing the latter in captivity.

After 70 years the kingdom returns to its place, but not so with the family and throne of David: that fails to occupy its former position.

After a series of years, the kingdom disappears, being destroyed by the Romans; but David's family awakes from the dust, and we hear the Holy Ghost witnessing to David's greater Son, "Blessed be the King"—yes, and "Kingdom of our father David, who cometh in the name of the Lord." And to this agree the words of Zacharias, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets since the world began."

To what could he here allude, but to the repairing of the breach which had so long appeared in the house of David?

Ere David's greater son could be seated on the throne of his father in the dominion of the regenerated earth, it became him to show and claim his right to it, and thereby secure it to himself. This he has done. And God the Father has set his seal of approbation to the work, in that "he hath exalted him to be a Prince and a Savior."

Hence the point at issue is simply this. Has this prophecy, under consideration, already had its fulfillment, in such a restoration of David's royal house as was made manifest in the appearing and work of David's antitypical son in securing his right to the throne, or is it yet to be fulfilled in his personal appearance to defend his right? I am inclined to adopt the former opinion.

Our third objection to the position taken is, it seems to make this prophecy of Amos concerning David's tabernacle, as quoted by St. James, incongruent to the subject for which the Christian church had assembled at Jerusalem to consider—the subject to be considered being the propriety of imposing upon Gentile converts the rite of circumcision, and not the possession of the remnant of Edom, by the pious Jews in the resurrection state.

The main point in this matter to be settled is

easily seen—viz. Is this work now going on among the Gentiles of God, or not? If of God, then it was clear that God was justifying the heathen by faith in Christ without the deeds of the law, and consequently circumcision was not a necessary work. Three witnesses were called upon to testify to the main point, in whose testimony there was perfect agreement that the work was of God. With this fact before the assembly, St. James arises to declare the conclusion, "that God had purposed to take out of the Gentiles a people for his name," and producing the word of God to prove it.

"And to this agree the words of the prophets, as it is written, after this I will return and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof and I will set it up."

What for?

"That the residue of men might seek after the Lord," &c.

How could the Gentiles have borne the name of God, and the residue of men sought after him, unless this prophecy concerning the revival of David's house had been fulfilled? And is not the inference that the assembly gathered at Jerusalem so understood it, most natural and easy?

So it appears to me.

W. H. EASTMAN.

To be continued.



ADVENT HERALD.

BOSTON, MARCH 17, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

OUR LORD'S PRAYER.

III. PETITION.

The Condition of Forgiveness.

"As we forgive our debtors." Matt. 6:12.

In Luke this reads: "For we also forgive every one that is indebted to us," 11:2.

To say this to God while harboring malice or ill will towards any son or daughter of Adam, is to approach him hypocritically. And to pray, "Forgive us our debts as we forgive our debtors," is to pray God not to forgive us,—if we are unforgiving. Some have thought to evade the condition, by omitting it; but that will not avail. For if any will refuse to say our Lord's prayer he will not hear theirs.

The entire and hearty forgiveness of all fellow mortals who are journeying to the same tribunal, is therefore imperatively required of all believers: "For, if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses," Matt. 6:14, 15. Therefore, "when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses," Mar. 11:25. "Be kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you," Eph. 4:32. "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye," Col. 3:12, 13.

On one occasion Peter enquired, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven." Our Savior illustrated this by the parable of a king's taking account of his servants: "When

he had begun to reckon, one was brought unto him, which owed him ten thousand talents," and had nothing to pay; and the lord of that servant, having compassion on him, freely forgave him the debt. But that same servant, finding a fellow servant who owed him an hundred pence, laid hands on him, took him by the throat, and demanded payment; and though this was promised, he cast him into prison till he should pay the debt. When the lord heard this, he called him and said, "O thou wicked servant, I forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." Our Savior adds: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother his trespasses." Matt. 18:35.

"When Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And Joseph said unto them, fear not: for I am in the place of God. Now therefore fear ye not: I will nourish you, and your little ones." Gen. 50:15-21.

It was a commandment in Israel, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself," Lev. 19:18. And our Lord has said, "That ye resist not evil;" and, "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 5:39-48. "Love your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind to the unthankful and to the evil.—Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down, and running over, shall men give into your bosom. For with the same measure, that ye mete, withal it shall be measured to you again," Luke 6:35-8.

As therefore it is only as any one shall forgive that he can hope to be forgiven, so wilt thou O Lord enable us ever to pray, "Forgive us our debts, as we forgive our debtors."

"This Man or his Parents?"

Bro. Bliss:—Having reaped much benefit and instruction from your expositions of truth in the *Advent Herald* on the subject of prophecy, as well as on other interesting portions of Scripture, I take the liberty of requesting your views on the following passages of Scripture: Genesis 15:13; Psalms 44 and 11. Why are the seed of Abraham thus doomed to bondage and affliction 400 years? Seeing that as yet he had no child? Was it from any fault in Abraham? or, visiting the iniquities of the fathers upon the children?

Hoping that an elucidation of the above may prove useful to the various readers of the *Herald*, as well as myself, I am, dear brother, yours respectfully,

JAMES GRAHAM.

Winneshieek, Winneshieek Co. Iowa, Feb. 20, 1860.

Ans.—We may not always know for what wise purpose God often permits suffering. The fallen and deranged condition of the race is a continual proof that sin does entail woe on those who do not individually commit it. The child that lives but a few hours, and yet suffers intense pain, cannot so suffer for any fault of its own, but because it is a member of the great human family, that lapsed at the fall into a condition of sin, suffering and corruptibility, and from which Christ's blood alone restores. It does not, however, follow that the child's suffering is owing to its parents' sins. Our Savior decided this question when his disciples asked him of the blind man, "Who did sin, this man, or his parents, that he should be born blind?" He answered, "Neither hath this man sinned, nor his parents"—i. e. his being born blind was not owing to any specific sin of his parents, or of his own, though they were all sinners. Why then was he thus born? Our Savior says, it was "that the works of God should be made manifest in him."—See John 9:2, 3. He was born blind, so that his sight might be restored by our Savior's omnipotent might, in proof of his Divine commission.

The specific reason given for the long residence of the seed of Abraham in a land not theirs as given in Gen. 15:16, is that the iniquity of the Amorites

had not yet come to the full. There was also undoubtedly in it, and in their cruel servitude, the discipline that was needed to teach them just what God would have them know of his relation to them, and of their obligations to Him.

It was not, therefore, for any sin of Abraham, but an exercise of God's sovereignty,—or a prediction of its exercise,—in view of what he saw would be necessary for their good, and for the good of the race who were to be blessed through God's dealings with them, and the history of it that should be perpetuated.

The text in the Psalm referred to, was expressive of God's discipline of Israel, to bring them back from their wanderings from, and to keep them in remembrance of Him. God repeatedly announced to them that by adhering to his precepts, they would be preserved from such inflictions; and these were specifically threatened because of their sins.

Whether the particular disability under which any one labors, is owing to his own sins; or to the wrongs of another—as when an incendiary fires one's house;—or for the sins of a parent—as when imprudencies incur and entail disease; or whether it is for the display of God's glory, we may not be able to decide infallibly; but this we may know, that Infinite Wisdom has arranged for it all, and that the Judge of all the earth will surely do all things right.

The Tabernacle of David.

In an article in another column, from the pen of Bro. Eastman, there seems to be a little misapprehension of our actual position on that question.—We don't question that Christ's first advent, was a step in the predicted restoration of the Tabernacle, house, or line of David; but that the re-establishment of David's kingdom, over which he as David's son is to reign, is to be at the second advent, we also hold—although now exalted to be a Prince and Savior. The full compliance with the predicted restoration of David's house, involves, to our mind, the exercise of kingly rule.

THE HARP.—We are now out of the small Harp, but have an abundance of the larger one on hand. As it is wished to reduce the supply of this, before republishing the smaller form, it will be put for a while at the reduced price of 70 cents, and one fourth off from that, by the Doz.

To R. Robertson, Esq., our English Agent. Will you be kind enough to send us a copy of the two volumes of Birks' Visions of Daniel, and charge in your account with the A. M. A.—informing us of their price and cost of transportation.

The Last Note.

The donations are coming in quite slowly towards the completion of the payment on the last Note.—The third hundred dollars has been so nearly raised that we have had that amount endorsed on the note—there needing only a three dollar bill to cover the difference. We are now exceedingly desirous of completing the needed sum for the last payment, before the meeting of the Standing Committee of the A.M.A. on the 10th of April, as per notice in another column. Shall it be said that, unlike the princes of Israel, we stopped before we had made a full end?

The Interest in Attleboro.

Eld. C. Cunningham writes as follows respecting Eld. Burnhams labors in Attleboro, under date of March 12:

"Eld. E. Burnham is still continuing his labors with us, and the blessing of God is attending them. Several have already been converted, some reclaimed and others are seeking. He will remain with us through the week and over the coming Sabbath, and longer if God shall so direct. Will not the brethren abroad remember us in their prayers?"

The Future of Europe.

The indications in Europe are again warlike. The dispute between the Emperor and the Pope has assumed so grave a character, and the Italian people bear themselves so steadily in their opposition to priestly arrogance, that it is thought an appeal to arms furnishes the only method of settling present difficulties. In discussing the question, "Will the Italian war be renewed?" the New York Evening Post says:

To answer positively in the affirmative might be going too far, and yet the prospect of a continuance of peace in the peninsula is not only uncertain, but improbable. The treaty of Villafranca, confirmed at Zurich, has proved only an armistice—a mere suspension of hostilities; both parties having since slept upon their arms, in view of soon returning to the conflict. The same causes of dispute are still at work, and apparently beyond a settlement, except by the sword; even the armies on each side are mustering for a fresh encounter.

The Papacy in France.

A Paris correspondent of the Boston Transcript, states that the Pope's encyclical letter,—for the publication of which the "Univers" newspaper was suspended,—had a much wider circulation given to it on the second Sabbath in Feb.

By command of the sovereign Pontiff it was read in all the churches throughout France, and all the faithful were informed that his holy heart was plunged in an abyss of sorrow, and asking the prayers of all good Catholics that Louis Napoleon might be enlightened.

This politic stroke is considered here as but the beginning, and many expect that the power of the church, through its influence upon the hearts of the people—consecrated by a thousand years of history—will be brought to bear so strongly upon the Emperor, that he will have to give way. The masses of the people, through the priests, are taught to feel that the Pope is in danger, and already in several of the departments, a moan is heard, that reminds one of the powerful influence that the church has wielded in times past, when it ruled kings as well as people.

The Patrie has a strong leader and calls this movement an encroachment of the spiritual over the temporal power, and says, "it was received with the most painful astonishment, as great as it was sudden." This letter of the Pope has more importance than is usually given to his communications, for it declares himself arbitrator of the quarrels between kings and nations, as of old; solemnly declares that the old Grand Dukes have been unjustly despoiled of their possessions; lays the lash upon the Emperor, and King in a sarcastic manner, and says to the good people of the Romagna that they have no earthly or heavenly rights but such as he, Pope Pius IX, as vicar of Christ, may grant.

A Difficult Problem.

No more vital question rests upon the heart of the church in our day than this: "How shall she speedily and savingly reach the one third of our population, whom all our evangelizing efforts thus far have failed to reach and elevate?"—*American Messenger*.

This is a difficult problem. There are, however, in the above two things that attract our notice. One is the proportion of the population not reached by the gospel. Instead of one "third," there are doubtless too thirds, not savingly affected by it in any community. The other thing noticeable, is the agent referred to who should reach the unconverted. The church, as a church, should do all she can as a body, and as individuals, to extend the gospel to dying sinners; but by no word or act should the church appear to place herself in the place of the gospel, or in the place of Christ, as the agent that is to convert and save.

In Hope of the Resurrection.

Is it noticeable how frequently we find in the faith of our fathers, references to the resurrection. When they fell asleep in Jesus, it was in the hope of the resurrection of the body at Christ's appearing. This thought was suggested by the following reference to Joseph Dudley, an early Governor of Mass. in the Boston Transcript of March 6th.

In an obituary notice of Governor Dudley, in the Boston News Letter of April, 1720, it appears that "on Friday the 8th current, he was interr'd in the Sepulchre of his Father, with all the Honor and respect his Country was capable of doing him." The Rev. Benjamin Colman, related that in London, Dudley said to him, "that of all temporal things he most desired to be with his Family and to be buried in the Grave of his Father; and here he has since said to me that all he had further to desire now was, that when superseded in the Government, he might be left to die at home." Elsewhere in his discourse on Gov. Dudley's character, Mr. Colman says "who would not desire to ly and rise with such as our Eliot of Roxbury, our Hobart of Newton, * * * our Bradstreet and Stoughton? It is very pleasant to me to hear of the affection and faith expressed by him whom we are to day in mourning for, when he laid the bones of Holy Mr. Danforth by his own excellent Fathers, and where he hoped to ly himself: so likewise has it been very pleasant to me to observe a like expression of faith which gladly received the bones of our Baily, Willard, and others into his Tomb, at their decease, in future and certain hope of the resurrection unto eternal life."

Foreign News.

Ship Luna, from Havre, bound to New Orleans, was wrecked on the French coast, near Cherbourg. She had on board 88 passengers and a crew of 22 persons, of whom only two men were saved, names unknown. The ship was a total loss.

In the British Parliament, Disraeli's motion that the new commercial treaty between France and England be taken up for consideration in advance of the

Budget, excited a long discussion, and a very warm debate. The vote on its adoption was as follows: For the motion, 230; against it, 293—majority for the government, 63. This vote is thought to considerably guarantee that the treaty will be ratified.

The motion of Mr. Duncan against reducing the tariff and increasing the income tax, was under consideration in the House of Commons.

It is reported that the French government will agree to certain modifications of the coal stipulations in the commercial treaty with England.

Ministerial circulars have been promulgated by the government of France, demanding obedience to the laws of the Empire from the clergy on the Roman question.

It is reported that Russia and Prussia have joined in a proposal for a Conference of the five Great Powers.

Hanover has consented to submit the question of the Stadt dues to a general Conference.

A letter from Hong Kong says that the claims of the American citizens against the Chinese government for losses at Canton in 1856, are in a fair way of liquidation. A dividend is to be paid forthwith, and the remainder is guaranteed.

The steamer Ondine, from Dublin for London, was in collision with the schooner Heroine, on the 19th. The steamer sunk in twenty minutes, and between forty and fifty persons were drowned.

FRANCE.

A report was current that a plot against the Emperor Napoleon had been discovered.

SPAIN.

A Madrid telegram states that the garrison of Melilla had made a sortie, in which the Spanish lost 33 killed, and 146 wounded and 21 were missing.

The Spanish press were unanimous in demanding an energetic policy, on the part of the government, against Morocco.

ITALY.

Rumors were current of a forthcoming address, the authorship of which is attributed to Victor Emmanuel himself, calling Naples and Sicily to insurrection.

The construction of armaments in Piedmont were being accelerated.

A convocation had been held at the Vatican, at which it was decided that the King of Sardinia should not be excommunicated, whatever political events might transpire.

The London News says:—On the 22d ult. another great political demonstration was made at Rome, the more immediate object in this instance being to protest against the recent address to the Pope from a portion of the nobility. An immense crowd assembled upon the Place Colonna, when they raised shouts of "Vive Napoleon! Vive la France! Vive Victor Emmanuel! Down with Antonelli! Down with the government of the priests!" General de Goyon has since published an order of the day declaring that his mission is to preserve tranquillity, and that he must prevent any further manifestation. The agitation, however, continued.

The poor pope must be in deep tribulation. In a dead lock with his eldest son, and with the strong probability of getting flooded, his own dutiful children at home, who ought to know him best, assembled in immense crowds, on the public squares of Rome, and shout "Vive Napoleon!" while his provinces are in a state of revolt. In addition to all these troubles, it seems that the French Emperor has formed an alliance with England for the settlement of the Italian question, and this alliance is every day drawn closer. The last conclusion arrived at between these two great powers is "that no intervention shall take place in Italy, and that the people shall be left to their own devices."

Nearly Home.

"Almost well, and nearly at home," said the dying Baxter, when asked how he was by a friend. A martyr, when approaching the stake, being questioned as to how he felt, answered, "Never better; for now I know I am almost home." Then looking over the meadows between him and the place where he was to be immediately burnt, he said, "Only two more stiles to get over, and I am at my Father's house." "Dying," said the Rev. S. Medley, "is sweet work, sweet work; home! home!" Another on his death-bed said, "I am going home as fast as I can, and I bless God that I have got a good home to go to."

"Beyond the gathering and the strewing,
I shall be soon;
Beyond the ebbing and the flowing,
I shall be soon;
Beyond the coming and the going,
I shall be soon;
Love, rest, and home,
Sweet home!
Lord, tarry not but come!" Bonar.

Discoveries of Ancient Cities.

Mr. C. C. Graham, an Englishman, who has been travelling in the East, has made some antiquarian

researches of the highest interests in the Great Desert beyond the river Jordan. Mr. Graham recently read a paper before the Royal Asiatic Society. He found, far to the East of the district of the Hauran, and in a region unvisited by any European traveler, five ancient towns, all as perfect as if the inhabitants had just left them, the houses retaining the massive stone doors which are a characteristic of the architecture of that region. One of the cities is remarkable for a large building like a castle, built of white stone beautifully cut. Further eastward, other places were found where every stone was covered with inscriptions in an unknown character, bearing some apparent likeness to the Greek alphabet, formerly in use in Southern Arabia. Copies and impressions of several inscriptions are presented, and will no doubt engage the attention of Orientalists.

Of this World.

The Boston Pilot, referring to the various mass-meetings held to proffer commiseration to the Pope in his present attitude versus Napoleon, says:

"We have had 'sympathy' enough. Let us furnish to our Holy Father the 'sinews of war.'"

The Pilot would have the "Holy Father" put himself at the head of his legions, since it calls on the faithful in America for the "sinews of war." We have no doubt his Holiness will need them all before the conflict is ended. When money is raised and forwarded to Rome, let it be understood that it is to purchase "powder and ball." The Pope, it is well enough known, is too poor to buy these himself. Let all true Catholics respond and provide the "sinews," remembering that the Pope's kingdom, unlike that of Christ, is of this world. Pio Nono means, as at Perugia, to draw the sword and wants help.—*Watchman and Reflector.*

The True Reason.

A correspondent in a private letter remarks: "We are undoubtedly in a world of perverted mental vision, as well as of a perverted physical and moral nature."

Is is undoubtedly so; and it is this alone that can explain much that is put forth as argument and reason, and which can no more be entitled to such a denominative, than the fevers, ulcers, and other derangements of our physical natures can be denominated health.

Romanism.

The Romanist Archbishop of Tuam, Ireland, has written to Lord Palmerston, declaring that the Roman Catholics of that country "are ready, not only to defend the spiritual authority of the Pope over the entire world, but likewise to assert his temporal as well as his spiritual power throughout the range of his dominions."

The Last of the Popes.

"Apropos of the Pope, there is, and has been for years, a curious tradition in Italy—that Pius the Ninth would be the last Pope; and in illustration of this, I will repeat an anecdote related to me by a friend of mine. Several years ago, in the Pontificate of Gregory XVI., this gentleman was in the Cathedral of Siena looking at the busts of the Popes, which are placed after their deaths in a niche devoted to that purpose. Two empty niches then alone remained. 'Why,' said my friend, 'there is only room for two more busts, you will have to make some niches for those of the future Popes.' 'Oh! no signor,' replied the cicerone, 'they say that after those two we shall never have any more Popes.' Gregory's bust now stands in one of those niches, the other is, I believe, empty."—[Letter from Italy.]

Dr. Bellows has preached a sermon in favor of card-playing, dancing, and novel-reading. For the projector of the "Broad Church" scheme, this will do very well.—*Investigator.*

Dr. Bellows should improve on the name of his church, and call it "The Broad Road" church. Card-playing and dancing Christians are a paradox.

The Spiritualists claim that they number a million and a half of people; and yet the Spiritual Telegraph the last of thirty eight papers that have before gone the same road, has just been discontinued for want of patronage. This shows that the Spiritualists are not a reading, and consequently not a thinking people.

The American Sunday School Union has discontinued its collecting agencies and depends now upon the systematic liberality of the churches and the spontaneous contributions of individual Christians for its support. The plan has thus far worked to the admiration of those who have this institution in charge.

Other benevolent Societies are adopting similar means for raising funds.

Astrology in Turkey.

A letter from Constantinople states that the astrologers of the Sultan have just brought out in that city the Turkish almanac for the new year, which begins in March. The science of astrology still enjoys a certain degree of consideration in the East, and faith is placed in its predictions. On this occasion the astrologer of the almanac has left the place of a certain Friday in the new year blank, which has caused great uneasiness in the capital, as he is an old man of the time of the Sultan Mahmoud, whose death, in 1839, he indicated by the same means. The believers in the science, therefore, feel fully persuaded either that the Sultan Abdul-Medjid will not survive the year, or that some other grave event will threaten the Turkish Empire.

Hold on.

Hold on to your tongue when you are just ready to swear, lie or speak harshly, or use any improper word.

Hold on to your hand when you are about ready to strike, pinch, scratch, steal, or do any improper act.

Hold on to your foot when you are on the point of kicking, running away from study, or pursuing the path of error, shame, or crime.

Hold on to your temper when you are angry, excited, or imposed upon, or others are angry about you.

Hold on to your heart when evil associates seek your company, and invite you to join in their games, mirth, and revelry.

Hold on to your name at all times, for it is more valuable to you than gold, high places, or fashionable attire.

Hold on to the truth, for it will serve well, and do you good throughout eternity.

Hold on to your virtue—it is above all price to you, in all times and places.

Hold on to your good character, for it is, and ever will be, your best wealth.—*Selected.*

Amen.

A sister in sending aid for the payment of the last note adds: "And may the Lord incline many others to respond immediately." Amen and amen. We do not wish the 1st of April to come and find any portion of that note unprovided for.

Religious joy.

How different are the joys of religion from those of the world! We can see to the bottom of the cup of pleasure held out to us by the world.

Who can fathom the wells of salvation, the fountain of celestial pleasure?

The wreck of the Hungarian makes the fourteenth steamer which has been lost since the commencement of steam navigation between Europe and America. Subjoined we give the names of those that have been lost:

1. President.....Never heard of.
2. Columbia.....All hands saved.
3. Humboldt....." "
4. City of Glasgow.....Never heard of.
5. City of Philadelphia.....All hands saved.
6. Franklin....." "
7. Arctic.....A few only saved.
8. Pacific.....Never heard of.
9. Lyons.....A few only saved.
10. Tempest.....Never heard of.
11. Austria.....Burnt—grt loss of life.
12. Indian.....Three lives lost.
13. Argo.....All hands saved.
14. Hungarian.....All hands lost.

It is feared there was an appalling loss of life on board the Hungarian, for the Portland steamers generally "come full of passengers." The Hungarian is said to have been one of the staunchest steamers afloat, and she has always been remarkable for her rapid passages. She left Liverpool the 8th, and touched at Queenstown. She was a beautiful vessel of her class; was 320 feet in length, and was of 2,000 tons burden. She was propelled by double engines of 350 horse power. Her crew amounted to 110 men, including 40 stewards. She had space for 150 cabin and 300 deck passengers. She belonged to the Montreal Ocean Mail Steamship Company, sometimes sailing to Quebec, sometimes to Portland.

Toploftical.

Dr. Cross, in a letter to the Richmond Advocate, daguerreotypes a Southern preacher, in part, thus: "He encompasses himself with rainbows, and meteors, and earthquakes, and cataracts, and hurricanes, and water-spouts, and showers of gems, and torrents of fire, and boundless conflagrations, and marshaled philosophies, and trooping seraphim, and the stupendous wheels of providence, and the silver chiming of the spheres, and the weltering chaos of demolished worlds." That will do.

A Boy Lost.

A small boy by the name of John B. Howden, 13 years of age, son of W. S. Howden, Waterbury, Vt.

left home the 17th of January, and has not been heard of since.

The Truth Extending.

A member of a church in Lowell, who has taken the Herald, but discontinued it, writes:

"Our minister has begun a course of weekly sermons, on Rev. 20, in which he is advocating the old, exploded notion of the conversion of the world. The Bible is a sufficient antidote; but we conclude that we may get some aid, in its study, from your paper, and therefore renew our subscription."

We hope all the ministers will go to preaching on that much neglected book, no matter what view they may take of it, if it shall make a call for the Herald, to aid in reflecting rays of light from God's holy word.

The Italian correspondent of the London Times has been ordered out of Rome by the police. He is an Italian by birth, but a naturalized British subject. He applied to the English representative, Mr. Odo Russell, whose energetic remonstrances to the Roman authorities proved unavailing, and the offending newspaper writer was not allowed to remain.

The Providence Journal states that Mr. Potter, wife of Asa Potter of Woonsocket, R. I., was caught by her dress in the shafting of the Branch Mill, near Woonsocket, where she worked, on Tuesday, and was carried rapidly round a shaft, terribly mangling her body, and causing her death.

Crime in Massachusetts.

From the returns made to the Secretary of the Commonwealth, by the keepers of jails and houses of correction in this State, it appears that the number of persons committed to those institutions during the year ending Oct. 1, 1859, was 13,466, of whom 10,829 were males and 2668 females. The number of natives of this State was 3185, of whom 320 could not read or write. The whole number who could not read or write was 4493. Number who have been intemperate, 8081. Number committed as witnesses, 776. The whole amount of money expended by the State on account of these individuals, including maintenance, officers' salaries, &c., was \$216,252. The value of the labor of prisoners amounted to \$49,902.

A correspondent of the New York Chronicle proposes "that the Baptist Churches throughout the country, set apart some Thursday in next month to pray for the stingy Baptists, who cannot pay for a religious paper."

Such a day ought to be followed by a day of thanksgiving, that there are also generous hearted Christians who do pay for their paper, and a surplus besides.

The Mystic Number.

The number 666 in Rev. 13:18, has been a nut which many have attempted to crack. The last person who has tried his hand upon it is Petreii, a Swedish theologian. He discovers that it refers to the Mormon, Joseph Smith, the letters of whose name in Hebrew just make out the number. Hence he is the "beast" and the "false prophet."—*Hartford Rel. Herald.*

The Vermont Freeman is informed that a German pedler named Stearns was killed by a bear in Stowe the week before last. It is said that the bear met him as he was crossing a field, and in the fight that ensued, the unfortunate man's legs were nearly gnawed off.

A man named Stephen Hamel, of Cincinnati, endeavored to drive some cats from a garret, and struck one of them several blows with a stick, when suddenly the cat leaped upon him with the ferocity of a tiger, and before he could free himself from its grasp, scratched and bit him about the face in a terrible manner. The next day he grew delirious, and his head swelled up to twice its natural size. In this condition he lingered till the 17th, when death came to his relief.

A miserly old lady in Northampton, who has lived in great apparent destitution for many years, mainly supported by charity, died recently; and in her trunk was found a long stocking full of five and ten dollar gold pieces, and a roll of bills of the first issue of the Northampton Bank. It was also found that she had sums of money at interest in different banks.

A small girl was run over by the cars at Chicago, on Saturday, and badly mangled; a physician was sent for, but refused to attend her until his fees were paid in advance.

Recently the Chebucto Foundry, Halifax, together with several other buildings, was destroyed by fire. This was one of the best establishments of its kind in Nova Scotia. The amount of insurance upon it was \$17,000; but that sum does not near cover the actual loss.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as discrediting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Five Kingdoms of Javan. Dan. 8.

"The rough goat is the king of Javan (Grecia), the great horn is the first king," (of Javan, of course) Dan. 8:21.

The descendants of Shem and Ham settled in Asia and Africa; those of Japhet in Europe, unless Media was an exception, who is supposed to represent Media; and Tiras Tyre, or Thrace. No one will claim that the last two named, whose sons are not mentioned Gen. 10, peopled S. Europe.

Gomer, Magog, Tubal and Meshech are all associated by Ezekiel, and located north; hence no other but Javan could originally have peopled the south of Europe; and there my text distinctly locates that family or "nation." Calvin translates the word in Latin gente, which Ainsworth defines, "A people, a tribe, kindred or stock, a family."

The American S. S. Union's New Bible Atlas locates three of the descendants of Javan's sons as follows; of Kittim in Italy, Dodanim in S. France and Tarsish in Spain.

Patrick says (Com. on Gen. 10) "France was peopled by the posterity of Dodanim (who is called Rhodanim in 1 Chron. 1:7) who, when they came to this coast, gave name to the river Rhodanus (Rhône); where it is likely they first seated themselves and called the adjacent coast Rhodanasia, which had anciently in it a city of the same name, mentioned by Stephans; and said to be seated in Marsalia 'in tractu Massiliensi,' where now stands" Marseilles.

In Webster's Int. Unabridged Dic. Ed. 1852, the above views are strongly corroborated. "The primitive inhabitants were called Celts. These were descendants from the same ancestors as the Greeks and Romans, but pushed their migrations into Gaul, Spain and Britain. These may be considered as the earliest settlers of the countries where we find their descendants at this day. Among them are the inhabitants of France, south of the Garonne, and the north of Spain, and the Gaels (Gauls) in Scotland," p. 24. From this it is clear that the original inhabitants of all S. Europe and ancient Gaul were of the same family, gente, or stock. Now it is certain that Javan first settled in southern Europe, and consequently his family must have peopled Gaul also.

Again, ib., p. 25, "The first inhabitants of Greece and Italy were probably of the Celtic race. The Teutonic and Gothic races, which were established in Germany, impressed their language upon all W. Europe anterior to the conquest of Gaul by Julius Cæsar. The same races invaded the south of Europe on the downfall of the Roman Empire." The modern Italian, Spanish, French and Portuguese languages, all retain many words of Celtic origin, the primitive language."

Here again (1) the Celts are proven to have originally inhabited all S. Europe and Gaul; and as Javan originally inhabited Greece and Italy he must be identical with the Celts, and have also settled Gaul, which country then at the time of this prophecy must have been included in the "nation" of Javan; for "the isles of the gentiles were divided in their lands, every one after his tongue, after their families, in their nation," Gen. 10:5. "And 2. the Teutons and Goths are clearly identified as the northern barbarians who overrun Rome in A. D. 300-500, and plainly distinguished from the family of Javan. They must therefore be the same with Gog and Gomer, Meshech, Tubal, &c., whom Ezekiel predicted should become dominant in Europe in the "latter days." The legs of the image were pure Javanic iron, which also formed a part of the feet, but largely overpowered by the foreign clay of these northern families.

Now the prediction in my subject is, that, 1. Medo-Persia of the East, should be overthrown, and the imperial dominion be transferred to the family of Javan in the West, in Europe.

2. That the great horn, or Alexander, should be the first imperial monarch or king of Javan, and that four other kingdoms should arise out of that same nation, or gente.

This is the literal import of the prophecy.

Augustus and Constantine established respective-

ly, out of that gente the Western and Eastern Empires, and then from the former, after its re-organization by Charlemagne, sprang the two great monarchies of France and Austria, the last the seat and successor of the German Empire; thus we have since Alexander the first king, four kingdoms which have arisen from the nation of Javan and "in their land."

By this exposition all the requirements of the prophecy are met; by the "established" theory, none of them.

A. BROWN.

Sketch of Labors.

(Concluded.)

Oct. 4th. Returned to fill my appointment at S. Gardiner. On arriving, found that one of the citizens, a very respectable, peaceful and prosperous man, had hanged himself in a grove near his house, that morning, which calamity had thrown the whole community into agitation and grief. Difficulty with a neighbor had caused insanity, which led to the fatal result. I preached to the few who assembled, in the evening, though much affected by the sad occurrence. But glad my appointment did not fall on the day previous, for then it would have given occasion for scoffers to attribute the suicide to Millerism.

We next visited East Bowdoinham, and found one of the "modern apostles," and an elder there.—The elder gave a random address, or discourse, to sustain "the common interest system," and community settlement. The brethren there have been much abused and seriously injured in former time by this false gospel, and are mostly done with it. But some are still distressed and perplexed with it. The following Sunday we preached to a few lovers of Christ and his gospel. Sunday, 16th, I preached in another district in Bowdoinham, where they have several times invited me. I think some may be benefited there, could more judicious labor be bestowed. Some are interested in the gospel hope.

Nov. 4. We were with the church in Brunswick, at their monthly conference. It was a blessed season. Bro. Charles Densmore of Bowdoinham was also with us, and united with that church by their unanimous vote. Sunday I preached to them, and next day went to Bath, where I looked up a Br. Merron, who had moved from Windsor, some years ago, and been secluded. I enjoyed a good visit, and found the faith and hope was in him. May the Lord bless and keep him and his faithful wife unto the end.

I then went to Yarmouth; found Bro. York joyous in the work of the gospel; attended a prayer meeting with the happy, prosperous flock under his watch-care.

12th. Preached in Portland; had a pleasant visit with a few who seem determined to enter the kingdom through all the tribulation that comes. I should think they were in a better condition than for some time past. Have been improving the past year.—May the Lord strengthen and build them up, adding to their number such as shall be saved.

Dec. 11. Visited the brethren in Augusta, but as my appointment was not received by the brethren I did not preach. From thence went to Belgrade, Rome and Vienna, calling on several of the brethren, and finding them in the faith. Did not hold meetings, as it was a very stormy, cold time, and bad sleighing.

18th. Preached in West Farmington to the few there who love the truth, and who were at home. Several were from home. Called on our much esteemed brother Joseph Fairbanks, who has been deprived of health, and partially of mind, the past year. He is much improved, and will, I think, be able soon to engage again in active business. His devoted and faithful wife is full of hope for his restoration. Let me here ask the prayers of the believers in his behalf, that God may restore him to health. I passed through Wilton for Livermore, but had not time to call on the few brethren there, at that time. Stopped at East Livermore, and found the words of truth of the gospel, lately preached there, by several of God's watchmen, had taken effect, and some love the gospel hope, and talk of the coming kingdom.

On the 22d, while passing through Leeds, in crossing the R. R. track, my sleigh turned over, tipping me out, and a heavy trunk also, which fell upon my back, causing an injury from which I have not fully recovered. The Lord be praised that my life was preserved. The cars were very near, and I just escaped being crushed by them. In two days' time I rode home 20 miles, with much difficulty, laid by about two weeks, and though unfit for actual service I started for Rome conference. This has been reported. While there we preached two evenings in Belgrade. Found some in the faith, although a mighty effort has been made to keep the gospel hope from taking root, by one party, and much labor spent by another, to plant a new, false gospel. The labors of Bro. Sevey have been much blessed there, as also in many other places.

In January we visited Whitefield, Somerville and Jefferson. Called on Bro. S. K. Partridge, who is actively engaged in preaching Sundays, but who is too much occupied with other business to meet half the calls for preaching. I had two appointments in Jefferson, but they had not received them. The brethren are doing well there.

22d. At Round Pond, with Br. Thomas Smith. Preached a part of the day. A few there cleave to the word of God, but there is much want of activity in faith and devotion. Came home, and am detained by a severe illness of my boy, with lung fever. He is now recovering. May we soon enter the land where none are sick.

I. C. WELLCOME.

Richmond, Me., Feb. 5, 1860.

PS. There are many calls for preaching, which our time and means will not permit us to answer.

I. C. W.

The Kingdom Suffering Violence.

Mr. Editor:—You no doubt remember that about the year 1845 or '46 you visited Providence, and spoke to us in Green street on the subject of conditional prophecy. From that time I commenced to study the prophecies in view of their being conditional; and the result has been that my mind is clear on the subject of national prophecies that they are always conditional, since God spake by the prophet Jeremiah, 18:7-10, "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down, and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them"—and vice versa. If God speaks of good and they do evil, he will "repent of the good that he thought to do unto them, and he will do it not."

With this rule I have studied prophecy, and I feel safe in working by the same rule to-day. But to the point: it is a fact that God promised the kingdom to the Jews, Micah 4:8. It is a fact that the law and prophets prophesied until John, and John began to preach the kingdom at hand, saying, Repent ye, for the kingdom of heaven is at hand. He preached a kingdom that the prophets had foretold would come to the daughter of Jerusalem.—The disciples of Jesus preached the same kingdom of heaven at hand, Matt. 3:2; 10:7. We have omitted the fact that Jesus preached the kingdom at hand when he came out of the wilderness, Matt. 4:17; but they could have no kingdom without a king, and they said, We will not have this man to reign over us; we know no king but Cæsar.

The Pharisees would not believe John, and they would not repent. Jesus told them that they shut up the kingdom of heaven against men; that is, they opposed the king, and as a consequence the kingdom could not come. They had opposed the messenger that came to prepare the way, and they opposed Jesus; and he told them that they should have the kingdom taken from them, because they had said, "This is the heir; come, let us kill him, and the inheritance will be ours." They were the violent, or invaders, as Macknight renders the passage. The idea is, the kingdom would have been given to the Jews, if those hypocrites had not rejected the counsel of God against themselves; but they opposed the king, and from the days that John began to preach, they began to use violence, and they kept Jesus out of the kingdom and caused their king to be crucified. And thus the kingdom of heaven suffered violence, from the days of John the Baptist until Christ the king and heir was cast out of the vineyard and slain. They took the kingdom from Christ by violence; they said, this is the heir; come, let us seize upon his inheritance. From that time they put away all hope of ever having their kingdom restored.

Jew first, then gentile; they as a nation have had their day. Their only hope now is to become members of Christ's body, by faith, and so become heirs of the inheritance, according to the promise made to Abraham; which inheritance will be given to all that are Christ's by faith. Some have supposed that the promise is good to the Jews in the future, but I apprehend their day as a nation passed when the rebels laid violent hands on their king, and said, "His blood be upon us and upon our children."—And so the wrath of God has come upon them to the uttermost. Yours, &c.

J. L. SWEET.

Providence, R. I., Dec. 12, 1859.

* Referring to such as are conditionally stated. Ed.

Walk in Love.

Walk in love,—is an apostolic injunction which we do well to heed, for love is the basis and top stone of Christian character. Without its actual, constant possession, the profession of piety is either self-deception, or hypocrisy.

Let us ponder Paul's estimate of its importance.

To have all possible eloquence, human and angelic, were all in vain without love. The gift of prophecy, to understand mysteries, yea, to have all knowledge, and in addition thereto to possess all Faith, without Love, I am nothing.

Let every one whose eye may rest upon these lines, turn to first Cor. 13:1-13, and read seriously, and inquire, do I at present possess this love? Without it, all is lost, with it, all is gained. "There is no fear in Love." "Herein is Love with us made perfect, that we may have boldness in the day of judgment." "If a man say, I love God, and hateth his brother," (as many do,) "he is a liar."

I have read a touching illustration of true Christian love, which occurred in Cornwall England, related by the Rev. R. Young, of Truro, at a missionary meeting.

"Two men were working together in a mine, and having prepared to blast the rock, and laid the train, the latter became ignited. In a few moments a tremendous explosion they knew was inevitable, and the rock must be rent in a thousand pieces. On perceiving their danger, they both leaped into the bucket, and called to the man on the surface to draw them up. He endeavored to do so, but his arm was found too feeble to raise the bucket while both the men were in it. Now a fearful crisis had come,—what was to be done? The burning fuse, which could not be extinguished, was now within a few feet of the powder; a moment or two, and the explosion must take place. At this awful crisis—this period of stern trial, one of the men, addressing the other, said, you shall live,—I will die, for you are an impenitent sinner, and if you now die, you will be lost; but if I die, I know that by the grace of the Lord Jesus Christ, I shall be saved. And so saying without waiting for a reply, he leaped out of the bucket, and prayerfully waited the result. On the other reaching the surface, he bent over the shaft to learn the fate of his companion. At that moment a terrible explosion was heard; a portion of the rock was thrown up and smote him on the forehead, leaving an indelible mark to remind him of his danger and deliverance. But the man of God, who had freely given his life to save his fellow, when they came to search for him, was arched over by the fragments of broken rock in the mine, uninjured, like Daniel in the lion's den, or the three worthies in the heated furnace, rejoicing in the Lord. This magnanimous miner exhibited in this act an amount of disinterested love, which has seldom been equaled, and is never found but in connection with the love of Christ. There is none of that unholy daring of which we have instances among the heroes of Greece and Rome, who, actuated solely by a love of notoriety, inflicted upon themselves tortures, and even death; but that pure Christian love, which at all hazards, when duty calls, even at the sacrifice of life itself, seeks to save its fellow-men."

Let us all seek an increase of this love; "For now abideth Faith, Hope, Love, but the greatest of these is Love."

C. P. DOW.

Good Thoughts from Old Pens.

Some of the old writers have said quaint, but true things concerning the scriptures. The following which I have met with in the course of my reading may be taken as samples of many others:

"The Scripture of God is like an apothecary's shop, full of medicines of sundry sorts, that every man may there choose a convenient medicine for his disease."—Basil, A. D. 375.

"Some of the [Roman Catholic] lawyers do sometimes rack, rent and stretch forth the holy scriptures, even as the shoemakers do draw and stretch forth their leather with their teeth."—Bp. Alley, 1571.

"God travels to satisfy our comforts, but not our curiosity."—Lord Napier, 1593.

"Truth and falsehood are nigh neighbors, and dwell one by the other; the outer porch of the one is like the porch of the other; yet their way is contrary; the one leads to life, the other leads to death; they differ little to the show, save that oftentimes the door of falsehood is fair, painted, graven, and beautifully adorned; but the door or forefront of truth's plain and homely."—Bp. Jewell, 1570.

"Truth can never be bought too dear, nor sold too cheap."—Flavel, 1680.

"We must love it both shining and scorching; every parcel of truth is precious as the filings of gold; we must either live with it, or die for it."—T. Brooks.

"Buy the truth, and sell it not."—Solomon.

J. M. O.

From Bro. G. W. Clement.

I have taken the Herald ever since its first publication, and have been edified and benefited by the matter it has contained. Since my attention was first directed to the doctrine of the advent at hand, I have felt a wish to do all in my power to aid in support of the Herald, and the cause it so ably and

prudently advocates. But misfortunes have obliged me to limit my contributions. Yours truly.

Bath, N. H., March 5, 1860.

And yet, brother, if each one of our subscribers should do one-half of what you have done, we should be able to send forth the words of life, like the leaves of the autumn forest. Ed.

From Bro. A. Keyes.

Dear Bro. Bliss:—I have been a constant reader of the Advent Herald since its commencement, and it has lost none of its spiritual life to me. I receive its weekly visits as those of a messenger laden with good news. It cheers my drooping spirits, and increases my love for the truth that it advocates. I hear no advent preaching without going from eight to twelve miles; but the Bible and the Herald are my constant companions. I approve of the way that the Herald is conducted. My prayer is that its influence may serve to strengthen and comfort the waiting ones, and lead sinners to Christ, till Jesus comes to reward the waiting ones; which cannot be long. I rejoice that God is stirring up his stewards to free the A. M. Association from debt, and to increase its usefulness. Praying that the Lord will bless you and yours, in your labor and trials, with grace and his smiles, I am yours, waiting for my blessed Redeemer.

W. Windsor, Vt., March 5, 1860.

From Bro. A. Waggoner.

Bro. Bliss:—I have been a patron of the Herald, some ten years, I believe. I have ever regarded it as a religious paper, and do so still; but the sands of life are nearly run out with me. My best regard for your prosperity in advancing the cause of Christ, through its columns, and for all who love the appearing and coming of the Lord. I enclose \$2 for the ensuing year. Yours in the bonds of the gospel.

Otter Creek, Jan. 9, 1860.

From Bro. S. D. Berry.

Bro. Bliss:—We learn from Heb. 2:6, that Psal. 8th refers to Christ when he shall reign on the earth and that he shall have dominion over all things,—and the "all things" comprise, in part, the "sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the depths of the seas." Now if this is to be in the regeneration, and in the "everlasting dominion," and after the earth is purified by fire, how is it that the animals get there? Are they resurrected and caught up with the saints at Christ's coming? If not, are they resurrected afterwards, at the resurrection of the wicked? Or do they have a resurrection time for themselves? If they do not have a resurrection, can it be shown that they are a new creation? Does Psalm 104:30 intimate a resurrection of beasts that have lived here? It reads as though they would be re-created—the same beasts that "die and return to their dust," v. 29. Some think that beasts will be created for the kingdom,—that it will be a new creation; they judging this from the texts which read of the lion eating straw like the ox (Isa. 11:7; 65:25); they thinking that such a change in the character of this beast, as well as of the other kinds, cannot be wrought, and so conclude that there will be a new creation of beasts, of a different character from those of this aion.

My object in making these remarks is to ascertain if you can impart any light on the subject. I have no doubt but that we shall understand this thing "when we all get home;" but we Yankees are curious to understand it now. Yours for the kingdom.

Portsmouth, N. H.

ANSWER. Our own view of the subject is this: The beast being destitute of an intelligent spirit, ceases to exist at death; and if so, there can be no resurrection predicated of it; and then there will be a new creation of animals, like those of Eden before the lapse of the fall. Of this, however, we shall know more fully when we get home. We feel no disposition to interfere with whatever the Lord may direct respecting it. Ed.

From Bro. Anson Smith.

Dear Bro. Bliss:—I am necessitated to request you to send my paper to Williamstown, where I have recently taken up my residence. I feel as though I could not do without the Herald. I have obtained more pure illustrations of Scripture truths and light from the Herald on difficult disputed scripture passages, and on prophecy, than from any commentator I have ever examined. I bless the Lord for the kind friends who have so long furnished me with such a pure light, to aid me in this pilgrimage.

There are some few adventists here. I wish some able brother would call here.

I wish I was able to do something for the Herald, but circumstances and ill health forbid. The Lord direct, is my prayer, for the support of a paper so valuable.

I bless God that the churches are less prejudiced

against our doctrine, and many of their members are giving up the modern Whittan doctrine, and are pretty sound adventists on the most important points. I rejoice that I live in an age when the Bible is so earnestly searched, and many are returning to the primitive doctrines of the church relative to the personal coming of Christ, and his reign on the renovated earth. My soul does magnify the Lord. I am firm in the faith of the kingdom near at hand. Bless God. Amen.

Williamstown, March 4, 1860.

NOTE. We have put your name on our list, for the Herald to be sent to you at Williamstown, Ms.; but as you do not say where it has been going, we do not know where to discontinue it, till you inform us. Please say where it has been sent? Ed.

A Blessed Work.

I have been permitted to be at Yardleyville and here at Morrisville, along with Bro. Swartz and Laning, in protracted meetings which have been wonderfully blessed of God. They are true yoke-fellows, and the work prospers in their hands. I was near two weeks in Yardleyville. About thirty found peace in believing, and about twenty-five have united with the church. I have been here a week. The meetings are truly blessed. About a dozen are forward seeking each evening, and some new converts and new seekers come out each evening. Backsliders are reclaimed and the church revived—the house well filled, and the prospect good for a continuance and spread of the work. I think fifteen or 20 have found Christ. Doubtless Bro. Swartz or Laning will write you more fully.

A few have been seeking the Lord in our meetings in New York, and our hall is well filled in good weather. One recently found Jesus. Pray for us, all who love Jesus and his truth, that we may have a refreshing shower. Yours truly,

D. I. ROBINSON.

Morrisville, Pa., March 4, 1860.

From Bro. W. Trowbridge.

Dear Bro. Bliss:—I esteem the Herald very highly, and could not well do without its weekly visits. It affords me very many mental and delicate feasts. I am strong in the faith that we shall soon see the Lord we love. May the Lord keep us blameless till he comes. Yours in the Lord.

Sheboygan Falls, Wis., Feb. 25, 1860.

WE MUST PERSEVERE.—Water may be found almost anywhere in a rainy season, so that it is hard to say where the springs are. Likewise during a revival, all seem to be under religious influence, so that it is not easy to say where the Christians are. A dry time shows where the springs are, and a spiritual drought shows where the Christians are. Many in a revival seem to be made the friends of Christ;—the subsidence of the gracious visitation, proves them. "We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end," Heb. 3:14.

R. H.

The nearer I get to the end of my course, I want the more to stand right with God, my fellow men and myself. I wish to appear at the bar of my Maker with clean papers. I don't want to be convicted there of any thing that looks like error unrepented of.—Dr. Hawes.

One of the dullest men we ever saw, says Prentice, was named Sharp, one of the stupidest was named Smart, one of the slowest was named Swift, one of the tallest was named Low—and the ex-Governor of Virginia is named Wise.

OBITUARY.

DIED, in Salem, Mass., Feb. 5th, from congestion of lungs, CARRIE JANE, infant daughter of Frederic and Eliza O. GUNNER, aged 15 months and 15 days. "Suffer the little ones, and forbid them not, to come unto me." CHRIST.

DIED, in New Haven, Vt., Feb. 28th, 1860, in the 54th year of her age, ELMINA S. DOUD, wife of Osmond Doud, after a protracted and painful sickness, which she bore with Christian resignation and patience.

DIED, in Brooklyn, N. Y., Feb. 4th, GRACE, aged two weeks, of influenza; Feb. 28th, GEORGE SUMNER, three years and six months; and March 2nd, HENRY MAYNARD, two years, of scarlet fever,—children of Bro. D. W. HARRINGTON.

In this affliction, which bereaves our dear brother and sister H. of all their children, they are sweetly sustained by the precious promises of God, and the cheering hope that their little ones will ere long "come again from the land of the enemy," and join them in the new earth. Com.

ADVERTISEMENTS.

Ayer's Sarsaparilla,

FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blains, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859. J. C. AYER & CO. GENTS: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. New and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,

Yours,

ALFRED B. TALLEY. St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of your Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocele, Goitre, or Swelled Neck.

Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859. DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Diseases. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours, G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859. DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine. J. FREEM.

Julius Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the Liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the Liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alterative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral,

FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivalled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & CO., Lowell, Mass.

All our Remedies are for sale by Weeks & Potter, Charles T. Carney, George C. Goodwin & Co., S. N. & W. A. Brewer, Theodore Metcalf, M. S. Burr & Co., and by all Druggists and Dealers everywhere.

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AGENCIES THROUGHOUT THE WORLD.

pd to Sept 18'59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best phy-

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be.

J. V. HINES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60
For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs.

S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it.

J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

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Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

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MELODEONS. Music! Music! Who does not love good house music? Even redeemed ones sing and have harps of gold. I pronounce Sommer & Colburn's splendid

melodeons to be unsurpassed in this country, and for smoothness of tone, euphony and roundness of sound, quickness of action when touched, with finish of style, they are without a rival. Those who, to cultivate taste and add to the charm of the home-circle, want to buy a very superior instrument, would do well to send to the Agent, Bro. D. B. Pierson, 16 Village street, Hartford, Ct., for circular, prices, styles, &c.; or write to me.

DAN'L T. TAYLOR.

Worcester, Mass., March 1, 1860.

3 w

FEMALE SEMINARY, West Townsend, Mass. Mrs. S. H. BROWN, Principal. This Institution, after having been improved and beautified, will begin its next term of 16 weeks April 4th, with a good corps of teachers, tuition moderate, and board per week, including washing, fuel and lights, from \$2 upward.

3 w

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 17, 1860.

The Laugh of a Child.

I love it—I love it—the laugh of a child, Now rippling and gentle, now merry and wild,— Ringing out on the air with its innocent gush, Like the trill of a bird at the twilight's soft hush; Floating off on the breeze like the tones of a bell, Or the music that dwells in the heart of a shell. O, the laugh of a child, so wild and so free, Is the merriest sound in the world for me!

The Fifth Commandment.

An old schoolmaster said one day to a minister who came to examine his school, "I believe the children know the Catechism word for word."

"But do they understand it? that is the question," said the minister.

The schoolmaster only bowed respectfully, and the examination began. A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was desired to explain it.

Instead of trying to do so, the little boy, with his face covered with blushes, said, almost in a whisper: "Yesterday I showed some strange gentlemen over the mountain. The sharp stones cut my feet; and the gentlemen saw they were bleeding, and they gave me some money to buy me shoes. I gave it to my mother; for she had no shoes either, and I thought I could go barefoot better than she could."

Don't give up.

"I can't do it, father. Indeed, I can't." "Never say can't, my son: it isn't a good word."

"But I can't, father. And if I can't, I can't. I've tried, and tried, and the answer won't come out right."

"Suppose you try again, Edward," said the father to the discouraged boy.

"There's no use in it," replied the lad.

"What if you go to school to-morrow without the correct answer to the sum?"

"I'll be put down in my class," returned Edward.

His father shook his head, and his countenance assumed a grave aspect. There was a silence of a few moments: and then Edward said, confidently, "I will try, and I know it will come out right next time."

And so it did. One more earnest trial, and his work was done. Far happier was he after this successful effort than he could have been, if, yielding to a feeling of discouragement, he had left his task unaccomplished.

And so all will find it. Difficulties are permitted to stand in our way that we may overcome them; and only in overcoming them can we expect success and happiness. The mind, like the body, gains strength and maturity by vigorous exercise. It must feel and brave, like the oak, the rushing storm, as well as bask amid gentle breezes, in the warm sunshine.

Happy Death of Children.

A little boy, not two years old, looked at his father and said, "By by, pa: baby is going to sleep;" and he shut his eyes, and never opened them any more.

Another, three years old, who was just sinking into death, said to his father, who was near his side, "Father, there is beyond the sky a heaven of joy and love."

There was another, who was a blind boy, who looked up, as he was dying, and said, "I see a light; it is heaven."

And a little girl, who was motherless, when lying upon her back, and thought to be dead—all at once, she opened her eyes,

reached out her arms, and cried, "My mother!" and then died.

There was a little boy who, when taken sick, was at first afraid to die, and said: "Mother, the valley of death is very dark; will you not go with me?" His mother could only burst into tears: the little boy then put his face towards the wall and prayed, and then, turning to his mother with a sweet look, said: "Mother, the valley is not so dark now, for Jesus is with me. I can go now."

May we all love and obey Jesus while we live; then, when we come to die, whether in youth or age, all will be well. To live will be to know and serve Christ, and to die will be gain.

Sad.

Stephens, recently executed for the murder of his wife by poison, had a little girl, some seven years old, who testified on the witness stand. She was an interesting child, and watched the proceedings of the trial with the deepest interest, as it involved the character and life of her father.

When the verdict was found, and people began to leave, she was delighted, not understanding its nature. She ran to her father, and in a most affectionate manner said, "Come, father; it's over now; let's go home."

The fate of her parent has never been made known to her, and yet one night she woke up in great distress, exclaiming, "They are hanging father."

It was with difficulty she could be soothed, and from that time she has been pining away, until last week she died. The excitement of the trial may have superinduced feverishness and disease, but her love for her father was always most warm and tender.

Original.

The three Lambs.

Our Lord said to Peter, "Feed my lambs." But he, like his Lord, long since finished his work on earth, and died upon the cross.

The Lord has lambs on earth still, who need feeding. Who shall give them that spiritual food which is needful to their growth in grace? There are many who do nobly in this department, and perhaps better than I can do. Still I wish to do something in the capacity of a shepherd to the children.

One fact in my history impresses it upon me as a duty. About seventeen years ago, being impressed with the importance of being buried by baptism in the likeness of Christ's death, and raised again in the likeness of his resurrection, I embraced the first opportunity of going "down into the water," and coming "up out of the water," in connection with a minister of the gospel, who expressed a willingness to baptize me, as Philip did the eunuch, and let me go on my way rejoicing. It happened on a beautiful summer evening. An interesting company of Christians repaired to a river near by. When on their way three lambs joined the company; and, as the company arranged themselves on an elevated point of land by the river's side, the lambs stood in a row beside them, as witnesses of this interesting, speaking ordinance. The evening was clear, and the air soft and balmy. The stillness of nature was interrupted at intervals by what appeared to me to be the sweetest music I had ever heard, as the believing witnesses poured forth from full hearts some of the songs of Zion. With a deep feeling of unworthiness, but with perfect reliance upon Him who had consecrated the liquid grave before me, and with a full determination to walk henceforth in newness of life, we passed into the river, and, thanks be to God, I was buried and raised again. The first thing which attracted my attention, on rising, was the moon—that beautiful orb of night; just rising in all its glory; and next, on turning to the shore, the three lambs, still standing by the side of the brethren, apparently as deeply interested in the scene as any present. It made upon my mind a lasting impression, and as often as memory recalls the scene, a voice seems to say to me, "Feed my lambs."

Children, remember me in your prayers, and I may occasionally, by the grace of God, give you some food from the Master's table.

H. BUCKLEY.

APPOINTMENTS.

AMERICAN MILLENNIAL ASSOCIATION. The Standing Committee of the A. M. Association will hold their quarterly meeting in their office, 46 1-2 Kneeland street, Boston, on Tuesday, Apr. 10th, at 10 a. m.

F. GUNNER, Rec. Sec'y.

March 6, '60.

I will preach (D. V.) in Hatley, C. E., in the school house near the old meeting house, March 24th, at half-past 6 P. M., and Sunday the 25th, during the day, and in the evening near Bro. G. Libbey's, in Crompton.

J. M. ORRICK.

I will preach at St. Armands March 15, at whichever school house Bro. Kinney may appoint; 16th, at the Guthrie school house; 18th, at Dunham, in the evening.

B. S. REYNOLDS.

The next session of the Western Central Quarterly Conference will be in Augusta at the brick school house on sand hill, commencing Thursday, 2 o'clock P. M., Mar 29, and continue over the Sabbath. We shall expect all our ministers there, ready to preach the word, to counsel and labor for the uniting and upbuilding of the cause of Christ. Also brn. and sisters who can consistently attend to engage in the same work. Those who cannot come should pray to God to bless this effort to the salvation of lost sinners—We cordially invite ministers and others from everywhere to attend with us to work as above stated. Strangers coming to this meeting should call on Brn. Wm. A. Lovejoy and David Moshier.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Sec'y.

Richmond, Me., Feb. 29, 1860.

If the Lord permit, I will preach in New Haven, Vt., on the evening of March 22, 23, 24, and on the following Sabbath.

G. W. BURNHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

J. T. Curry. Have sent another of 979.
M. J. Crosby, 12 cts. to 982. We have none of August 11, 1858.

J. L. Clapp. The A. M. A. has received by one dollar from H. Corl, of which 20 cts. was paid, as bal. due to J. V. H. The accounts of the Association begun only with Jan. 1, 1859, and if there was any previous error, it was in the account with J. V. Himes, and not with the A. M. A.—unless it was in the 20 cts. paid over to Mr. H.; which would leave \$1. He was cr. on account of Mr. H. in Oct. 1858, only one dollar on Herald. Mr. H.'s cash book says \$2 rec'd., without specifying for what purpose the other was sent. Bro. C. will know whether he ordered any book; and if not, there will be but 20 cts. due.

D. I. Robinson, \$5. Pat to your account. You keep the accounts, of course, with the individual subs., as we have no list of them.

L. Scott. We have cr. John Graham \$2 from 945 to 997, and charged Wm. Riley, which leaves his paper paid to Apr. 1st.

E. Lloyd. Sent you Preble's stories and the Kingdom—50 cts. The other two you order we do not now advertise, which shows that we have not got them. We have therefore credited \$2.50 on the Herald to No. 1041.

H. S. Vanderbill. Sent the 13th.

Horwood Bursell. As one dollar pays from this time to No. 1007, we have cr. you \$1.55 to the same No. and 45 cts. on the note. You did not give your brother's first name; and so we have to direct it "Bursell," till we learn it. Have cr. him to No. 1007.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MARCH 13, 1860.

Our Last Note. Two of the three Notes of \$400 each, given by the A. M. A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows.

Amount of previous receipts, \$285.05

Rec'd since our last, from—

Horatio Graves, Sunderland, Mass. 1.00

Geo. W. Clement, Bath, Me. 2.00

A Sister in Seneca Falls, N. Y. 2.00

Edward Lloyd, Poughkeepsie, N. Y. 1.00

Artemas Brown, Louisville, Ky. 5.00

(Bro. B. adds that "if 19 others will pay ten dollars each, I will add \$5 to this, and make it ten.")

Margaret Duncan, Boston, Mass. 1.00

Horwood Bursell, Burr Oak, Io. 45

Whole amount \$297.50

Still lacking to pay Note 102.50

\$400.00

RECEIPTS.

UP TO TUESDAY, MARCH 13, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

A D Whitmore 1023, S C Berry 997, W W Sherman 997, W Trowbridge 997, C Kelsey 997, C R Clough 997, S D Wheeler 971, S Payne 997—was cr \$1 Jan 7 to 971, M Sawyer 997, C Damen 1004—each \$1.

H Graves 1023, Geo W Clement 1023, Wm Lowell 1034, A Keyes 1023, D S Greene 1024 and book, A Andrews 1023, J L Pearson (2 cops.) to 1004, L Drew 1029, Lucy Perry 1005—each \$2.

R W Beck 1010, \$1.50; T Bell 984, \$1.50.

that we should examine it, by seeking the best means of satisfying the necessities in the presence of which the Pontifical government would not find itself fatally placed, if, instead of imprudently waiting for the developments of the situation, it had listened to our counsels and seconded our efforts. No, whatever a party which does not fear to assume the appearance of religious zeal may say; no, whatever may be done to lead to the belief that the interests of the faith are in peril, the question in discussion between the government of his Holiness and that of the Emperor is, thank God! a purely temporal one. We may, therefore, discuss it without failing in the deference and respect which all France feels honored in entertaining for the Father of the Faithful, and of which his Majesty has always been happy to be the first to give the example."

He assures his Holiness that it is not at all in accordance with "the general spirit of the times," or with "international rules," to mix up "the two domains, the religious order and the civil and political one," which is by no means a gentle hint to the pretended head of the church, not to attempt to use his spiritual power to promote the mere worldly schemes of a human government. M. de Thouvenel cites examples, too, to prove that it is no new thing for even Catholic powers to talk about the Pope's territory just as they would about any other portion of this lower world. After citing the cession of the Romagna to France in 1797, and the recognition of that cession by Austria, he adds that the Romagna narrowly escaped being dismembered from the States of the Church in 1815. In 1814 Austria and Naples entered into stipulations with each other, based on the principle of partitioning the Legations. In the negotiations at Vienna, in 1815, the discussion on the Roman States was constantly maintained even by the Catholic powers, and under considerations purely temporal.

It is perfectly clear, therefore, that the Emperor has no intention of receding from the position which he has taken, that of securing to the people of the Romagna the privilege of deciding for themselves whether they shall have a government of their own, formed and administered for their benefit, or whether they shall again be brought under the priestly tyranny which has hitherto made them slaves, soul and body, to the ghostly father at Rome.

In the meantime the Pope has been sending a letter to the Irish clergy and laity who expressed to him their sympathy in his troubles in regard to this revolted province. He says:

"No wonder, indeed, that this great tumult in Italy, and the revolt of some of our provinces—a revolt which, fomented by the enemies of the Roman See, is most shamefully sustained and cherished by faction, fraud, and armed violence—no wonder, indeed, that such a state of things would affect you with profound grief; for it is well known that the Roman Pontiffs have by a special dispensation of Divine Providence, been vested with temporal sovereignty in order that they may more easily and without any impediment discharge the duties of their apostolic ministry. Maddened with hatred against this sovereignty, men the most unscrupulous and wicked leave nothing untried to lessen the unanimity of Catholics in guarding those temporal rights, and by writings fraught with hypocrisy deceive the simple and incautious."

Poor Pio Nono! We fear that before you are through you will stand in greater need of sympathy than now. You had better submit with a good grace to what the Emperor wills in this matter, and prepare for worse troubles which are coming upon you.—N. Y. Observer.

Original.

The Crown of Old Men.

"Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God," is a statute given to Israel. See Lev. 19:32. And Solomon, the prince of wise men, has said: "The hoary head is a crown of glory; if it be found in the way of righteousness." Prov. 16:31. Again, "The glory of young men is their strength; and the beauty of old men is the gray head." Prov. 20:29.

Daniel, in his description of the God of the Universe, says: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool." And John says of the one who stood in the midst of the golden candlesticks that "his head and his hairs were white like wool as white as snow."

Reverence for the aged, and especially for those who fear God, is a characteristic of all well-balanced and properly cultivated minds. One who possesses such a mind involuntarily "rises up before the hoary head, and honors the face of the old man."

"Honor the king," is an apostolic injunction, but a king divested of his crown, or other badges of royalty, might be mistaken for an ordinary man, and fail of the honor which is his due. The same is true of the old man, when his white, or approximating gray "crown of glory," meets with the misfortune of being blackened by the apothecary's hair-dye. The case of such is still more unfortunate; for they not only despise their "crown of glory," but manifest a youthful vanity, which either diminishes, or reverses, the reverence of those who would otherwise honor them.

To all who are thus tempted, permit me to say, I "entreat you as fathers and mothers," not to mar that "crown of glory," and of "beauty," which assimilates you in appearance to the "Ancient of days" and to his glorified Son; but let your gray hairs be found in the way of righteousness, and soon the Lord will gather you like shocks of corn fully ripe into his garner.

H. BUCKLEY.

Original.

Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XXII.—JOHN DAVENPORT.

Not the least distinguished among the early N. E. divines was John Davenport. Allen calls him "a universal scholar and a preacher of the first rank." Cotton Mather regarded him as a prodigy and truly eminent; says he was born in Coventry, Eng. 1597; became a non-conformist; was driven to Holland, from whence, upon John Cotton writing him, "that the order of the churches and the commonwealth was now so settled in N. E. by common consent, that it brought into his mind the new heaven and the new earth wherein dwells righteousness," he was persuaded to sail thither, which he did in 1637, where he became the founder of the plantation, colony, and first church at New Haven, Ct.; came to Boston in 1667; dying 1670.

So studious were his habits, that the Indians styled him "So big study man." His influence in the councils of the country was very great. Increase Mather, Cotton Mather, and Samuel Hutchinson all expressly affirm Davenport to have been a believer in the pre-millennial coming and personal reign, but these views do not extensively appear in any of the seventeen works of which he was author. But the first named refers us to Dr. Increase Mather's "mystery of Israel's salvation," &c. 1669, in the Preface of which I obtain the desired information. And as the Sermons on Matt. 24:30, referred to by Samuel Hutchinson as written by our author, are not to be found, I content myself with the information derived from this Preface. But first I quote from his "Knowledge of Christ, &c. wherein the types, prophecies, genealogies, &c., are opened and applied"—a 4to of 87 pp. London, 1653,—on page 23 of which he writes:

"As Noah was a preacher of righteousness, 2d Pet. 2:5, so Christ who preached by his spirit in the ministry of Noah, 1st Pet. 3:19,20, hath by his coming in the flesh brought in everlasting righteousness, Dan. 9:25. But as it was in the days of Noah many believed not, but were secure in their disobedience till judgment came

upon them, so shall it be in the coming of the Son of Man, Matt. 24:37-38."

Christ, he says, has a hereditary right to the Davidic throne. He "is made heir over all powers in this world and that to come: thus he sitteth upon the throne of David forever. Luke 1:32,33. And when the Lord shall graciously visit the Jews to call them to Christ, they then shall cease from their vain expectation of a King according to the flesh, and look for Him whose kingdom is not of this age. They shall then seek the Lord their God and David their king, who is no other than Jesus." pp. 23,61.

To return to Mather's volume. In it Davenport, exhorting to charity in differences of opinion respecting prophecy, and explaining Dan. 12:4 precisely as does Dr. Clarke, Michaelis, Dr. Coke, Matthew Henry, Dr. Gill, Dr. Duffield (See my Voice of the church pp. 336-8) and we may add Prof. George Bush—See Hierophant, p. 38—he observes of Mather—"when I heard that his spirit was excited to handle this subject in his public sermons I was glad, believing the Holy Spirit inclined him thereunto, and would assist him therein. As I believed, so I found when I read his manuscript;" &c.; and he proceeds to characterize the work as seasonable, pious, elaborate, judicious, and modest. Then, cautioning the reader of the book against "pride of understanding," and "evil prejudice," in reading it, the first of which he asserts induces men to "read good books with a mind rather to contradict than to receive the truths in them," he says:

"Evil prejudice which ariseth from evil causes I shall instance in two, viz.

"First. Tradition not warranted by Scripture. There was a common opinion among the Jews received by such a tradition, that the Messiah at his first coming would set up a glorious worldly kingdom amongst them, like that of David and Solomon, and that he would free them from their subjection to the Romans, and make them rulers of the earth.

"This error wrought ill effects, not only in the unbelieving Jews, whom it hindered from receiving Christ when he was come in the flesh by their being offended at him for his outward mien, and afflicted condition, and death on the cross; but also in his own disciples, whom it hindered from understanding and believing whatsoever Christ spake of his sufferings and death. Yea this error was so deeply rooted in them, that after Christ's resurrection they asked him, 'Lord, wilt thou at this time restore the kingdom to Israel?' Acts 1:6. Christ's answer in verse 7, shows that they erred about the time, intimating that this was not the season, but another time was appointed for that,—namely, at Christ's second coming for the salvation of all Israel.

"Yet concerning this his second coming to set up his kingdom on earth, some acknowledge no kingdom of Christ on earth, but spiritual and in the hearts of the elect. The kingdom of Christ hath indeed been set up by this effectual operation of the Spirit in the ministry of the gospel from the first publishing of the gospel according to Psa. 24:7-9, and 110:2-3. But there is another, a political kingdom of Christ, to be set up in the last times, foretold by Daniel in chap. 2:44,45 and 7:14,18,22-28, and by the Angel Gabriel unto the virgin Mary, Luke 1:32,33, and by the apostle John in Rev. 19th and 20th chapters. Yea and all the prophets from Saul, and those that follow after, as many as have spoken, have likewise foretold of those days, as Peter saith, Acts 3:24. But about this also they who of late were called Fifth-monarchy-men, did err on the other hand, especially two ways: First, by anticipating the time, which will not be till the pouring out of the sixth and seventh vials.

"Secondly, by putting themselves upon a work which shall not be done by men, but by Christ himself, sitting upon his white horse, who will in righteousness judge and make war, &c. Rev. 19:11-15."

It is seen by this that the N. E. fathers repudiated the Fifth monarchy men, and that a sober Chiliasm existed among them apart from that heresy, just as it did, divorced from heterodoxy, exist among the first Christians. More anon.

Original.

Something to aid the young Preacher.

NO. III. THE SPIRIT OR TEMPER IN WHICH CHRISTIAN THEOLOGY OUGHT TO BE STUDIED.

Feeling as I trust we do, the importance of paying a sedulous attention to the study of Christian Theology, we ought always to examine and cultivate the proper spirit or temper, in which such a study justly claims to be prosecuted. On this topic we may appropriately urge the precept of Solomon "Keep thy heart with all diligence," or according to the literal and emphatic reading of the margin, "above all keeping" (Prov. 4:23). Let us beware lest, like Uzzah, we "put forth" a careless and unhallowed hand "to the ark of God," even though we should suppose, as he did, that the ark is in danger, and that it needs our support (2 Sam. 6:6,7).

In pursuance of this subject, I crave leave to enumerate some of the tempers, dispositions, or habits, which constitute the spirit or character, of which I am now speaking.

1. One of these is *sincerity*,—or an habitual and predominant desire to discover what is the genuine mind and will of God, as revealed in the Scriptures, however unacceptable it may prove to flesh and blood; or however crossing it may be to believe and practice it. "If thine eye be single, thy whole body shall be full of light." "If any man will do his will, he shall know of the doctrine, whether it be of God." "None of the wicked shall understand; but the wise shall understand."

2. A second quality is *humility*,—arising from a deep consciousness of our own ignorance, and a lively apprehension of the skill and condescension of our Divine Teacher, both of which ought to produce a meek submission to his instructions. "Seest thou a man wise in his own conceits? there is more hope of a fool than of him." "The meek will he guide in judgment: and the meek will he teach his way." "God resisteth the proud, but giveth grace to the humble." "Though the Lord be high, yet hath he respect to the lowly; but the proud he knoweth afar off." We are meekly to sit at the great Master's feet, and, in effect, adopt the juvenile prayer.—

"How little do I know or see!
Have pity O my God on me."

3. A third property is *diligence*. How forcibly is this commended by our Lord! He says, "Search the scriptures." How admirably is it exemplified in the case of the Bereans! They "searched the scriptures daily," to know if the things which they heard "were so." And how clearly is the disposition described by James! "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." The minister of Christ especially is to cultivate a spirit and habit of diligent inquiry, and to meditate on the divine law "day and night." See also 19th and 119th Psalms,

4. To these dispositions must be added sacred *reverence*, or to use the scripture phrase, "the fear of the Lord"—"the fear of the Lord is the beginning of wisdom;" or, as it is in the margin, "the principal part" of wisdom (Ps. 111:18). Solomon says, "The fear of the Lord is the beginning of knowledge." Job says, "Behold, the fear of the Lord, that is wisdom." David says, "The secret of the Lord is with them that fear him, and he will show them his covenant." To a want of this holy fear, in contemplating divine things, may, in a great measure, be traced the rise and progress of Neology in Germany,—Socinianism in England,—multifarious errors in America, and in many places infidelity itself.

5. We must also in our investigations cherish a *prayerful spirit*. God is designated "the Father of lights." (James 1:17) All light, natural, intellectual, and spiritual, emanates from him. To him therefore, let us apply. How easily can he give a right direction to our thoughts, awaken suitable affections, remove difficulties, and impress truth, in all its brightness and force, upon our hearts! Well may we pray with the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law." Let us also weigh the encouraging direction of the apostle James,

—“If any man of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.”

6. Faith must also accompany our study of Christian Theology. While the word preached is to be “mixed with faith” in them that hear it, the word studied is to be mixed with faith. Faith is the mainspring of a good minister of Jesus Christ. Are you convinced that the Bible is the word of God? Have you reason to conclude that you have ascertained the meaning of particular doctrines, precepts, promises? Then receive them with humble and hearty faith. Take God at his word. Consider the Scripture examples of faith. Preach in faith. God honors faith, for it honors Him.

7. I mention one other thing only,—a *prompt and faithful obedience*, in applying all that we may learn to the improvement of our Christian experience,—the better regulation of our conduct, and our more competent preparation for all the sacred duties in which we may be called to engage. If we acquaint ourselves with the word of Christ, and act in accordance with its teachings, we are wise, and are built upon a rock. (Matt. 7:24). We are not to be of those who “say and do not,” but of those who teach by a holy example, as well as by precept; not being students and preachers merely, but “doers of the work,” and in this way we shall be blessed and made a blessing in our “deed.”

Finally, “study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” “Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart; but foolish and unlearned questions avoid, knowing that they do gender strifes.” “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.” Then you will indeed feed the lambs and sheep of Christ. “And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.” R. H.

Original.

Thy Kingdom Come.

Bro. Bliss:—Having in a previous article given an exposition of this petition from the pen of one whom Mosheim calls “a prelate of eminent merit”—St. Cyprian of the third century,—we will pass to the sixteenth century, and hear how some of the British Reformers expounded it to their hearers.

In A. D. 1548 there appeared in England a work called “Catechismus: that is to say, a short instruction into Christian religion, for the singular commodity and profit of children and young people: set forth by the most Reverend Father in God, Thomas Archbishop of Canterbury, primate of all England, and metropolitan;” of which work, Strype says in his Life of Cranmer, “This catechism went not by way of question and answer, but contained an easy exposition of the ten commandments, the creed, the Lord’s prayer, and the two sacraments . . . The substance of this book is grave, serious, and sound doctrine.” In the first American edition of the works of the British Reformers issued by the Presbyterian Board of publication in Philadelphia, a part of this catechism is given “nearly without abridgment,” and from it I make the following extracts:

“Now the kingdom of God cometh unto us two manner of ways: First, by his word and faith when the gospel is preached unto us, that our Lord Jesus Christ delivered us from sin, death, and hell, by his cross, death, and resurrection. For by the preaching of his word we learn to put our trust in God and to love God. And this knowledge and faith in Christ increase from time to time, not only in them that have but newly begun to believe; but they also who many years have professed Christ, do profit in the same faith more and more. For their faith and love towards God, by the daily preaching of the gospel, is confirmed and made more strong.

“Secondly, the kingdom of God shall come to us at the last day, when the everlasting glory and kingdom of God shall be revealed, when at the last day we shall be raised from death to life,

and be received into the kingdom of heaven, where we shall be made perfectly just, holy, and safe for ever, which so long as we are here in this world, is hid from us, and appears not clearly unto us; but at that last day shall appear to all men that exceeding joy which no tongue is able to express. As saith St. John in his canonical epistle, yet it appeareth not what we shall be, but we know that when He shall appear, we shall be like unto him, and we shall see him even as he is.

“And shortly, this is the sum of this petition: That God by his sincere preachers, will send his word and gospel of Christ, and by his holy spirit bring us to the faith, and obedience to God, and daily increase the same. And then utterly to abolish and take away from us the rest of the world, which is wicked and disobedient, with all their sins and wickedness, and to receive us into his eternal kingdom and glory.” *Cranmer’s writings*, p. 195.

Though Cranmer understood that “Almighty God has here in earth, in his church, a heavenly kingdom, and this kingdom which Christ in his gospel so often calls the kingdom of heaven, begins among his people in this world; and all that truly believe and keep his commandments pertain unto this kingdom; and when God, by his gospel, begins to call us unto this kingdom, then the kingdom of God comes unto us and begins in us;”—yet, that he did not expect this kingdom of grace would be so universal in its influence as to bring about the conversion of the world, is obvious from the manner in which he expounds the words—“but deliver us from evil”—on which he says,

“And now, to the intent that you may the better understand this petition, you shall know, good children, that this word ‘evil’ signifies, in this place, not only sin against God’s commandments, and unbelief against God’s promise; but also betokens all kind of adversity and affliction which we suffer for our sins, either in our bodies, souls, honors, or riches; as ignorance, blindness of mind, sadness, sorrow, trouble of conscience, faintness of the heart, sickness of the body, poverty, slanders, despising, reproaches, persecution, battle, sedition, hunger, pestilence, and all plagues, with which Satan afflicts and troubles us, either by himself, or the wicked world, whereof he is prince and governor. Which evils no man can number or rehearse, for they are without number, and increase daily more and more; for the devil, in this latter time, daily more and more rages against the true church and people of God, as he perceives that his kingdom draws to an end, and a short time remains, until the day of judgment come and his everlasting damnation.

“Further more, the world waxes daily worse and worse, and men wax more wild and unruly. Sin, wickedness, malice and craftiness, increase above all measure; so much that it is not possible to number the great floods of evils, which have almost overflowed the world. Among the which evils there is such blindness and corruption of judgment, that few there are, who can rightly discern what is good and what is evil.” *Ib.* p. 215.

It will be seen that though Cranmer differs from Cyprian, inasmuch as he gives a double application to the petition—applying it first to the kingdom of grace, and then to the kingdom of glory—yet, they both taught with the apostle “that in the last days perilous times will come,” and that “evil men and seducers shall wax worse and worse, deceiving and being deceived.” See 2 Tim. 3rd chapter. Though Cranmer’s sincerity has been impeached by Papists, and the steadfastness of his principles doubted by Protestants, yet, as Dr. Laurence has said, “he was in truth the chief promoter, and the ablest advocate of the Reformation.” He was burnt at the stake, March 21st, 1556; often using in his last moments the words of Stephen, “Lord Jesus receive my spirit,” and in the greatness of the flame he gave up the ghost. May we be permitted to reign with him when the kingdom of God comes, is my prayer.

J. M. ORROCK.

For the Herald.

The Day the Lord Made.

“This is the day which the Lord hath made;

we will rejoice and be glad in it.”—Psalm 118:24.

In compliance with a request expressed by Bro. Bosworth in a recent issue of the Herald, I will endeavor to give an exposition of the above passage, and in so doing will consider

1. To what day reference is made.

The context must be our guide in determining this point, and we will examine it. The Psalmist says, “The stone which the builders refused is become the head stone of the corner; this is the Lord’s doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it.” The “Stone,” or “Rock” is often used in the Scriptures as a metaphorical denominative of the Messiah. From the frequency with which this text is cited, and the manner in which it is applied in the New Testament, we can have no doubt of its application to our Lord Jesus Christ. See Matt. 21:42-44; Acts 4:8-12. The head stone was the first in the angle, whether it was laid at the top of that angle to adorn and crown it, or at the bottom to support it. The church of Christ is composed of Jewish and Gentile believers, who are united in Him as the side and end of a building are united in the corner stone. He is the strength and beauty of his church, and the Foundation on which his people rest their hopes of eternal blessedness.—Isa. 28:16; 1 Pet. 2:3-8.

This Stone was rejected by the Jewish builders: for it is said of Christ—“He came to his own home, and his own family did not receive him,” John 1:11. He was taken, and by their “wicked hands was crucified and slain.” But God raised him from the dead; and by his resurrection he was shewn to be what he claimed—the son of man and the Son of God. He “was made of the seed of David according to the flesh and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” He “was delivered for our offences, and raised again for our justification;” and on the fact of his resurrection the whole fabric of Christianity is reared. See 1 Corinth. 15th chapter. Had he not risen from the dead, Satan would have achieved a victory and Christ remained a rejected stone forever, but in the resurrection he became the “head stone of the corner,” and so glorious was the triumph that the prophet exultingly exclaims, “This is the Lord’s doing: it is marvellous in our eyes!”

The day of Messiah’s resurrection is elsewhere a subject of prophetic announcement by the royal Psalmist. He represents the Coming One as saying, “I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee.”—Psa. 2:7. The apostle Paul in a synagogue in Antioch, after shewing how Christ was “despised and rejected” of the Jews, quotes this passage as being fulfilled when Christ became the “First-born from the dead.” Acts 13:26, 39. It is therefore my decided opinion that the day of Christ’s resurrection is the one intended in both texts. But

2. In what sense is it said the Lord “made” this day?

That Jehovah has made all days by bringing them into existence, will not be denied, but as a particular day is here designated, and affirmed to be made by him, there must be a special sense in which the word “made” is used. To make, signifies, “to ordain and appoint.”—*Cruden*. “To make (or do) a day, is to appoint or consecrate it. See Heb. of Exod. 34:22; Deut. 5:15; 15:1.”—*Cottage Bible*.

The first day of the week was consecrated by our Lord’s resurrection, and therefore called “the Lord’s day” by the apostle John (Rev. 1:10.) Ignatius, Theophilus, Irenæus, and others in the first three centuries. On it also the advent of the spirit occurred; and Mosheim says, “In the first century all Christians were unanimous in setting apart the first day of the week, on which the Savior arose from the dead, for the solemn celebration of public worship. This pious custom, which was derived from the church in Jerusalem, was founded upon the express appointment of the apostles, who themselves consecrated that day to the same sacred purpose; and it was observed universally, as appears from the united testimony of the most credible writers.”—p. 45.

Not wishing to make this communication too

long, I will close, though much more might be said. You will see from the above, the relevancy of the quotation made in my “note book,” and that I understand the text to mean, that the day of Christ’s resurrection—when he became the Chief corner stone—was “made” i. e. consecrated and appointed by Jehovah as a day to be observed by his people with hallowed joy, and appropriate exercises; and that we may sing with the poet,

“This is the day the Lord hath made,
He calls the hours his own;
Let heaven rejoice, let earth be glad,
And praise surround the throne.

“To-day he rose and left the dead,
And Satan’s empire fell;
To-day the saints his triumphs spread
And all his wonders tell.”

Whether the day thus consecrated was the seventh in order from creation or not, is another question, and one on which I will not here enter. Hoping to meet you soon in the “Sabbath-rest” which remains for the people of God, I bid you adieu.

J. M. ORROCK.

Original.

The Tabernacle of David.

Concluded.

The words “after this,” spoken by St. James, we understand to be explanatory of the phrase “in that day,” as occurring in Amos 9:11. A like idea is presented in Joel, by the term “afterward.” Dr. Clarke translates the Hebrew word from which afterward is taken as appearing in our common version, “after this.”

The expression “in that day” occurs also in Isaiah 11:10. And “in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.” The use which St. Paul makes of this prophecy leaves the impression that it was having a fulfillment in his day. See Rom. 15:8-12. If so, then this prophecy refers to the position which Christ now occupies, “as an ensign of the people,” being the object to which we seek for the pardon of our sins—of our trust, and of our hope, and consequently our rest—instead of the consummation of our hope.

It is very clear however, that that portion of this prophecy of Isaiah’s which immediately precedes the 10th verse can only be fulfilled in the eternal state. I am aware, too, that this makes a sudden change of the subject which seems to mar the sense. But no more sudden, however, than occurs elsewhere in the prophetic word. See Isaiah 2, from verse 1 to 6. A like transition occurs in Joel 3. From the 21st to the 27th verse we have a description of the millennial state. And then we read, “it shall come to pass afterward,” &c., which St. Peter interprets to mean “in the last days.” See Acts 2:17. So that taking St. James, St. Peter and St. Paul, as interpreters of these phrases, “after this,” “afterward,” “in that day,” as occurring in the passages above mentioned—they mean the last days, and include the time of the gospel dispensation.

Another illustration of the meaning of the phrase “in that day” occurs in Isaiah 12th as compared with John 7:37, 38. This seems to be a song of rejoicing because of what God had wrought for Israel; and does not our Lord give us to understand that this song alludes to acts which were to transpire under the gospel dispensation?

Hence, according to the light which the New Testament affords relative to these phrases under consideration, we come to the conclusion, that the prophecies where they occur cover the whole ground of the work of the Messiah from the commencement of his public ministry to the time when he shall assign to the resurrected wicked their portion in the lake of fire at the end of the millennium, at which time the rescued kingdom will pass into the hands of the Triune God. Let us now set in order the acts of this wonderful Sovereign of a fallen world:

First. He is to raise from its ruined state, the house of David, by presenting a lawful heir to the vacant throne, and in securing that throne to himself. This he does,

1st. By his incarnation.

2d. By laying claim to the throne of his fa-

ther David, in declaring himself king of the Jews.

3d. In maintaining the dignity of his profession in the manifestation of his Omnipotent power driving the Jews out of the temple with a scourge of cords, in casting out devils, in gaining victory over death and the exalted seat he now occupies at the right hand of God, a Prince and a Savior.

4th. In the taking out a people for his name among the Gentiles. This work has been going on since his ascension. From that time to this, and to the time when he shall personally appear, he has been offering himself to the Gentile nations as their redeemer and King, on the same principle that he offered himself to the Jews; he having purchased the dominion of earth with his own precious blood. And to as many as receive him, to them he gives power to become the sons of God—the subjects of his kingdom.

His descent from heaven to earth with power and great glory to execute his claim to the throne of David and to take the dominion of earth into his own hands,—at which time the saints also have the privilege of taking the kingdom with their Master, and jointly possessing it forever and ever—yes,

“From every land, from every clime,
From every shore and sea,
The weary pilgrims of all time
Safe gathered there shall be.”

6. His reign with his saints in the new earth kingdom, is still in the capacity of One who is rescuing the kingdom, a thousand years.

7. The manifestation of his power in the restoration of the wicked dead and their assignment to the lake of fire; where he no longer reigns as one in the act of rescuing, but as the mighty God who has rescued, world without end.

Now all these acts are the acts of the Messiah. Hence the time necessary for their performance, is his time, or his days. As to the apportionment of those prophecies which are to have their fulfilment in his days, we think it safest to follow the apostles as commentators.

W. H. EASTMAN.

Whitefield, N. H., Jan. 10th, 1860.



ADVENT HERALD.

BOSTON, MARCH 24, 1860.

SYLVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards the completion of the payment of the purchase of the office by the A.M.A.; and to make the Association an efficient instrumentality for good.

OUR LORD'S PRAYER.

III. PETITION.

5. Exposure to temptation.

“And lead us not into temptation” Matt. 6:13. The apostle James wrote; “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed,” James 1:12-14. To “tempt” is used in the sense of trial, and also in the sense of enticement to sin. It is in this latter use of the term that God may be said never to tempt any one; but in the sense of trial God does tempt; for he has said, “I the Lord search the heart, I try the reins, even to give every man according to his way; and according to the fruit of his doings,” Jer.

17:10. “The Lord trieth the hearts,” Prov. 17:3. Thus God did tempt Abraham,” when he commanded him to offer his son for a burnt offering, Gen. 22:1. This showed Abraham's fidelity and prompt obedience; which Paul calls his trial: “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,” Heb. 11:17.

This trial of men by God, is not to enable him to learn their character; “for he knoweth what is in man.” But it is to exercise their graces, or to manifest their faithfulness or unfaithfulness to themselves or others. Thus Moses said to Israel, “Thou shalt remember all the way which the Lord thy God led thee, in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no, Deut. 8:2.

While God tempts no man to entice him to sin, he often allows Satan to do so. He permitted Satan to afflict Job, to show to Satan that patriarch's uprightness. When the princes of Babylon sent ambassadors to Hezekiah, “God left him to try him, that he might know all that was in his heart,” 2 Ch. 33:31. “Satan stood up against Israel, and provoked David to number Israel,” 1 Ch. 21:1. And it was Satan that filled the heart of Ananias “to lie to the Holy Ghost,” Acts 5:3.

Subjection to any trial may be alike called a temptation, whether the trial be endured without sin, or whether the one tried gives way to the temptation. To say that any one is tempted, therefore, is not to affirm that he did not endure the trial unharmed. Thus Jesus was “led up of the Spirit into the wilderness; to be tempted of the devil,” Matt. 4:1, but successfully withstood all the seductive blandishments by which Satan sought to beguile him; and though the assaults of the adversary must have been exceedingly painful to our Lord's pure nature, yet not for an instant could he have regarded with the least complacency, or felt the most remote inclination to accede to Satan's wishes. On other occasions, and in divers ways, doubtless, was our Lord assailed so that it is said of him that he “was in all points tempted like as we are, yet without sin,” Heb. 4:15. “For in that he himself hath suffered being tempted, he is able to succor them that are tempted,” Ib. 2:18. In like manner God is said to be tempted when men sin against him. When Israel murmured against Moses in the wilderness, he said to them, “Why chide ye with me? wherefore do ye tempt the Lord?” for “they tempted the Lord saying, Is the Lord among us or not?” Ex. 17:2,7. And God said, “they have tempted me now these ten times,” Num. 14:22. “Your fathers tempted me, proved me and saw my works,” Psa. 95:9. But God could no more be tempted in the sense of being enticed than Christ could; in which attempt the adversary was so effectively foiled. Also “a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” Luke 10:25. When they asked our Saviour respecting tribute, he replied, “Why tempt ye me?” Matt. 22:18. And in the sense of trial, James says “My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience,” 1:2,3. And Peter said to those who endured, “Ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and glory and honor at the appearing of Jesus Christ,” 1 Peter 1:6,7.

In praying that we be not led into temptation, we do not, therefore, so much pray for exemption from needful trials, as for sustaining grace to endure them, and for power to escape. Paul wrote to the Corinthian church: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, also make a way to escape, that ye may be able to bear it,” 1 Cor. 10:13. Paul says of himself, that he served “the Lord with all humility of mind, and with many tears and temptations which befel me by the way,” Acts 20:19. And Peter writes, that, “the Lord knoweth how to deliver the godly out of temptations,” 2 Pet. 2:9.

That we may be kept from falling, and not be left to give way to any of the enticements of Satan, we are commanded most earnestly to pray. Said our Savior, “Watch and pray, that ye enter not into temptation” Matt. 26:4. “Why sleep ye, lest ye enter into temptation,” Luke 22:46. Such hearers as “have no root,” for “a while believe, and in time of temptation fall away,” Luke 8:13. Paul sent to the Thessalonians, as he wrote, “to know your faith, lest by some means the tempter have tempted you, and our labor be in vain,” 2 Thess. 3:5. And because of constant exposure to temptation, he commanded, that “if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself,

lest thou also be tempted,” Gal. 6:1. We therefore need ever to pray, “Lead us not into temptation.”

It affords pleasure, doubtless, to all our readers, as it certainly does to the editor, for anything illustrative to be given in the *Herald* in connection with any subject that is under consideration. Our thanks are due to Bro. Orrock for his articles on the Kingdom, as illustrative of one of the petitions in our Lord's prayer; and now we present the readers of the *Herald* with an illustration of the effect which the impressive reading of this prayer, will have over the ordinary manner in which it is often recited. It is contributed by our venerable and esteemed Bro. Hon. Daniel P. Drown, of Portsmouth, N. H., who writes:

“Its insertion in the *Herald* at the present time may be opportune, as you are now giving your commentary upon the Lord's Prayer, which affords to so many of the dear children of our blessed Lord so much comfort (instrumentally); and I pray God, that you may be enabled to finish it with the same good effect which it has already produced, so far certainly as it respects myself.”

“Before the sparkle of his great black eye had been dimmed by the bane of his genius, strong drink; Booth, the great tragedian, and several friends, had been invited to dine with an old gentleman in Baltimore of distinguished piety, urbanity and kindness. The host, though disapproving of theatres and theatre-going, had heard so much of Booth's remarkable powers, that curiosity to see the man had in this instance, overcome all his scruples and prejudice. After the entertainment was over, lamps lighted and the company re-seated in the drawing-room, some one requested Booth, as a particular favor, and one which all present would doubtless appreciate, to read aloud the Lord's prayer. Booth expressed his willingness to afford them this gratification, and all eyes were turned expectant upon him. Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes, turned upwards, were wet with tears. As yet he had not spoken. The silence could be felt. It became absolutely painful, until at last the spell was broken, as if by an electric shock, as his rich-toned voice, from white lips syllabled forth, Our Father who art in heaven, &c., with a pathos and fervid solemnity that filled all hearts.

“He finished.—The silence continued. Not a voice was heard, or muscle moved, in his rapt audience, until from a remote corner of the room a subdued sob was heard, and the old gentleman, (their host) stepped forward with streaming eyes and tottering frame, and seized Booth by the hand. Sir, said he in broken accents, you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day, from my boyhood to the present time, I thought I had repeated the Lord's prayer, but I had never heard it before—never. ‘You are right,’ replied Booth; ‘to read that prayer as it should be read has cost me the severest study and labor for thirty years, and I am far from being satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how much beauty, tenderness and grandeur can be condensed in so small a space, and in words so simple. The prayer of itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of Divinity.’”

“So great was the effect produced, (says our informant, who was present) that conversation was sustained but a short time longer in monosyllables, and almost entirely ceased; and soon after, at an early hour, the company broke up and retired to their several homes, with sad faces and full hearts.”

The Prince of Tyrus.

A correspondent asks for the meaning of the “prince of Tyrus in the 24th chapter of Ezekiel;” and if Satan is not there meant.

We think it must be Ezek. 28:2 that is referred to, where we find the expression quoted. On that supposition we reply that “the prince of Tyrus” was “a man, and not God,” v. 2; and that being a “man,” he could not be Satan. He had accumulated “riches” of “gold and silver,” which Satan has no need of,—v. 4. He was to die “the death of the uncircumcised by the hands of strangers” (v. 10), which shows him also to have been a man.—And, finally, he is called the “king of Tyrus,” v. 12. Tyrus is the same as Tyre, the name of a city on the great or western sea—the Mediterranean, near the city of Zidon; and the “prince,” or “king of Tyrus,” can be no other than the chief ruler of that city, whose doom is revealed in the 38th chapter of Ezekiel.

Some persons have supposed that the declarations in vs 13 and 14 imply that Satan is the subject of that apostrophe; but the context shows that the monarch of Tyre is the subject; which being the case the ascriptions to him are tropical and illustrative of the luxury, wealth, and aspirations of that city.

The Prophecy of Zephaniah.

The same correspondent, whose name we do not find in connection with the request, says, “Please explain the 3d chapter of Zephaniah.” The particular difficulty in the chapter not being specified, and a minute explanation of the whole requiring some space, we can here only glance at its main features:

The prophecy was uttered in the days of Josiah, and from five to fifteen years previous to the Babylonian captivity. The “filthy and polluted city,” that is the subject of this prophecy, is undoubtedly Jerusalem. She is sharply reproved for her sins, which are enumerated in verses 2-4. In v. 5 the Lord admonishes them that he notices all they do. In v. 6, he recounts the punishment already inflicted on other nations. In v. 7, is expressed the hope that Jerusalem would have repented. And v. 8, is an exhortation for them to wait on the Lord, and so be preserved as a nation till the end of the world, when the impenitent nations will be cut off. Then follow various warnings and predictions, some of which have respect to the near, and some to the distant future.

That Last Note.

Newburyport has responded nobly to our last call, as will be seen by our receipts in another column; and the following communication from Bro. Huse will speak for itself:

Dear Bro. Bliss—Enclosed please find twenty-five dollars for the payment of one quarter of the last note against the A. M. Association. With pleasure I cast in my mite, hoping that those sitting over against the treasury, will have the satisfaction of seeing the last dollar of the remaining seventy-five flow in, before the time specified in your call. The continuance and prosperity of the *Herald* is the desire of all lovers of the present truth; and may its conductors be possessed of wisdom from above, that shall enable them to outlive the storms and perils of the last time in safety; but especially should we pray that its Editor (while giving meat in due season) may be endowed with grace and patience to continue yet a little while, till He whose right it is to reign shall say, It is enough; come up higher.

Yours in hope,

J. B. HUSE.

New York, March 19, 1860.

We now greatly expect that another week will finish up this matter, so that thenceforth the donations received will belong to the office, to enable it to become more instrumental of good than is practicable while such gifts can be used only in payment of claims against it. Many thanks to those who have so manfully put their shoulders to, and so nearly lifted the burden.

Note from Bro. Cunningham.

Eld. C. Cunningham writes from North Attleboro', under date of March 19, as follows:

Bro. Bliss:—Eld. E. Burnham is still laboring with us with encouraging success. New cases of interest are manifested in every meeting. The Lord is present with us in the conversion of sinners, the reclamation of backsliders, and in the conviction of many others. We are expecting a rich blessing from His hand. Bro. B. will remain with us over another Sabbath, and longer, if God shall so direct.

The Return of Spring.

The indications out doors show that the season of spring is once more returning with its balmy breezes; and soon shall we be able to say:

“Lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land.
The fig-tree putteth forth her green figs,
And the vines with the tender grapes give a good smell.”

Well will it be if, with the return of spring, we shall all find the Sun of righteousness shining with renewed warmth and vigor in each one of our hearts.

The Pope and Napoleon.

The Religious Intelligencer says of Napoleon's last letter to the Pope:

“The last letter of Louis Napoleon to the Pope appears to be a ‘clinger.’ It requests him, seeing he will not consent to settle the Italian question on the plan of the Emperor, to say upon what plan he will settle it. Of course, it is to be a feasible plan, and one, in the present aspect of affairs in Europe, and the advanced state of public opinion, that bids fair to be a settlement in deed and in truth. To our minds, there seems to be something of the burlesque in this request; and we shall be anxious to see the next letter from the Vatican, in reply to it. We hope the Pope, and his man, Antonelli, will be able, between them, to concoct a decent answer; but we cannot say that we have much faith in the result.”

Cassell's Illustrated Family Bible.

Part 2d of this beautiful serial is received and comprises Gen. chapters 18 to 26. The subjects of these chapters are profusely and elegantly illustrated

The destruction of Sodom, the pillar of salt, Hagar and Ishmael cast forth, the offering of Isaac, Abraham in the presence of the sons of Heth, Abraham's servant and Rebekah at the well, Isaac meeting Rebekah, Esau going for venison, Isaac blessing Jacob, Jacob's vision of Angels, his pouring oil on the stone, his keeping Laban's flocks, the heap of witness, and the meeting of Jacob and Esau, are the subjects of large and elegant engravings which add much to the interest of the text.

It will be completed in about 50 Nos. issued semi-monthly at 15 cents a number, by Cassell, Petter and Galpin, at 37 Park Row, N.Y.

"Paine Celebration."

Seldom do we open the folds of the Investigator, the Infidel paper in this city, but our eye rests on the account of some "Paine celebration," or a reference to Paine of some kind. Paine is their hero and oracle. It is all Paine, Paine! It strikes us however, that after all, there is an appropriateness in the name of this apostle of Infidelity; for, according to the French version of the New Testament all who know not God and will not obey the Gospel of our Lord Jesus Christ, will be sentenced to "everlasting pain."

Needlessly Merry.

The "Commercial Bulletin" inquires "Where is the schoolmaster?" and says

"The following questions, which were actually put to an editor by men old enough to know better, are so irresistibly ludicrous that we cannot help giving them; and had they not come under our own observation we should have regarded them as improbable: Two individuals in this city had a dispute as to whether the Stamp Act passed before or after the American Revolution, and referred the question to a gentleman of the press for his decision; but the most astonishing part was whether the birth of our Saviour took place before or after the Christian Era! The individual who put this last question wished to become a contributor to the press, and he did so become immediately, for the roar of laughter that greeted his interrogatory from the three knights of the quill who were present in the sanctum where it was made, proved to the querist that he had contributed something quite 'fresh,' even to those keen purveyors of new things, who are generally themselves so largely interested in the manufacture of jokes as to render it almost labor lost for outsiders to attempt."

The inquiry respecting the stamp act, of course shows ignorance of American history; but that is no reason why the man should be laughed at: he should be commiserated and instructed. But with respect to the other question, the editor of the Bulletin is himself in the fog—his comments evidently indicating that he supposes the common Christian era to date from the actual event of Christ's birth. It is, however, clearly demonstrated that our Lord's birth antedates that epoch some four years. In other words, he was born some four years before the Christian era—notwithstanding the merriness of the Commercial.

1867.

We believe our Saviour when he said to his disciples, and through them to us, "It is not given to you to know the times or the seasons which the Father hath put in his own power;" and hence we have not implicit confidence in the opinions and interpretations of those who are certain that they have found the meaning of unfulfilled prophecies, and specify the periods when future stupendous events will occur. And, yet, so many able Christian students unite in affirming as the result of their laborious and prayerful investigations, that the year 1867, will be a great crisis, that we cannot but think that it will indeed be marked with great events involving radical changes in the present constitution of things. Hence, living at this very moment within seven years of this era—"what manner of persons ought we to be, in all holy conversation and godliness,"—looking for remarkable events in the history of the world and of mankind, and in a state of preparation for them. If we are the true friends of God we have nothing to fear from any issues, however gigantic and momentous; and if we are the enemies of God, it behooveth us to make haste and delay not to become his friends.—*Hartford Rel. Herald.*

We have received a request dated Springfield, Ms. and signed "A. R. H." requesting the insertion of a "Notice" in the Herald of a gathering of Methodist ministers in S. on the 4th of April, and inviting ministers entertaining the views on various subjects advocated by the Herald to meet with them; but it is accompanied by no responsible name, which is indispensable to its insertion in these columns.

THE HARP.—We are now out of the small Harp, but have an abundance of the larger one on hand.

As it is wished to reduce the supply of this, before republishing the smaller form, it will be put for a while at the reduced price of 70 cents, and one fourth off from that, by the Doz.

To R. Robertson, Esq., our English Agent. Will you be kind enough to send us a copy of the two volumes of Birks' Visions of Daniel, and charge in your account with the A. M. A.—informing us of their price and cost of transportation.

Foreign News.

Late developments in Europe show a little changed programme for the future of the Italian question, as disclosed by the speech of Napoleon at the opening of the French Legislature. The following is the portion of the speech referred to:

"In guaranteeing Italy by my army against foreign intervention, I had a right to point out the limits of this guarantee. I have not, therefore, hesitated to declare to the King of Sardinia that, although leaving to him an entire liberty of action, I could not follow him in a policy which in the eyes of Europe appeared to intend the absorption of the States of Italy, and which threatened new complications. I have counselled him to reply favorably to the wishes of the provinces which offer themselves to him, but to retain the autonomy of Tuscany, and to respect in principle the rights of the Holy See. If this arrangement does not satisfy everybody, it has the advantage of reserving principles, of calming apprehension, and it elevates Piedmont to a kingdom of more than nine million souls.

"Having in view this transformation of Northern Italy, which gives to a powerful State all the passes of the Alps, it was my duty, for the safety of our frontiers, to claim the French side of the mountains. In this reclamation of a territory of small extent there is nothing to alarm Europe or to belie the disinterested policy which I have more than once proclaimed, for France does not wish to proceed to this aggrandizement, however small it may be, either by military occupation, or by insurrection provoked, or by underhand maneuvers, but by frankly explaining the question to the great powers. They will doubtless understand in their equity, like France, as France would certainly understand it for each of them under similar circumstances, that the important territorial re-arrangement which is about to take place gives us a right to a guaranty indicated by Nature herself."

This speech has called forth various comments from the London press, of which the following is the substance:

The Herald's correspondent says the speech is considered more ominous than that which preceded the Italian war. Every paragraph is fraught with the most serious complications to Europe.

The Daily News, remarking upon the Imperial declaration of desire for peace, says it is the misfortune of the annual speech of the Emperor, that it reads too much like one of those articles in the Moniteur, which declare war in one sentence, and proclaim eternal peace in another.

The Times in a leader on the Emperor's speech, says it is not what it hoped, but rather what it expected. The most important and objectionable part is the declaration that he intends to annex Savoy. It observes that the plea of natural convenience will carry the French frontiers to very alarming outposts.

The Post takes exceptions to the Emperor's statement about Savoy.

The Herald says, the annexation of Savoy is a guage of deliberate defiance to Europe.

The Chronicle thinks the policy intelligible and fair, and praises the whole of the speech.

The Globe is of opinion that the Emperor's speech is not one calculated to calm public apprehension.

The Express says the speech is unfavorable, and will affect the Stock Exchange.

In addition to the foregoing, considerable sensation has been created by a statement in a London paper that a treaty of alliance has been concluded between Russia and Austria. This rumor has created considerable discussion in the London papers, and elicited contradictory statements:

The London Herald at first regarded the statement as at least premature, but in a subsequent leader it says it believes the statement of Russia, having decided to renew her alliance with Austria to be correct. No treaty is as yet signed, but there is no doubt as to the renewal of friendly relations.

The Independence Belge utterly disbelieves the announcement. The news is also discredited by the Paris journals.

The London Globe of the 28th ult. announced that the Austrian government had stated that the report of the Austro-Russian alliance was entirely devoid of foundation. The Paris Pays and Patrie of the 28th also deny the statement.

The London Chronicle has repeated, in a leader

its statement from Vienna, of the rumored Austro-Russian Alliance, remarking: "This new alliance corroborates the statement that we have for sometime past reiterated, that there existed a dark and widespread conspiracy against the cause of freedom and progress, and immediately menacing the peace of Europe."

Farther intelligence will be needed to determine the truth of this rumor; but it is not improbable that such an alliance has been or will be effected—the relation of Poland to Russia, and Hungary to Austria, being an inducement to the monarchs of those countries to such a treaty.

PRUSSIA.

The Nord Deutsche Zeitung says that the Berlin Cabinet has, through its Ambassador, made a communication to the Cabinet of Vienna, to the following effect:

"Prussia would, it is true, see with regret that Austria should deem it necessary to consolidate her actual position in Italy, or to re-establish her former position by any aggressive measure, and would especially regret to see that power make an armed invasion on the right bank of the Mincio, which has ceded. On the other hand, should any enemy coming from the West cross the Mincio line, without provocation from Austria, Prussia, who looks upon that line as indispensable to the interests of Germany, would look upon those interests, and consequently upon her own, as compromised. She would consider herself provoked to the struggle, and would regard such a step as a casus belli."

HUNGARY.

If (says a letter from Hungary) there be any truth in political indications, this country is on the brink of a convulsion. Everywhere there is agitation—everywhere that grave disquietude which is the ordinary precursor of grave events—and everywhere classes, creeds, and nationalities are waiting as for some great enterprise which will require a common effort; in a word, Hungary presents exactly the same aspect now as she did just before the revolution of 1848. What is singular is that in Vienna itself the belief that Hungary will soon be in arms against Austrian domination generally prevails; and the Viennese, not having the fear of the Hapsburgs before their eyes, scruple not among themselves to evince sympathy with the coming revolt, and even to write letter to the leaders of the movement in Hungary, offering assistance in men and money. To such an extent, indeed, have the Viennese adopted the Hungarian sentiments, that nothing is more common than to see them strutting about the streets in Hungarian costume.

ITALY.

A Turin letter states a rather amusing fact. In consequence of threats of excommunication of the King of Sardinia, a commission, consisting of some of the most distinguished advocates of Turin, was appointed to look into the law. They report that no papal excommunication can be received in Sardinia without the royal exequatur, and that any priest, publishing an excommunication without such authority is liable to prosecution, and even, according to laws yet unrepealed, to the penalty of death.

A Turin letter of the 19th says: "By order of Count Cavour a statistical return is now being prepared at the Ministry of the Interior, of the refugees from Venetia, whose numbers are daily increasing in an extraordinary proportion. The minister's object is in the first place to devise means for the relief of these persons, most of whom are entirely destitute; and secondly, to prepare a document which may at a given moment be hurled at Austria as a formidable diplomatic missile."

AUSTRIA.

The Vienna correspondent of the Times says the Emperor now listens with more complacency to the counsels of his generals than those of his more official advisers. The former wishes to renew the war and urge the necessity of increasing the army and the reinforcements of the forces in Venetia. The news that the French artillery is to be increased, and the Sardinian army increased, renders the high military party again predominant. Austrian statesmen are of opinion that eventually there will be a general collision against the Emperor Napoleon.

FRANCE.

The great question of a railway across the Alps is once more made a subject of discussion in France.

The Paris correspondent of the Times, in a letter dated the 22d, says:

"A feeling is abroad that the Emperor is very desirous of coming to an arrangement with the Pope, such as would satisfy 'moderate men,' and avert the total separation of the Romagnas. The circular of M. Thouvenel led some people to think, and I believe not incorrectly, that a scheme of the kind was in contemplation, and it is now said that a vicariate and a lay government would, to a certain extent, appease the discontented."

ITEMS AND NEWS.

His Royal Highness the Prince of Wales will take his departure for Canada at the latter end of May or the beginning of June. Instructions will be sent to the authorities to make the necessary arrangements for the reception of the young Prince. The names of the suite that will attend his royal highness, and the details of his visit, have not yet been settled, though it is said that the Renown, 91 gun vessel, has been fixed upon for conveying the Prince.

Dr. Gideon D. Smith of Baltimore predicts the extensive appearance of locusts this year. They will appear, he says, in the following States: New York, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, North Carolina and Indiana. They will commence emerging in North Carolina about the 10th of May, and a few days later for every hundred miles as we progress North, until the first of June, in Washington county, New York. This will afford a fine opportunity to test the correctness of the assertion that they appear regularly every seventeen years. None of the Southern tribe (thirteen years locusts) appear this year.

Mr. Truman Bill of Gilsun, N. H., was driving home from Keene, last Monday evening, with another man named Gassett, and had reached Beaver Brook Falls, when the horse, a blind one, ran off the bank some twelve or fifteen feet. Mr. Bill was found dead in the water, the horse on top of him. The wagon was over the other man, who was not seriously injured.

Mr. Moses Boynton of Monmouth, Me., accidentally shot himself last Saturday. He was in pursuit of some squirrels that were marauding in his corn-house, and while removing some obstacle with the gun held carelessly it went off and lodged the contents in his abdomen. He lived about two hours after receiving the wound.

The severest snow storm of the season was experienced in Western New York on the 12th inst. Not only was there a heavy fall of snow, but the weather was cold, and the wind blew with great violence. At Rochester the snow was ten inches deep.

The Rochester Express records the death of a daughter of Frederick Douglass. Since her father's absence she had lost her appetite and interest in her occupation, and had gradually sunk away and died. She had got the idea firmly fixed in her mind that her father would never come back, and that if he did return, he would have to go to prison and execution.

Undoubtedly the oldest man in the world, says the N. O. Crescent, is Captain Viroux of Belgium. He was born on the ninth of November, 1709, and is consequently 159 years old. He entered the army in 1830, at the advanced age of 121 years, and remained in the service, until recently, when he was put upon the pension list.

On Friday of last week some boys overset a vessel of pitch on the stove in the house of Mr. S. Granderson Gilman of Biddeford, Me., and a little boy of Mr. Gilman, three years old, was so badly burned that he died the next day. Another child of Mr. Gilman, aged five years, and a little boy of Mr. Hanscom, were badly though not fatally burned.

A singular demonstration in favor of the temporal power of the Pope was made at New Orleans last week. A mass meeting of ten to fifteen thousand Catholics was held in Jackson square, to which the bishops and priests and various Catholic societies marched in grand procession. Bishop Quinlan of Mobile delivered a discourse in which he strongly denounced the French Emperor, and an address expressive of sympathy with the Pope was adopted. The papal benediction was pronounced, and the services concluded by a merry peal from the cathedral bells, music by several bands, and a national salute of thirty-three guns.

The London Morning Chronicle has the following paragraph concerning Macaulay's religious opinions:

"We state on what we regard as good authority, that the late Lord Macaulay experienced a great and salutary change in his religious views a few months before his death. We are assured that he embraced thoroughly and joyfully what are called evangelical principles, and that his only hope of happiness hereafter rested on the atonement."

TWO KINDS OF TESTIMONY.—We clip the following from the Presbyterian Herald:

A Noble Testimony.—A postmaster sends us the name of a subscriber, and adds, "This name has long since been written in the Lamb's book of eternal life."

To this the True Witness adds concerning another class of subscribers:

Would that we had the same testimony from those of our subscribers who leave for parts unknown indebted to us from two dollars and dollars and fifty cents and upwards. But alas, the postmaster writes us, they are gone—where he cannot tell. Is it honest for a person to leave for any part of this world, and not let the editor of his paper, or the postmaster, know where he has gone?—We ask the question and leave it for others to answer.

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as dissenting the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

A Proposition.

For the sake of eliciting truth, I propose, in a fraternal spirit, to discuss with one who may be selected by those opposed to my views, the following (or similar) proposition; on the condition that he shall select the time and place, and that the aggregate traveling expenses of both shall be equally shared between us.

I will take the affirmative of such propositions as are marked A, and the negative of those marked N.

1. The toes of the image are yet undeveloped, — and so of all the decem-regal predictions of Daniel and Revelation. A.
2. The periods 2300, 1335, 1290, 1260, are literal. A.
3. They are all future. A.
4. The four beasts of Dan. 7 all arose since A.D. A.
5. The 1st beast of Rev. 13 is purely a political system. A.
6. The four horns of Dan. 8 represent the dominion of Alexander's generals. N.
7. They represent four kingdoms in Europe. A.
8. The "little horn" of ch. 8 represents Rome. N.
9. It represents the Turks. N.
10. It is yet undeveloped. A.
11. The "north and south" of Ch. 11 represent Syria and Egypt. N.
12. They represent France and Austria. A.
13. The "vile person" introduced at v. 21, is Napoleon III. A.
14. The last development of the beast of Revelation represents his empire. A.
15. The dragon of Rev. 12 represents Rome. N.
16. The woman of ch. 12 represents the church on earth. A.
17. The woman of ch. 21 represents the church redeemed. A.
18. Mystic Babylon ch. 17 and 18, represents the Roman church. N.
19. It represents all corrupt organizations. N.
20. It represents a literal city. A.
21. It represents the city of Rome. N.
22. It represents the city of London. A.

If no one can oppose all my affirmations, and vice versa, then another that can, may choose the remaining propositions.

I do not give the above as a challenge, but for the sake of information. I am sincere in my convictions, but am not infallible, and if in error, am in need of being set right.

A. BROWN.

Louisville, Ky., March 2, 1860.

From Bro. T. Dudley.

Dear Bro. Bliss:—In writing to you at this time, I have taken the liberty to clip a short extract from the New York Tribune, under date of Jan. 3, 1860. The article referred to, is from the Tribune's correspondent at Canton in China, in relation to the missionary cause in that city, in which he states "that the whole number of converts to Protestant Christianity during forty-five years, numbers just twenty, and that the number of resident missionaries at the present time is twenty-three."

He farther states, "there is reason for the sneer of the Jesuits at the fruitless sales of Bibles landed on the sea shore in China, and that while the church of Rome sends the flower of her army as missionaries to foreign lands, Protestant England and America are content to send second or third rate men to their missionary stations."

In reading the above sketch, I am led to ask the question, Are these really the fruits of the different missions to the city of Canton for the last forty-five years? and if so, what would be the result, if the truth in every case was told the public?

God forbid that I should detract one iota from missionary effort, but the inquiry I would ask, is the whole truth told? and do these signs indicate the conversion of the world to Protestant Christianity? It must be admitted by all close observers of men and things, that we do not live in a day of general Scripture investigation.

Most men are content with their present knowledge of the Bible, thinking that all is known that can be known about it, or its doctrines, and that it is rank heresy to think or believe anything contrary to the popular belief on questions of theology. It is a most singular fact with most men, that however willing or ready they may be to examine into all other questions, those of theology are left entirely to theological students and teachers.

If the difficulty ended here, it might possibly be corrected; but such is not the fact; for every theological student must study a certain number of theological works which amounts to nothing more than the opinions of celebrated divines on Bible truths. Another difficulty against Bible investigation is the great hue and cry raised if one person dares to believe different from the Christian fathers, and very few have sufficient strength of nerve or principle, if I may call it so, to run opposite the current of public opinion in matters of religious belief.

The only difference, as I can perceive, between the Protestant and Romish churches is this, — that while the Protestant churches are very anxious for the people to read the Bible, the conditions, are they must go to the Christian fathers to know what it means, while the Romish church goes directly to the writings of the fathers without consulting the Bible at all.

Here is where the doctrine of the conversion of the world originated, and because it has been taught and believed for a century and a half, it is thought that it must of course be true.

Some of the most sublime passages of scripture are explained and trifled away, so as not to mean what the plain reading would imply. Such, for instance, as the first resurrection, is made to mean nothing more than a resurrection to newness of life, conversion, &c. The kingdom of Christ is held to be not a kingdom in reality, but merely the grace of God in the hearts of believers, the different churches in the world, and the like. The coming of Christ is not to be literally understood, but is interpreted to be the destruction of Jerusalem, Christ's coming at the death of each individual, &c. The momentous doctrine of the resurrection of the dead and the judgment is trifled away in a similar manner by the belief that as fast as men die they are judged, and each receives his final reward or punishment, as soon as they leave this world. That all shall know the Lord is said to mean that all do know the Lord; the argument is that there is not a nation in existence but what has some idea of the existence of a Supreme Being, and that this is to know the Lord.

I apprehend the great difficulty why no better success attends the preached gospel, is because the true gospel is not preached. It is not the gospel of Jesus Christ, but the gospel of the Christian fathers. It is true, we live in a day of splendid churches, sensation preachers, a mystical spiritualizing teaching of God's word, a blind attachment to popular doctrines, right or wrong, and a waiting, watching, singing and praying age for the conversion of the world to just such a belief. Is this, I ask at times, and frequently, too, — is this the Great Restoration of which all the prophets have spoken, sung and prayed for from the foundation of the world? Was this the Great Theme of our Savior, when he taught his disciples to pray, "Thy kingdom come; thy will be done, on earth as it is in heaven"? Did our Saviour intend to convey the idea that when that kingdom did come, the will of God would be done on earth as in heaven, and has the grace of God in the hearts of believers done any thing of the kind? And how is the will of God done in heaven? pray tell, any sickness, any sorrow, pain, death? Is there any sin there? Not so. We may know, then, for a positive certainty, that just so long as the will of God is not done on earth as it is in heaven, equally true it is that the kingdom of God has not come. The coming of the one is a positive assurance of the other.

In conclusion, dear brother, I do believe that most people place the nature and character of the Redeemer's kingdom altogether too low; what little knowledge there is, is quite too superficial; and this, I believe, is the great reason why no better success attends the preached gospel. How glorious! how harmonious! how beautiful the Bible appears! and yet nine-tenths call such an exalted belief a miserable delusion. Yours in the blessed hope,

T. DUDLEY.

Jacksonville, Ill., Jan. 18, 1860.

REMARKS. We have no statistics before us of the success of missions in China. But it occurs to us that it would hardly be just to judge of the utility of missions from their success in an isolated place, or for a limited time. We have heard it stated that the Moravians labored in Greenland thirty years without any success, and then had most abundant conversions. Whether successful or not, the great command is, Go ye into all the world and preach the gospel to every creature. We honor those who attempt to obey it, and if only a single soul was an-

nually converted, it would outweigh in value millions of worlds. We have no hostility to missions, but would like to see them prosecuted as precursors of the Lord's coming. The writer in the Tribune does not do justice to Protestant missionaries, so far as our knowledge extends; for many of them, even for their intelligence and scientific attainments, are very highly esteemed. But however numerous the conversions might be, it would show nothing more than that God is gathering out of the nations a people to the praise of his glory. It would be no indication of the world's conversion — as the want of such is no excuse for disregarding the great Commission. If men would study the Bible more, they would act from more scriptural motives.

Ed.

From Bro. J. Pearce.

Dear Bro. Bliss:—We would be much obliged to you if you will give us your exposition of the 24th and 25th chapters of Matthew in the Herald as soon as convenient. Were the children of Israel, after they entered the land of Canaan, a type of the church, after she enters upon her inheritance? If so, how came they to have so many enemies to conquer? was the land of Canaan a type of the church?

Dear brother, we hail the weekly visits of the Herald with pleasure. It comes to our house richly laden with choice fruit: its selections are good; the correspondence is cheering; the editorials cannot fail, as a general thing, to give satisfaction — they being calculated to inform the judgment, to enlighten the mind, — good, wholesome food for the inner man. Many very important and interesting subjects our Herald contains. May it continue to herald forth to the church, and to the world — to the former the comforting and consoling news of the coming of our blessed Lord and Saviour, to set up his everlasting kingdom in the restored earth; and to the latter, may it be a warning voice, calling upon them to prepare to meet God.

We hope our brother has the prayers of all his readers, that God may continue to bless him. If there is any truth we have not had the mind of God upon, may the Holy Spirit impart light, that our coming King may be glorified, and we edified and built up in our most holy faith. We long for Christ to set up his kingdom, when will cease all the woes and sighs of a groaning creation, that travaileth in pain together until now; and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Then shall we be delivered from the bondage of corruption into the glorious liberty of the children of God, to participate in all that is great, grand and glorious; then shall that prayer of Christ be fulfilled, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory," John 17:24. "As truly as I live, all the earth shall be filled with the glory of the Lord," Num. 14:21. "Blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and amen." Psal. 72:19. "The Lord shall be King over all the earth: in that day shall there be one Lord, and his name one," Zech. 14:9. "The meek shall inherit the earth," Psal. 37:11. "For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off," Job 22. The great Teacher said, "Blessed are the meek; for they shall inherit the earth," Matt. 5:5. "Thy kingdom come; thy will be done in earth as it is in heaven," Job 10. "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. 3:13. "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood, out of every kindred, and tongue, and people, and nation," Rev. 5:9. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem and before his ancients gloriously," Isa. 24:23.

These are a few of the texts in the Holy Scriptures by which God designs to teach his people where their inheritance is.

My prayer is that we may all be clothed in the righteousness of Christ, and washed in his blood, that we may be ready to receive him with joyful acclamations when he shall come. Amen.

Pickering, C. W., Feb. 20, 1860.

REMARKS. The 24th of Matthew, is a portion of scripture that we hope to be able to give an exposition of, at some time, not long in the future.

We regard nothing that is merely historical, in the Old Testament, as a type of the future.

We regard nothing as typical, except Divinely appointed religious things and observances, which were given for the purpose of keeping in remembrance, and of manifesting faith in future things and events previously revealed. All the observances of the law were typical; but we find no merely historical acts or events that were so.

Ed.

From Bro. G. Bursell.

Dear Bro. Bliss:—Although a stranger to you, I am not a stranger to your valuable paper. I have taken it almost since its first commencement, and my interest in it is unabated. I hope it will live to battle the elements of infidelity, which characterize this day in which we live, and come off unscathed when its work is done and Jesus has come. Your work is a business with you, — to fill the columns of your paper. I believe your motive is the glory of God and the good of souls. May this same motive ever inspire you; and may you more fully realize the wants of the hungry thousands scattered east, west, north and south, feasting upon the contents of your paper. Your position is a responsible one; and may all the children of God pray for you, that while you stand upon the watch tower you may be enabled to respond correctly to the many questions coming in, as it were, in every breeze, Watchman, what of the night? Your many answers have been cheering to the poor pilgrims who have thereby had a song in the night. We are going home; and now can sing, We are almost there. Yes, the night is far spent, and the day is at hand. The latter rain is falling; the harvest will soon be ready; the judge standeth before the door. Is not the latter rain of James and the refreshing Peter speaks of in Acts 3 the same — as they both reveal the coming of the Saviour in immediate connection with that event? I also think it is the sealing time. We have had a time of refreshing in a protracted meeting which has been going on four or five weeks, and some thirty souls have been brought to God. In a country place nearly all the neighborhood is converted. God is reviving his work all around. There is no great excitement, but a glorious power.

I am connected with the Methodist church, and am a local preacher; and although I have been opposed by preachers of the gospel, I thank God that I still retain my position and preach Jesus nigh. — The most of the members of the church where I live believe the doctrine. One of our preachers that has come this year preaches the same blessed truth. Glory to God, the light is spreading. Yours in the blessed hope.

Burr Oak, Iowa, Feb. 24, 1860.

From J. A. Varney.

Bro. Bliss:—I have read the articles of brother Litch and others on the beasts of Daniel and Rev. with much interest, and have been instructed on some points. But some things have been said on other points that do not look clear to me.

In brother Litch's article, is the Napoleon Dynasty the Beast? He quotes what is said of the beast of Rev. 13th, and says it will not apply to Napoleon I. and then says that if Napoleon I. was not the beast of the 13th of Rev. Napoleon III. cannot be the beast of the 17th, for the beast of the 17th chapter is the re-appearance of the beast of the 13th chapter. I have carefully examined the word on that point, and cannot understand it so; for I cannot see that the beast of the 17th is the beast of the 13th any more than the beast of the 13th is the dragon of the 12th. I admit that they are all symbols of the ruling power of the Roman world, but each at a different period of time; and what is said of each beast is fulfilled in that period, or space of time, that the beast symbolizes. I see no more reason in applying what is said of the beast of the 13th to the beast of the 17, than there would be in applying what is said of the dragon of the 12th to the beast of the 13th.

The only understanding that I can get from the Bible is that it takes the dragon and the beasts of the 13th and 17th to measure off Daniel's beast and little horn. The dragon, or dragonic age, commenced first, and ran down to where the dragon gave the beast of the 13th his power and seat and great authority, and no further; and all that was said of the dragon was fulfilled in the dragonic age. And that the Leopard beast age commenced where the dragon gave him his seat and great authority and continued 42 months — the same length of time that the saints were given into the hand of the little horn, covering that same age and space of time.

Now if this beast was to continue only 42 months could he continue any longer than that? And was not all that is said in the 13th chapter that this beast should do, fulfilled in that 42 months by the papacy? And is not the beast of Rev. 13th the identical little horn of Daniel 7th, down to where the time, times and the dividing of a time ended? By a close comparison of what is said of them, I can make nothing else of that beast. His work and that of the little horn are the same.

Now if that beast is the same power symbolized by that part of the little horn, it certainly represents the papacy during that 42 months. Have not the words of the Lion mouth of the beast of the 13th been law, or decrees, like the words of the Lion, or kings of Chaldaea; and did not the papacy rule over the kings of the earth during that 42 months, and at

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was, a speedy and permanent cure."

Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Meriden Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. HIMES.

Made only by C. P. Whitten, No. 35 and 37 East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. aug 13—pd to jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that **WELLCOME'S GREAT GERMAN REMEDY**, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE.

Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859. It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald office.

I. C. WELLCOME, Richmond, Me. (No. 963 tr.) pd to 971

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-jack, or in a tin kitchen before the open fire;

2d, The virtues of the Brick oven;

3d, The economy of the heat;

4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in general house-keeping. Without fear, we proclaim it: This is the ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to

JAMES WOLSTENHOLME, General Agent and Manufacturer, 29 Dorrance street, (954, pd to 990) Providence, R. I.

MELODEONS. Music! Music! Who does not love good house music? Even redeemed ones sing and have harps of gold. I pronounce Sommer & Colburn's splendid

melodeons to be unsurpassed in this country, and for smoothness of tone, euphony and roundness of sound, quickness of action when touched, with finish of style, they are without a rival. Those who, to cultivate taste and add to the charm of the home-circle, want to buy a very superior instrument, would do well to send to the Agent, Bro. D. B. Pierson, 16 Village street, Hartford, Ct., for circular, prices, styles, &c.; or write to me.

DAN'L T. TAYLOR.

3 w

Worcester, Mass., March 1, 1860.

FEMALE SEMINARY, West Townsend, Mass. Mrs. S. H. Brown, Principal. This Institution, after having been improved and beautified, will begin its next term of 15 weeks April 4th, with a good corps of teachers, tuition moderate, and board per week, including washing, fuel and lights, from \$2 upward. 3 w

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 24, 1860.

The Little Graves.

"It's only a little grave," they said,
"Only just a child that's dead;"
And so they carelessly turned away
From the mound the spade had made that day.
Ah! they did not know how deep a shade
That little grave in our home had made.

I know the coffin was narrow and small,
One yard would have served for an ample pall;
And one man in his arms could have borne away
The rosewood and its freight of clay.
But I know that darling hopes were hid
Beneath that little coffin-lid.

I know that a mother stood that day
With folded hands by that form of clay;
I know that burning tears were hid
"Neath the drooping lash and aching lid;"
And I know her lip, and cheek, and brow
Were almost as white as her baby's, now.

I know that some things were hid away,
The crimson frock, and wrappings gay;
The little sock, and the half-worn shoe,
The cap with its plumes and tassels blue;
And an empty crib, with its covers spread,
As white as the face of the sinless dead.

'Tis a little grave; but, oh! have care!
For world-wide hopes are buried there;
And ye, perhaps, in coming years,
May see, like her, through blinding tears,
How much of light, how much of joy,
Is buried with an only boy!

Original.

The Happy Sufferer.

Dear children: Some years since three sisters were cheerily wending their way to the village school of Orwell, Vt., when suddenly, one of the number—a little girl of nine summers—faltering and drooped. She was conveyed to her home a cripple. The remaining three years of her life, she was a great sufferer,—literally "full of sores," having, at the time of her decease, twenty, from some of which fragments of bone were discharged. Her disease was scrofula. But it was not of her great suffering that I wish most to speak. When first deprived of the use of her limbs, she would sometimes contrast her suffering condition with that of the happy children she saw, and exclaim, "Why am I thus afflicted?" Kind parents did all that could be done to alleviate her sufferings, and restore her to health. Her father was a physician, but his skill could not reach her case. The family being strangers to that peace which flows from obedience to Christ, she had no one to point her to Jesus, "who doeth all things well." She had read the Bible, and other good books; and that Spirit which teaches all of sin, righteousness, and a judgment to come, performed its office-work upon her heart, and she was led to cry mightily to God. Her agony of soul was such, that, like the poor publican, she literally smote upon her breast, and called upon God for mercy. Her parents, not understanding the cause of her agony, supposed her materially worse, and that death would soon end her sufferings. Suddenly her countenance changed. An expression of joy took the place of that manifestation of deep sorrow, caused by conviction of sin. Her mind appeared perfectly calm and peaceful. She said to her mother, who had carefully and tenderly watched her through all her sufferings, with the deepest maternal affection, "Ma, I am never going to be wicked any more; you must pray for me, and for yourself." She lived for months, a striking example of the transforming grace of God. How manifest the change wrought in all her deportment!—Sweet submission, gentleness and patience characterized her, in the midst of excruciating physical suffering. And how was the grace of God magnified in her case,

when, on a pleasant Lord's day morn, the family were summoned to receive her dying charge and parting kiss.

I would that the dear children who may peruse these lines, might have witnessed the glorious light which illumined her countenance, causing it literally to glisten with a joy, which was not of earth. Her dying admonition and advice still speak. When the icy hand of death was upon her, her triumphant faith gave many such expressions as the following: "Why do you weep when I am happy—so happy?" Finally, angels conveyed her freed spirit to the embrace of the father of the faithful, at the early age of twelve years.

Do not the dear children who read these lines, desire the blessed Saviour as their Saviour? Will they not present the only offering he will accept from any,—that of a broken heart and contrite spirit? Remember, the good Shepherd still lives, whose kind hand was laid upon the little children when upon earth—whose gentle voice of love was heard saying, "Suffer little children to come unto me," and he invites all, even the children, to comply with the easy terms of salvation, and secure a home of perfect and unending bliss.

HARRIET S. BUCKLEY.

Presence of Mind.

A gentleman, while passing through a street inhabited by poor people, in New York, on Mor day, heard an infantile voice from a basement crying, "Help, help!" He rushed in, and found a little five year old boy, holding a bed blanket around his little sister two years younger, who had caught her clothes on fire; and the little hero had succeeded in extinguishing the flames. The boy, in answer to the question why he wrapped the bed blanket round his sister's burning clothes, said his ma had told him that was the best way to put out the fire; and as to why he halloed, "Help, help," that he was afraid he could not succeed, and wanted some one to help him. He was then asked why he did not leave his sister, and run into the street, and cry for help. He answered, with tears in his eyes, and a fixed determination of countenance, "No; I never would have left her. She was my sister. Had she burned up, I would have burned too."

The Five Daughters.

A gentleman had five daughters, all of whom he brought up to some respectable occupation in life. These daughters married, one after another, with the consent of their father. The first married a gentleman by the name of Poor; the second, a Mr. Little; the third, a Mr. Short; the fourth, a Mr. Brown; and the fifth, a Mr. Hogg. At the wedding of the latter, her sisters, with their husbands, were present. After the ceremonies of the wedding were over, the old gentleman said to the guests, "I have taken great pains to educate my five daughters, that they might act well their part in life, and, from their advantages and improvements, I fondly hoped that they would do honor to the family; and now I find that all my pains, cares, and expectations have turned out nothing but a Poor, Little, Short, Brown, Hogg."

APPOINTMENTS.

AMERICAN MILLENNIAL ASSOCIATION. The Standing Committee of the A. M. Association will hold their quarterly meeting in their office, 46 1-2 Kneeland street, Boston, on Tuesday, Apr. 10th, at 10 a. m.

F. GUNNER, Rec. Sec'y.

March 6, '60.

I will preach (D. V.) in Hatley, C. E., in the school house near the old meeting house, March 24th, at half-past 6 P. M., and Sunday the 25th, during the day, and in the evening near Bro. G. Libbey's, in Crompton.

J. M. ORROCK.

The next session of the Western Central Quarterly Conference will be in Augusta at the brick school house on sand hill, commencing Thursday, 2 o'clock P. M., Mar 29, and continue over the Sabbath. We shall expect all our ministers there, ready to preach the word, to counsel and labor for the uniting and upbuilding of the cause of Christ. Also brn. and sisters who can consistently attend to engage in the same work. Those who cannot come should pray to God to bless this effort to the salvation of lost sinners. We cordially invite ministers and others from everywhere to attend with us to work as above stated. Strangers coming to this meeting should call on Brn. Wm. A. Lovejoy and David Mosher.

H. B. SEVEY, Chairman.

I. C. WELLCOME, Sec'y.
Richmond, Me., Feb. 29, 1860.

If the Lord permit, I will preach in New Haven, Vt., on the evening of March 22, 23, 24, and on the following Sabbath.

G. W. BURNHAM.

BUSINESS DEPARTMENT.

BUSINESS NOTES.

D. H. Cornell, 28 cts., for dis., sent the 16th.
G. Mott. We sent the paper regularly to "George Mott, Hoboken, N. J." We have now added "Meadow street," to that address. The papers have undoubtedly gone to the right post office. We have cr. your paper and your father's, each, to Jan 1, 1861, and there is \$2.50 due you.
S. K. Lake, \$3. Have cr. Hugh McKenzie \$1.13 to No. 1008; sent you book, 75 cts. and 16 cts. postage and cr. you 96 cts. on Her. to No. 983.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1858, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BLISS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MARCH 20, 1860.

OUR LAST NOTE. Two of the three Notes of \$400 each, given by the A.M.A. on the purchase of the Herald office, having been paid, it is now proposed to rally for the immediate payment of the remaining one. For this purpose we have received as follows.

Amount of previous receipts.....	\$297.50
Rec'd since our last, from—	
Simon Sikes, Agawam, Mass.....	1.00
Mrs. C. Trowbridge, Manlius, N. Y.....	1.00
Vinette Newcomb, Manchester, N. H.....	2.00
J. B. Huse, New York city, for Life Membership.....	25.00
From friends in Newburyport, as given below, to constitute Eld. Edwin Burnham a Life Member of A. M. A.....	25.00
From friends in N., as given below, to constitute Eld. Wesley Burnham the same, in part.....	10.75
Total of receipts for last Note.....	\$362.25

WELL DONE, NEWBURYPORT.

The following sums have been subscribed by friends in Newburyport, Mass.; of which \$25 is to constitute Elder Edwin Burnham a Life Member of the A.M.A., and the balance of \$10.75 to be so much towards constituting Eld. Wesley Burnham the same.

Harris Pearson.....	\$10.00
John Pearson, Jr.....	2.00
Theodore Pearson.....	2.00
Caroline Plumer.....	2.00
Miss Curtis.....	2.00
Richard Cutter.....	1.00
John Pearson.....	1.00
George Knowles.....	1.00
Jane Pearson.....	1.00
Mrs. Wood.....	1.00
A Friend.....	1.00
George Swasey.....	1.00
Mrs. Marden.....	1.00
J. L. Pearson.....	1.00
L. Wheeler.....	.50
G. W. Hunt.....	.50
M. W. Townsend.....	.50
Nancy Pearson.....	.50
H. M. Johnson.....	.50
H. C. Sargent.....	.50
M. A. Edmunds.....	.50
E. S. Pearson.....	.50
Richard Libby.....	.50
S. C. Burnham.....	.50
G. Knowles.....	.50
S. Dodge.....	.50
Mrs. Greely.....	.50
H. Ballou.....	.50
J. B. Hunt.....	.50
Oliver Townsend.....	.50
James Litch.....	.50
B. Cole.....	.25
	\$35.75

FOR THE IMAGE.

Previous receipts.....1.00
C. W. Stewart......60

RECEIPTS.

UP TO TUESDAY, MARCH 20, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Those sending money should remember that we have many subscribers of similar names, that there are towns of the same name in different States, and in some States there is more than one town of the same name. Therefore it is necessary to give his own name in full, and his Post-office address—the name of the town and state, and if out of New England, the county to which his paper is directed. An omission of some of these often, yes daily, gives us much perplexity. Some forget to give their State, and if out of New England their County, while some fail to give even their town. Sometimes they live in one town and date their letter in that, when their paper goes to another town; and sometimes the name of their town and office are different. Some, in writing, give only their initials, when there may be others at the same post-office, with the same initials. Sometimes, when the paper goes to a given address, another person of the same family will write respecting it, without stating that fact, and we cannot find the name. And sometimes those who write, forget even to sign their names! Let all such remember that what we want, is the full name and post-office address of the one to whom the paper is sent.

C Luce 1002, J Beckwith 1014, P Heath 1008, G Vore 997, S B Raymond 997, H Canfield 1008, R Stardevant 984—each \$1.

H Markham 1029, A White 1034, M Batman, of L. Me., 1023 C W Stewart 1023, and 40 cts for extra Nos., G Shurtliff 1036, H Ashley 971, E Howard 1028, H A Parsons 1002, S B Howland 1023—each \$2.

E T Woodman 984, J Landreth 1023 each \$3.

MILLENNIUM.

VOLUME XXI. NO. 13.

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One evening at the end of September I had taken my favorite solitary walk. The cemetery, belonging chiefly to a few families, was kept lock-

J. M. ORBOCK.

Who has not felt infinite comfort in sorrow
when some long-hidden truth flashed suddenly

ed, the key remaining at the pastor's house close by. I had procured it and been there but a few moments, and was taking off some of the decayed leaves from the rose-bushes, when the heavy door moved slowly on its hinges, and I heard steps going towards the other end of the enclosure.—By-and-by there were loud sighs and sobs, the uncontrollable grief of a manly heart. As I turned I perceived a familiar form, a tall, powerful, majestic man, the man of genius and learning, known, praised, and admired in many lands; but above all the father. Beneath the stone on which he was kneeling, and upon which his tears were falling fast, four beautiful infants had been laid; they had died, the one after the other between the age of nine months and thirty months.

That desolate father, then in the full power of his manhood, was no other than Merle D'Aubigne. Strange to say, he had lost a child at the publication of each of his four first volumes of the History of the Reformation; and so it was that when the fifth volume was to be issued his friends were looking anxiously at the two remaining little ones. He stayed a long while, weeping as a child would weep, almost prostrated by the bitterness of his grief; it seemed as if his tears would never cease. At last, coming where I was, he took hold of my hand, and pointing to the distant Alps now glowing at sunset, he said, with the deepest feeling, "He is the Resurrection and the Life!" and pressing my hand with affection and sympathy, he left the cemetery.

The Coming of the Son of Man.

"As the lightning cometh out of the east and shineth even unto the west," so shall be his coming—universally visible from the east unto the west, and shining from heaven unto earth, yea, "every eye shall see him," [Rev. 1:7.] yea, "all the tribes of the earth shall see the Son of Man," Matt. 24:30.—"As lightning cometh," so shall be His coming, shining in the awful "brightness" of his own exceeding glory, yea, "all the tribes of the earth shall see the Son of Man coming in the clouds of heaven, with power and great glory," Ver. 30.

You have gazed upon an unclouded evening sky, and suddenly, in an instant, you have seen lightning shoot athwart it without any change therein—so shall be the coming of the Son of Man in his day. Or you have beheld the heavens and the earth, the trees and the fields, man and beast, the winged fowl and the busy insect, and the cattle on a thousand hills, rejoicing in the bright beams of the bridegroom-sun, and you have seen burst over you a storm of lightning, discharging itself in thunder, which although it had gathered on and rolled on in visible preparation, has overtaken you suddenly, because the note of it had been unheeded by you or disbelieved in. So in his day shall be the coming of the Son of Man upon a heedless, unbelieving world.

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark," until the very day; no cessation of wickedness, and worldliness and wanton pleasure, no belief in the coming judgment, no looking for it—on they went, poor souls, eating and drinking and marrying, merry and light-hearted, singing and dancing, blind and heedless like the moth to the candle, until the day that Noe entered into the ark, "and knew not until the flood came, and took them all away." Knew not! wretched men! knew not! Noah and the seven other saved souls knew, knew it all "perfectly." But they knew not—they cried "peace and safety," and so "sudden destruction" came upon them; "so shall also the coming of the Son of Man of be."

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Jesus died, and so would I. He laid in the tomb, and I would lie there too. He rose, and so shall I, by his mighty power, at the last day.—Rev. A. W. Holden.

The Preacher.

BY JOHN G. WHITTIER.

Far down the vale my friend and I
Beheld the distant seaboard town;*
Saw the great ships go sailing by,
And the long waves run up and down,
The white beach glimmering in the sun,
And the low wooded capes that run
Into the sea-mist north and south,
The sand-bluffs at the river's mouth,
The swinging chain-bridge, and afar,
The foam-line of the harbor-bar.

Over the woods and meadow-lands
A crimson-tinted shadow lay
Of clouds through which the setting day
Flung a slant glory far away.
It glittered on the wet sea-sands,
It flamed upon the city's panes,
Smote the white sails of ships that wore
Outward or in, and gilded o'er
The steeples with their veering vanes!

Awhile my friend with rapid search
O'ererran the landscape. "Yonder spire
Over gray roofs, a shaft of fire,
What is it, pray?"—"The Whitefield church!
Walled about by its basement stones
There rest the marvelous prophet's bones."
Then as our homeward way we walked
Of the great preacher's life we talked;
And, through the mystery of our theme
The outward glory seemed to stream
And Nature self interpreted
The doubtful record of the dead;
And every level beam that smote
The sails upon the dark afloat
A symbol of the light became,
Which touched the shadows of our blame
With tongues of Pentecostal flame.

Over the roof of the pioneers
Gathers the moss of a hundred years;
On man and his works has passed the change
Which needs must be in a century's range.
The land lies open and warm in the sun,
Anvils clamor and mill-wheels run—
Flocks on the hill-sides, herds on the plain,
The wilderness gladdened with fruit and grain!
But the living faith of the settlers old
A dead profession their children hold;
To the lust of office and greed of trade
A stepping-stone is the altar made.
The church to place and power the door
Rebukes the sin of the world no more.
Nor sees its Lord in the homeless poor.
Everywhere is the grasping hand
And eager adding of land to land;
And earth which seemed to the fathers meant
But as a pilgrim's wayside tent,
A nightly shelter to fold away
When the Lord should call at the break of day,
Solid and steadfast seems to be,
And time has forgotten Eternity!

But fresh and green from the rotting roots
Of primal forests the young growth shoots,
From the death of the old the new proceeds,
And the life of truth from the rot of creeds;
On the ladder of God which upward leads
The steps of progress are human needs.
For His judgments still are a mighty deep,
And the eyes of His providence never sleep:
When the night is darkest he gives the morn,
When the famine is sorest, the wine and corn!

In the church of the wilderness Edwards wrought
Shaping his creed, at the forge of thought;
And with Thor's own hammer welded and bent
The iron links of his argument,
Which strove to grasp in its mighty span
The purpose of God and the fate of man!
Yet faithful still in his daily round
To the weak and the poor and the sick found,
The schoolman's lore and the casuist's art
Drew warmth and life from his fervent heart.
Had he not seen in the solitudes
Of his deep and dark Northampton woods,
A vision of love about him fall,
Not the blinding splendor which fell on Saul,
But the tenderer glory that rests on them
Who walk in the New Jerusalem,
Where never the sun nor moon are known,
But the Lord and his love are the light alone!
And watching the sweet, still countenance
Of the wife of his bosom rapt in trance,
Had he not treasured each broken word
Of the mystical wonder seen and heard;
And loved the beautiful dreamer more
That thus to the desert of earth she bore
Cluster of Eschol from Canaan's shore!

As the barley-winner, holding with pain
Aloft in waiting his chaff and grain,
Joyfully welcomes the far-off breeze
Sounding the pine-tree's slender keys,
So he who had waited long to hear
The sound of the Spirit drawing near,
Like that which the son of Iddo heard
When the feet of angels the myrtles stirred,
Felt the answer of prayer at last,

* Newburyport, Mass.

As over his church the afflatus passed,
Breaking its sleep as breezes break
To sun-bright ripples a stagnant lake.

At first a tremor of silent fear,
The creep of the flesh at danger near,
A vague foreboding and discontent
Over the hearts of the people went.
All nature warned in sounds and signs;
The wind in the tops of the forest pines
In the name of the Highest called to prayer
As the muezzin calls from the minaret stair.
Through ceiled chambers of secret sin
Sudden and strong the light shone in;
A guilty sense of his neighbor's needs
Startled the man of title deeds;
The trembling hand of the worldling shook
The dust of years from the Holy Book;
And the psalms of David forgotten long
Took the place of the scoffer's song.

The impulse spread like the outward course
Of waters moved by a central force;
The tide of spiritual life rolled down
From inland mountains to sea-board town.

Prepared and ready the altar stands
Waiting the prophet's outstretched hands,
And prayer availing, to downward call
The fiery answer in view of all.
Hearts are like wax in the furnace, who
Shall mold and shape and cast them anew?
Lo! By the Merrimack Whitefield stands
In the temple that never was made by hands—
Curtains of azure and crystal wall
And dome of the sunshine over all!
A homeless pilgrim, with dubious name
Blown about on the winds of fame;
Now as an angel of blessings clasped
And now as a mad enthusiast,
Called in his youth to sound and guage
The moral lapse of his race and age,
And, sharp as the truth the contrast drew
Of human frailty and perfect law,
Possessed by one dread thought that lent
Its goad to his fiery temperament,
Up and down the world he went,
A John the Baptist crying repent!

A solemn fear on the listening crowd
Fell like the shadow of a cloud.
The sailor reeling from out the ships
Whose masts stood thick in the river slips
Felt the jest and the curse die on his lips.
Listened the fisherman rude and hard,
The calker rough from the builder's yard,
The man of the market left his load,
The teamster leaned on his bending goad,
The maiden, and youth beside her, felt
Their hearts in a closer union melt,
And saw the flowers of their love in bloom
Down the endless vistas of life to come.
Old age sat feebly brushing away
From his ears the scanty locks of gray;
And careless boyhood living the free
Unconscious life of bird and tree,
Suddenly awakened to a sense
Of sin and its guilty consequence.
It was as if an angel's voice
Called the listeners up for their final choice;
As if a strong hand rent apart
The veils of sense from soul and heart,
Showing in light ineffable
The joys of heaven and woes of hell!
All about in the misty air
The hills seemed kneeling in silent prayer;
The rustle of leaves, the moaning sedge,
The water's lap on its graveled edge,
The wailing pines, and far and faint
The wood-dove's note of sad complaint,
To the solemn of the preacher lent
An undertone as of low lament
And the rote of the sea from its sandy coast,
On the easterly wind, now heard now lost,
Seemed the murmurous sound of the judgment
host.

For the mood of Nature is not her own,
And the heart of man in its joy or moan,
Evermore lends to her voice its tone.

Yet wise men doubted and good men wept
As that storm of passion above them swept,
And, comet-like, adding flame to flame,
The priests of the new Evangel came,—
Davenport, flashing upon the crowd,
Charged like summer's electric cloud,
Now, holding the listener still as death
With terrible warnings under breath,
Now, shouting for joy, as if he viewed
The vision of Heaven's beatitude!
And Celtic Tennant, his long coat bound
Like a monk's with leathern girdle round,
Wild with the toss of unshorn hair,
And wringing of hands and eyes aglare,
Groaning under the world's despair!
Grave pastors, grieving their flocks to lose,
Propheied to the empty pews,
That gourds would wither, and mushrooms die,
And noisiest fountains run soonest dry
Like the spring that gushed in Newbury street
Under the tramp of the earthquake's feet,
A silver shaft in the air and light
For a single day, then lost in night,
Leaving only its place to tell
Sandy fissure and sulphurous smell.

With zeal wing-clipped and white heat cool,
Moved by the spirit in grooves of rule,
No longer harried and cropped and fleeced,
Flogged by sheriff and cursed by priest,
But by wiser councils left at ease
To settle quietly on his lees,
And, self-concentered, to count as done
The work which his father scarce begun,
In silent protest of letting alone.
The Quaker kept the way of his own,—
A non-conductor among the wires,
With coat of asbestos proof to fires,
And quite unable to mend his pace
To catch the falling manna of grace,
He hugged the closer his little store
Of faith and silently prayed for more.
And vague of creed and barren of rite,
But holding, as in his Master's sight,
Act and thought to the inner light,
The round of his simple duties walked
And strove to live what the other's talked!
And who shall marvel if evil went
Step by step with the good intent,
And with love and meekness, side by side,
Last of the flesh, and spiritual pride?
That passionate longings and fancies vain
Set the heart on fire and crazed the brain?
That over the holy oracles
Folly sported with cap and bells?
That goodly women and learned men
Marveling told with tongue and pen
How unweaned children chirped like birds
Texts of Scripture and solemn words,
Like the infant seers of the rocky glens
Of the Puy de Dome and wild Cevannes:
Or baby Lamas who pray and preach
From Tartar cradles in Buddha's speech!
In the war which Truth or Freedom wages
With impious fraud and the wrong of ages,
Hate and malice and self-love mar
The note of triumph with painful jar,
And the helping angels turn aside
Their sorrowing faces the shame to hide.
Never on custom's oiled grooves
The world to a higher level moves,
But grates and grinds with friction hard
On granite boulder and flinty shard.
The heart must bleed before it feels;
The pool be troubled before it heals;
Ever by losses the right must gain,
Every good have its birth of pain;

The active Virtues blush to find
The Vices wearing their badge behind.
And Graces and Charities feel the fire
Wherein the sins of the age expire;
The fiend still rends as of old he rent
The tortured body from which he went.
But time tests all. In the overdrift
And flow of the Nile with its annual gift,
Who cares for the Hadji's relics sunk?
Who thinks of the drowned-out Coptic monk?
The tide that loosens the temple's stones,
And scatters the sacred ibis' bones,
Drives away from the valley-land
That Arab robber, the wandering sand,
Moistens the fields that know no rain,
Fringes the desert with belts of grain,
And bread to the sower brings again.
So the flood of the emotion deep and strong
Troubled the land as it swept along,
But left a result of holier lives.
Tenderer mothers and worthier wives.
The husband and father whose children fled
And sad wife wept when his drunken tread
Frightened peace from his roof-tree's shade
And a rock of offense his hearthstone made,
In a strength that was not his own, began
To rise from the brute's to the plane of man.
Old friends embraced, long held apart
By evil counsel and pride of heart;
And penitence saw through misty tears
In the bow of hope on its cloud of fears.
The promise of heaven's eternal years,
The peace of God for the world's annoy
Beauty for ashes and oil of joy!

Under the church of Federal street,
Under the tread of its Sabbath feet,
Walled about by its basement stones
Lie the marvelous preacher's bones.
No saintly honors to them are shown,
No sign or miracle have they known;
But he who passes the ancient church
Stops in the shade of its belfry porch,
And ponders the wonderful life of him
Who lies at rest in that charnel dim.
Long shall the traveler strain his eye
From the railroad car as it plunges by,
And the vanishing town behind him search
For the slender spire of the Whitefield church
And feel for one moment the ghosts of trade
And fashion and folly and pleasure laid
By the thought of that life of pure intent,
That voice of warning yet eloquent,
Of one on the errands of angels sent.
And, if where he labored the flood of sin
Like a tide from the harbor-bar sets in,
And over a life of time and sense
The churchspires lift their vain defense,
As if to scatter the bolts of God
With the points of Calvin's thunder-rod,—
Still as the gem of its civic crown
Precious beyond the world's renown
His memory hallows the ancient town!

Original.

Early New England Adventism;

Or the views of the early American Christians respecting the Doctrines of the Return of the Jews, Conversion of the World, Kingdom of God, New Earth, Millennium, Prophecy, Fall of Antichrist, Time of the End, Second Advent of Christ, &c. By DANIEL T. TAYLOR.

Entered according to Act of Congress, in the year 1858, by Danl. T. Taylor, in the Clerk's Office of the District Court for the District of Massachusetts.

NO. XXIII.—JOHN DAVENPORT.

Continuing Davenport,—he says,—“Secondly: The second evil cause from whence this evil prejudice ariseth, is from the abuse of those spiritual truths by carnally minded persons. Such were those carnal chiliasts or millenarians who dreamed of a worldly happiness consisting in carnal and sensual contentments to be enjoyed in the thousand years prophesied of in Rev. 20th. The loathsomeness of their absurd error wrought such a loathing of their opinion in sundry godly learned writers that they declined the literal exposition of the First Resurrection, which will be of the just—as it is called in Luke 14:14—in the beginning of the thousand years when Christ will judge Antichrist and other living enemies of his church, and after the end thereof will be the general resurrection to the general judgment as is noted and proved by that learned man Mr. Mede (who was no phantastic as the Prelates themselves will grant) out of Rev. 20. and other places of Scripture. This kingdom of Christ must be placed—as he saith—between Christ's appearing in his kingdom and the last resurrection of all the world to the general judgment. And that this is that kingdom of Christ whereof Daniel prophesied in Daniel 7:13,14 and verses 18,22,26,27, and the apostle John, Rev. 20th. He proveth by two arguments, and concludes that they who go about to take away the pillar of evangelical faith concerning the glorious coming of Christ, neglecting the ancient tradition of the church, endeavored to transfer the prophecy in Rev. 20 elsewhere.

“Yet some explained the first resurrection in a spiritual sense, declining the literal, and understand it of the elect's effectually receiving the truth; but this hath been done in all ages since the first publishing of the gospel, gradually, as Prov. 4:18, and therefore is not the meaning of that prophecy. And Dr. Thomas Goodwin proveth the bodily resurrection of the martyrs from Rev. 20:5-7, by clear and good textual arguments in his sermons on Eph. 1:21,22, and on Rev. 5:9,10. They also note that the 1000 years wherein Satan was bound begins in the year 300 after Christ, when the persecutions of Christians by the heathen Emperors ceased; but this agreeth not with the binding of Satan in the bottomless pit during that one thousand years; for it is manifest, that since that time Satan hath by his instruments seduced and persecuted the saints as much at least as any time before. How then can it be said that he was bound for 1000 years? Alstedius, a very learned and indefatigable industrious writer, wrote a book wherein he proveth that the thousand years are yet to come; and to avoid all appearance of symbolizing with the carnal Chiliasts he entitled his book, ‘Diatribes de mill annis Apocalypticis, non illis Chiliastarum & phantastarum sed B. B. Danielis & Johannis.’ And he places the happiness of that time. 1. In the resurrection of the martyrs and their reigning on earth. 2. The increase of the church and the conversion of Israel and the fulness of the Gentiles. 3. The freedom of the church from the persecution of enemies. 4. Their long lasting peace. 5. The Reformation of doctrine. 6. The Majesty and glory of the church. 7. Their sincere joy, whereunto may be added such a perfection of light, holiness, and love as is attainable on this side of heaven.

“To conclude; when true principles are held forth in the letter of any text and some draw false inferences from thence, let the mis-collections of vain men be refuted, and the truth be declared, and the declaration thereof be accepted of all the saints. How often doth the apostle Paul complain of men's abusing his holy doctrines! Did he therefore avoid the holding forth

of such truths? No, he confirmed those truths and refuted the contrary errors with detestation. See Rom. 3:3-9, and 5:20,21, and 6:1,2,9,19-20. And even that doctrine which borders on the subject of the following treatise (viz. Mather's book) delivered by him for the comfort of the saints in 1 Thess. 5:14-18 was abused by some whom he refuted in 2nd Thess. 2:1-13. And the apostle Peter professeth his consent with the apostle Paul and he addeth a description of the new heavens and a new earth, wherein dwelleth righteousness, and this says he we look for according to his promise, as in Isaiah 65:17 and 66:22,—which shall be here before the general judgment and the end of the world, 2nd Peter, 3:7-16. This time the apostle Paul calls the time of the manifestation of the sons of God, for which he says the earnest expectation of the creature waiteth, &c., Rom. 8:19-23. This state of things on earth is called the world to come in Heb. 2:5. Dr. T. Goodwin in his sermon upon Eph. 1:21, 22 hath accurately and judiciously proved that the world to come means in Heb. 2:5 a state between the state of the world as now it is, and the state of things after the day of judgment, when God shall be all in all. It is of purpose and in a more special manner appointed for Jesus Christ to be King in. This he proveth clearly and at large, from various scriptures. And the apostle Peter vindicates Paul in this point against the unlearned and unstable, which wrested his word, as also they did other scriptures (to extort a sense from them never intended) to their own destruction. Now the good Lord give us understanding in all things and bless the labors of this faithful servant of Jesus Christ for the good of many. I rest. From my study at New Haven in New England, 18th day of Sept., 1667. Thine in the truth truly,

JOHN DAVENPORT.

This testimony is of value and contains some fine things, uttered in wisdom. What says New Haven to the millenarianism of her founder? Cotton Mather says Davenport “did all that was possible to render the renowned church of New Haven like the New Jerusalem, and yet, after all, the Lord gave him to see that in this world it was impossible to see a church state wherein there enters nothing which defiles.” From this it is evident that with Knox, Zwingle, Luther and Calvin, Davenport did not look for the world's conversion this side the Redeemer's advent.

Original.

Something to aid the young Preacher.

NO. IV.—GENERAL REMARKS ON THE EVIDENCES OF CHRISTIANITY.

The general remarks which I make, and which are merely introductory, shall be directed to the following questions.—How the study of Christian evidences, may be useful in the case of young ministers; and in what manner that study may be advantageously pursued by them.

First. How may the study of the Evidences of Christianity be *needful and useful in your case, as publicly devoted to the diffusion of Christian truth*? I feel disposed to start this inquiry, because a feeling obtains, with many who enter the Christian ministry, that as they are fully satisfied, by the testimony of their personal experience, of the truth of Christianity, they need not spend their time in the examination of its evidences, but may employ themselves much more profitably in some other way. While this feeling may often have its foundation in indolence, or a want of a habit of patient investigation it is doubtless more frequently due to the fact that the mind is not called to the real importance of the subject. Hence the necessity of reminding the candidate for the gospel ministry, of the usefulness of this department of theological study.

(1) The study of the Christian Evidences will be *useful to yourselves*, by increasing and confirming your persuasion that Christianity is indeed a revelation from God. On other subjects of importance, every judicious person rejoices in all the proof within his reach. So it is in the natural sciences, and in secular literature in general. Why should it not be so in Theology? why should we not search after all the evidences of our holy religion, which its great Author has

kindly given? You should do this for your own sake. And how gratifying to find, as you advance with this subject, that all your inward convictions are strengthened, and settled, by a continual accumulation of evidences gathered from different sources; but all going to prove the same grand truth, that the religion which you have received, came from God, and leads to Him.

(2) The study of the Christian evidences will also qualify you to be more useful in your *private intercourse with persons*. Consider this point with attention. You may often meet with infidels. They exist in Christian, Mohammedan, and Pagan lands. How desirable that you should have on the whole armor of christian proof, so as to be able to meet them on their own ground,—to take from them the weapons in which they trust, and to display to them the absurdity of their unbelief, and the futility of their objections!

Sometimes you will be called to converse with serious inquirers, who are greatly perplexed with their own scruples, or by the wicked suggestions of others. Would you not wish to have it in your power to render them suitable assistance?

At other times you will find professed Christians, who are harassed and distracted by temptation, or “by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” Of course you would deem it a privilege to foil the adversary; and you are bound in this, as well as in other, respects, to “be fellow-helpers to the truth.”

(3) The study of the Evidences of Christianity will also prepare you to be more useful in your *public ministrations*;—for, though it may seldom be your duty to dwell directly on the Evidences, yet if they have a place in your minds and hearts, they will exercise an indirect, and salutary influence, on your teachings, and on those to whom you preach. It is also worthy of remark that you cannot go fully into the Evidences, without augmenting your acquaintance with the Holy Scriptures; and consequently you are thereby increasingly fitted for public usefulness. In the course of such a study you will review many passages of Holy Writ,—weigh many important facts,—examine many difficult texts, and receive many new illustrations. If you patiently investigate the evidences of our religion, and keep a faithful record of all the additional information which you acquire,—information respecting the literal meaning of the Bible, and the entire and harmonious system of truth which forms the whole,—you will be surprised at the result, and will find you have not labored in vain; but that you have received an increase of sound scriptural knowledge, and that you are better prepared to “speak to the people all the words of this life,” and “to declare all the counsel of God.”

General Remarks continued in my next.

R. H.

Original.

Thy Kingdom Come.

NO. 4.

Bro. Bliss:—Another of the British Reformers was Dr. Hugh Latimer, Bishop of Worcester, who suffered martyrdom, October 16th, 1555. Three years previous to his death he delivered a series of seven excellent sermons on the Lord's prayer, the third of which was on the petition, “Thy Kingdom come.” Like Cranmer, he speaks of two kingdoms, and to quote all he has said that is interesting would be to cite a greater part of his sermon. I hope the readers of the Herald will give the following extracts an attentive perusal. To some they will be in the main “meat in due season,” though found in an old dish, while to others the food may be rather strong to be palatable: but here it is—

“This kingdom of God is twofold, ‘the kingdom of grace and the kingdom of glory, honor, joy, and felicity.’ As long as we are in this world we are in the kingdom of grace; and when we are gone, then shall we come to the kingdom of glory. For as long as we are here, God shews himself unto us by his grace; he ascends us through his Spirit, of his favor, and so he reigns within us by his grace. But when we are once gone, then we shall see him face to face; which

we cannot, as long as we are here. For he exhibits himself unto us, not so plainly as he does unto his angels, who are with him in the kingdom of glory. Therefore, when we say, ‘Thy kingdom come,’ we desire of God that he will help us to this perfect kingdom, that he will deliver us out of this troublous world, and give us everlasting rest.

“I fear there are a great number in England, who if they knew what they meant in speaking these words, ‘Thy kingdom come,’ they would never say them. For they are so given to the world, and so set their minds upon it, that they could be content that there should never be any end of it. Such worldlings, when they say these words, ‘Thy kingdom come,’ pray against themselves: for they desire God to take them out of this world speedily, and yet they have all their delight in it. Therefore, such worldlings when they say, ‘Thy kingdom come,’ either mock God, or else they understand not the meaning of these words. But we ought not to trifle with God; we should not mock him; he will not be despised. Let us pray heartily unto him, desirous to have the thing whereof we pray. But the customary [habitual] impenitent sinner cannot say, from the bottom of his heart, this prayer; for he would have no end of this worldly life, he would have his heaven here. Such fellows are not meet to say, ‘Thy kingdom come,’ for when they do they pray against themselves. Therefore none can say this petition, but such as are weary of this world: such faithful folk would have him come speedily, and make an end of their miseries. It is with the christians, as it is in a realm where there is confusion, and no good order; those who are good would fain have a parliament; for then they think it shall be better with them, they trust all things shall be well mended.

“Sometimes the counsels are good, but the constitutions please not the wicked, and so they begin to cry out as fast as they did before.—Sometimes the counsels are naught, then the good people cry out, and so they never are at rest. But there is one parliament that will remedy all the matters, be they ever so weighty or heavy, it will dispatch them clean. And this parliament will be sufficient for all realms of the whole world—it is the last day, where our Saviour himself will bear the rule. There nothing shall be done amiss, I warrant you; but every one as he hath deserved so shall he have: the wicked shall have hell, the good shall possess heaven. Now this is what we pray for when we say, ‘Thy kingdom come!’ and truly the faithful, penitent sinners, desire that parliament, even from the bottom of their hearts. For they know that therein reformation of all things shall be had; they know that it shall be well with them in that day: and therefore they say from the bottom of their hearts, ‘Thy kingdom come.’ They know that there shall be a great difference between the parliament that Christ shall keep, and the parliaments of this world. For in this world this is the common rule, ‘The more wicked, the better luck.’

“But I would will and desire you most heartily, for God's sake, to consider that the judgment of God at the latter day shall be right, according unto justice: it will then appear who hath been good or bad.

“And this is the only comfort of all christian people, that they know that they shall be delivered from all their troubles and vexations. Let us therefore have a desire that this day may come quickly; let us hasten God forward; let us cry unto him day and night, ‘Most merciful Father thy kingdom come.’ St. Paul saith, ‘The Lord will not come till the swerving from faith cometh;’ which thing is already done and past; Antichrist is known throughout all the world. Wherefore the day is not far off. Let us beware, for it will one day fall upon our heads. St. Peter saith, ‘The end of all things draweth very near.’ If St. Peter said so at his time, how much more shall we say so? For it is along time since Peter spake these words.

“All these excellent learned men, whom without doubt God has sent into this world in these latter days to give the world warning, all those men do gather out of Scripture that the last day cannot be far off. And this is most certain and

sure, that whosoever he cometh, he cometh not too soon. If he come this night, or to-morrow, he cometh not too early. Therefore, good people let us make ready towards his coming. And though he come not at this time, yet let us make ready; for we are not sure when we shall be called to make account before the Lord. All good and godly people since the world began endeavored to make themselves ready towards this day. But, O Lord, how wretched and miserable, yea, and how careless we are! Therefore it will be like as he saith, 'When they say, All things are well and quiet, then they shall be suddenly taken and perish; like as that rich glutton did: he ate and drank, he builded a new barn, for the old one was too little for him; then he said to himself, 'Now my soul, now be merry and take thy pleasure; for thou hast riches enough for many years.' But what said God? What said he? 'Thou fool, this night they will fetch thy soul from thee; whose shall those riches be then which thou hast heaped up?' And so shall all those be taken and trapped like this glutton, who will not make ready, who refuse the warnings of God: they shall be taken suddenly to their everlasting woe.

"For Scripture giveth warning unto every one saying, 'Like as in the days of Noah they will eat and drink, and marry,' &c. To eat, and to drink, and to marry, is godly and lawful; but to do it otherwise than God hath commanded, is wicked and damnable. To eat without thanksgiving, or to eat other men's flesh [that is, to oppress other men to maintain our own delicious diet,] or to play the glutton, more than suffices nature, this is wicked. To marry upon other respects than God hath appointed, and expressed in his most holy laws, is wicked and damnable; else 'marriage is honorable amongst all men,' but to marry for wantonness' sake, that is wicked.—'The sons of God saw the daughters of men.' This did Noah rebuke in his time, but they laughed at it; he prepared the ark and went into it; at length the flood fell upon their heads. 'As in the days of Lot,' what did they? 'Thou art come hither a stranger,' said they; regarding nothing God's word which was shewed unto them through that good man Lot; they were wicked whoremongers, drunkards, covetous persons.—But what follows—what follows, I say? Consider the end: 'The fire from heaven fell upon them suddenly and consumed them all.' But we are not in darkness. We have the word of God, we know what is his will; therefore let us watch for he will come like a thief in the night; happy are we if he shall find us watching.

"This is the effect of this petition, wherein we desire that God will send down faith from heaven, that he will continue in me my faith, and every man's, so that we may be ready to go with him when his kingdom shall come . . . which grant us, O God the Father, God the Son and God the Holy Ghost. Amen."—*Latimer's select Ser. and Let. pp. 139-143.*

J. M. ORROCK.



ADVENT HERALD.

BOSTON, MARCH 31, 1860.

SILVESTER BLISS, EDITOR.

The readers of the *Herald* are most earnestly besought to give it room in their prayers; that by means of it God may be honored and his truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp, unbrotherly disputation.

THE TERMS OF THE HERALD. The terms of the *Herald* are two dollars a year, in advance;—with as large an addition, as the generosity of donors shall open their hearts to give, towards making the A. M. Association an efficient instrumentality for good.

A Card.

We are happy to announce, in accordance with our expressed expectation of last week, that the last

of the notes given by the Treasurer for the "A. M. A." has been paid in full by the voluntary offerings of its friends. The individuals and churches that have contributed to this result will please to accept our thanks; which we tender in the name of each and all who have been alike interested in this consummation. May he to whom belongeth "the silver and the gold," and "the cattle on a thousand hills," give you in return increased harvests; and may you each and all be privileged to put on immortality at the appearing of Jesus Christ, and so attain unto eternal life.

As the funds which have thus far been contributed, have not been permitted to stop in the office, but have had to be expended in the payment of assumed obligations, it will be seen that the office itself has not thereby been enabled to increase its efficiency. But the donations which its friends shall now favor it with, will be for its own direct advantage and usefulness; which will be proportioned to the means thus contributed. We therefore still bespeak for the "A. M. A." such aid as God shall give means and hearts to supply.

OUR LORD'S PRAYER.

III. PETITION.

6. The Recovery.

"But Deliver us from evil." Matt. 6:13.

The word "evil" has the article in the original, from which it has been thought by many that Satan the Evil-one is referred to; which would make this to be a petition for deliverance from his malign influence.

There is need of prayer for deliverance from the power of the Evil One, "lest Satan should get an advantage of us," 2 Cor. 2:11; and "because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour," 1 Pet. 5:8. Our Savior said unto Peter: "Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not," Luke 22:31, 2. Paul exhorted the church at Ephesus to "put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" or as in the margin, "against wicked spirits in heavenly places." Eph. 6:11, 12.

Satan is called "The dragon, that old serpent, which is the devil and Satan." Rev. 20:2, who "deceiveth the whole world." Ib. 12:9. He is the "god of this world," who "hath blinded the minds of them which believe not," 2 Cor. 4:4, and "the prince of the power of the air, the spirit that now worketh in the children of disobedience." He is oft "transformed into an angel of light," 2 Cor. 11:14; "the Serpent beguiled Eve through his subtilty" (v. 3); many "are taken captive by him at his will," 2 Tim. 2:26, and they will be held by him unless God give them grace to "recover themselves out of the snare of the devil," Ib. But "the God of peace shall bruise Satan under your feet shortly," Rom. 16:20. "Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" James 4:7, 8. With such promise of final victory, and with such need of Divine aid in vanquishing the arch-deceiver, we have need of prayer, and have the greatest encouragement to pray, for deliverance from him.

The term "evil," or "the evil," may however include all the ills, both moral and physical, to which man is subject in this present evil world; to be delivered from which it is also our privilege to pray.—Our Savior, in praying for those given him, said "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil," John 17:15. And the apostle assures us that "the Lord is faithful who shall establish you and keep you from evil," 2 Th. 3:3. God has said, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Ps. 50:16. The three worthies said to the Chaldean monarch, "Our God whom we serve is able to deliver us from the burning fiery furnace," 3:17. "The Lord knoweth how to deliver the godly out of temptations," 2 Pet. 2:9. "Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble." The Lord will preserve him, and keep him alive." Ps. 41:1, 2.

The Psalmist prayed: "Save me from all them that persecute me, and deliver me," Ps. 7:1; "Deliver me from my transgressions," 39:8; "Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters," 69:14. And his testimony is, "Our fathers trusted in thee: they trusted, and thou didst deliver them: they cried unto thee and were delivered: they trusted thee, and were not confounded," Ps. 22:4, 5. "The righteous is delivered out of trouble," Prov. 11:8.

All evil is the consequence of sin; more or less of it is to be the portion of man on earth until the removal of the curse; and entire deliverance from it will be full and complete exemption from all the vicissitudes of the present fallen state, and a restoration to the condition for which man was originally created. Therefore when we pray, "deliver us from evil," we pray for deliverance from the temptations of the Adversary, to be recovered from all his wiles, for divine help in every hour of trial or perplexity, and for admission to the promised kingdom, when God's will shall be done on earth as it is done in the heavens. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57. And pleading thy promise, wilt thou O Lord, through Jesus our great Redeemer, deliver us from all evil.

The Secret of Effective Preaching.

The greatest, the most useful, and the most interesting preachers, are those who adhere the most closely to the word of God. A writer in the "Presbyterian Banner" thus speaks of the secret of the success of the preaching of Mr. Guinness, a young Irish preacher now visiting this country.

"He sets forth the great and glorious truths of the gospel with a charming simplicity, and with unmistakable clearness. He sets them before his hearers as living realities of the highest eternal importance. Before them, all things else are as nothing. Then he deals much with Scripture, quotes Scripture, reads Scripture, explains Scripture; with him indeed the Scriptures are the word of life. What a pity that they have come to occupy such a subordinate place in the pulpit! Of what a mighty power have many deprived themselves! Along with this, there is much hortatory tenderness and warmth of feeling. He gives evidence of feeling and believing the truth he declares, and of intense yearning desires for the salvation of sinners and the sanctification of believers. He is a man of retired habits—much given to prayer. Herein are to be found, we honestly think, the human elements which the Spirit of God makes use of in the case of this youthful herald of the Cross, whose preaching has been sought with unflagging interest for three months. It is soon to decide to what extent his labors have been savingly blessed while here. That he loves the Savior, and that he loves the souls of men cannot be doubted."

Peale's Court of Death.

"—Deep in a murky cave's recess,
Laved by oblivion's pitless stream, and fenced,
By shelving rocks and intermingled horrors
Of yew and cypress shade, from all obtrusion
Of busy noon-tide beam, the Monarch sits
In unsubstantial majesty."

Poem on Death by Bishop Porteus.

Rembrandt Peale, one of the greatest of American Artists, on reading the above many years since, conceived the idea of his magnificent painting, "The Court of Death," which was on exhibition in this city in 1846, and of which we then gave an extended notice.

This painting was so universally admired, that its present owner, Dr. G. Q. Colton, has procured the execution of a Chromo-Lithographic Engraving, on a plate 23 by 31 inches; which is printed by a succession of impressions with different oil colors. This print is an admirable representation of the original picture, and makes a very beautiful, and instructive picture.

There sits the grim monarch, Death, with his foot on the lifeless form of a youth, instantaneously prostrated by his power, whilst old age is supported by faith before him. On the right, is his prime minister war, preceded by conflagration, and followed by famine and pestilence. On the left, is pleasure, tempting the youth astray, whilst intemperance, remorse, delirium, gout, dropsy, apoplexy, hypochondria, despair, suicide, consumption, and fever, are grouped around. Instead of being repulsive, the effect of the picture is pleasing, whilst it is very suggestive.

Engravings of this size are usually sold for \$5, but Dr. Colton has put it at the low price of \$1.00, expecting to remunerate himself by the sale of 100,000 copies—18,000 being already sold.

The transmission of \$1, with 12 cents for postage, to Dr. G. Q. Colton, 37 Park Row, N. Y., will ensure the return by mail of a copy of this magnificent engraving.

TWENTY YEARS AN EDITOR.—Dr. Stevens, of the Advocate and Journal, after nearly twenty years of editorial life, recently gave the following estimate of probabilities in regard to communications being read. Correspondents, whose two, three and four column articles are slumbering in pigeon-holes, will please accept it as a full explanation of their non-appearance: "A communication which is a fourth of a column long, is read by most readers, unless its subject is manifestly repulsive; over half a column long, is read by half our readers; a column long, by

a third of them; a two column article by one-tenth; a three or four column one, by nobody whatever, except the wearied editor and his proof-reader; and the few who may have a personal or very special concern in the article."

We find the above in an exchange paper; and our own editorial experience of eighteen years accords with it. Our columns however being only half the length of a folio paper, it should be read "half a column," for "one fourth" in the above, and in that proportion for the other measurements. Short articles, like short sermons, are much more effective than long ones.

To Correspondents.

Short and appropriate articles, of one column or less, are solicited from those who have well digested thoughts to communicate. Any writer whose article or enquiry is not promptly noticed, will please to call the editor's attention to the omission.

R. Hutchinson. Received No. 8. Will emerge on the Bible "side" of that famous edifice—is already there. Helena afforded no facilities for escape, as Elba did, and was more closely guarded.

MEETING OF THE STANDING COMMITTEE.—The members of the Standing Committee of the A. M. A. will notice the time of the next quarterly meeting as given in another column—April 10th.

A Card.

I wish to express my gratitude to my dear friends in Newburyport for their kindness to me in constituting me a life member of the A. M. A. Such an act of friendship must ever endear to me the memory of those concerned in it. The present itself is acceptable and timely; but I more especially value the disposition it makes manifest. May God bless you, my dear brothers and sisters. And may the grace of our adorable Redeemer make me so to live before Him, that you may never regret your kind deed.

EDWIN BURNHAM.

Attleboro', Mass., 1860.

Foreign News.

Halifax, March 23. The royal mail steamship Canada, from Liverpool 10 A. M. 10th instant, via Queenstown, afternoon of the 11th, arrived at this port this morning.

GREAT BRITAIN.

In the House of Lords a debate on the Italian affairs took place, strict neutrality being urged by all parties.

The demonstration in London in honor of the officers of the volunteer corps passed off with great eclat. About 2600 officers attended the levee, and were presented to the Queen. The banquet was presided over by the Duke of Cambridge, and was attended by about one thousand officers; and at the grand ball in the new Floral Arcade and Covent Garden Theatre, about six thousand persons were present.

There were unusual high tides in England on the 8th and 9th: considerable damage was done at London and along the Thames, but at Liverpool nothing unusual occurred.

The question of the projected annexation of Savoy and Nice to France continued to attract much attention.

The London Times, while editorially condemning the project, and applauding the firm protest of the government against it, repudiates the idea of England demanding explanations which might any day lead to war.

It is stated that since Cavour's last dispatch relative to Italy, orders having been sent to the French army in Italy to hold itself ready to march at first notice, and in reply to the officers demanding a short furlough, that the whole army would immediately evacuate Lombardy and return to France.

The Paris correspondent of the London Times says it was thought likely that, as soon as universal suffrage in Tuscany declares for annexation to Piedmont, the Savoyards will have a French army on the spot.

The Paris Patrie believes itself in a position to state that in the question of Savoy, Sardinia shows such conciliatory intentions as might be expected from a country which owes its aggrandisement to France.

Reports had been current of dissensions between France and England relative to the Chinese expedition, but the Paris correspondent of the London Post pronounces them wholly unfounded.

The Times, in noticing Count Cavour's reply to the French proposals for the settlement of the Italian question, says the next phase in this strangely shifting question promises to be that Northern and Central Italy will constitute themselves a single power, in the face of the express or tacit disapproval of every one of the great powers except only England.

ITALY.

A long and forcible dispatch by Cavour, replying to the Italian programme of France, is published.

It points out the impossibility of now carrying out this programme, and pledges Sardinia to abide by the result of an appeal to universal suffrage.

Reports had been current of insurrection in Naples, but they are not confirmed. A great military display took place at Naples on the 1st, and there was continued activity in the arsenals. Several persons of distinction have been arrested, and it is reported several noblemen are about to be exiled.

The Attorney General of Messina had been murdered, and a fulminating bomb was thrown at the Director of the Police there.

Turin, March 8. The *Opinione* publishes Cavour's dispatch of the 2d, relative to Savoy and Nice. He declares that the aggrandizement of Sardinia can never prove dangerous to France, but considering the obligations Sardinia is under to France, serious attention must be given to the Emperor's demands. At the moment when Sardinia demands the inhabitants of Central Italy to dispose of their destiny, she exposes herself to the charge of inconsistency. If she denies the right of freely expressing their wishes to her subjects dwelling on the other side of the Alps however great the regret would be, at the "crade" of the Piedmontese monarch demanding a separation, Sardinia would not refuse to recognize the weight of a manifestation, however slight, if made in conformity with the prescriptions of Parliament. In regard to the opposition of the great powers, Cavour thinks that the desire for proper frontiers of France and Sardinia will insure just and equitable negotiations on this head.

The Tuscan correspondent of the London Times asserts that, under certain conditions, and with the free consent of the popular will, the Italians would consider themselves well rid of the Savoyards.

The *Opinione* of to-day publishes Count Cavour's circular, dated Milan, the 24th of February, and addressed to the Sardinian Ambassadors accredited at the courts of the four great powers. On the subject of a circular of the Imperial Councillor of Mantua, ordering the arrest of persons who favor or are suspected of favoring the emigration of Venetians, Count Cavour states that this system of presumption of guilt has been extended to persons included in the amnesty guaranteed by the Treaty of Zurich, and believes it to be his duty to protest against a course of action involving the destruction of the stipulations of this treaty. He insists that the Emperor of Austria should render the amnesty granted at Villafranca as comprehensive and complete as possible. The government of the King of Sardinia would not have failed in religiously fulfilling that part of the treaty regarding the granting of an amnesty, had it devolved upon His Majesty. Count Cavour demands therefore, that Austria shall not elude the execution of the benevolent designs which, in conformity with the feelings of humanity, were proposed by the peace of Villafranca.

It is stated that as soon as the principles of the annexation of Savoy shall be settled between France and Savoy, the great powers will be invited to a Conference in order to examine the reasons brought forward by France in favor of the annexation.

It is said that Count Arce, who has returned to Turin, has been intrusted by the Emperor with the mission to bring about a speedy and definitive settlement between France and Piedmont of the question of Savoy.

It is asserted that the Papal Government is preparing a note accusing Piedmontese agents of exciting the inhabitants. Revolutionary agents have induced the inhabitants to give up smoking and taking part in the lottery.

The London Times of the 10th says:

"The last dispatch, dated the 24th of February, from Lord Cowley to Lord John Russell, thus describes the present condition of the Italian question: 'M. Thouvenel mentioned to me yesterday that, whether the proposals of Her Majesty's government for the settlement of Italy were to be accepted in their entirety or not, Her Majesty's government had rendered an immense service to the Italian cause in making them, since the imperial government had thus been enabled to enter into explanation with the Austrian government, and loyally and honorably to free themselves from engagements which it had become impossible to fulfill.' Such is the last ascertained phase. The Emperor of the French considers himself honorably freed from the conditions of Villafranca and Zurich by the operation of the English propositions. We offer no opinion; we merely abbreviating State papers."

Turin, March 10. The official gazette publishes Farini's reply to Cavour's message of 29th February. He says, if the form of the new vote is not decided upon, he should choose universal suffrage. The acts of Rome had destroyed any possibility of a vicariate, as proposed by France, upon the Romagna. He guarantees full and absolute liberty in voting.

Paris, March 10. The *Constitutionnel* has a semi-official article against the too general adoption of

universal suffrage, as applied to the doctrine of national sovereignty. A false extension of the principle may become an incessant source of trouble and danger to Europe; though an extension is about to take place in Italy in opposition to the Imperial policy and to the councils given by France. The Paris correspondent of the Times says it is stated that the bulls of excommunication against Victor Emmanuel are ready to be launched, the moment the approbation of the Central Italian States is decreed.

A communication from Turin, dated March 5th, says:

The Marquis d'Azeglio, our Minister at London, arrived here yesterday, in obedience to a summons from Count Cavour. He is to attend a Council of Ministers this day, presided over by the King, and will probably not return to his post till the result of the plebiscitum is known. General Fanti, our Minister of War, is expected here to-night from Modena. There is no example in the military annals of Piedmont of any such activity as we have seen displayed by this Minister during the last 40 days. Piedmont, which two months ago had only 45,000 men under arms, will have 150,000 on the 1st of April, with a corresponding number of horses, complete stores, ten batteries of rifled cannon, and several thousands of rifles. These are results not to be disdained, as they place Piedmont in a position to meet all eventualities, in accordance with the energetically expressed will of the King during the last few days of his stay in Milan. Garibaldi has been summoned to Turin, but he has not been able to come yet, on account of indisposition. His arrival is impatiently expected, for his popularity may prove very serviceable in case of need.

Bologna, March 6. The report that an attack will shortly be made by the Pontifical troops on the forces of the Romagna is doubtful, but great irritation prevails here.

The priests are threatened by the people and the fortification of the place is being actively continued.

SPAIN AND MOROCCO.

No additional engagements are reported.

The Sultan had rejected the terms of peace offered by Spain, and announced his intention and ability to carry on the war.

The permanent occupation of Tetuan by the Spaniards had been definitely agreed upon.

The *Eco de Tetuan* asserts that an engagement has taken place between two Kabyle tribes in the neighborhood of Tetuan. The tribe favorable to the Spaniards was victorious.

TURKEY.

Another misunderstanding existed among the Ministers, and a change in the Ministry was shortly expected.

The Western Powers had made proposals to the Porte to assist in maintaining its rights in Servia and the Danubian Principalities, should any complications and an armed intervention occur there. It is reported the Porte had requested a treaty of alliance with them for certain emergencies.

The Times' City article quotes a recovery in the funds, under the impression that Napoleon's Italian programme has undergone some modification, and the statement that the Western Powers had offered to aid Turkey in maintaining her rights in the Principalities, which is accepted as evidence that France and England are in complete accord with regard to any new complication in that region. The Times says measures are in progress for forming a Bank of India.

The morning papers generally rejoice at the final agreement of the French treaty; but the Morning Herald denounces the act as humiliating and dangerous to England.

FRANCE.

The Times Paris correspondent writes:

"Since the speech from the throne I have met with hardly six people who do not declare it as their deliberate opinion, that before three months are over hostilities will begin somewhere. And only a day or two ago a general officer of long standing, and in a situation which enables him to know something of what is passing out of view of the public, mentioned his belief that war this spring was inevitable."

HUNGARY.

Presburg, March 6. The Evangelical community have unanimously refused to submit to the Imperial decree of the 1st of September, and to the Ministerial ordinance of the 2d of September.

Vienna, March 6. It is stated in official quarters that the Austrian government has received positive information from Bologna to the effect that the troops commanded by General Stefanelli insist upon returning to Tuscany. Many soldiers of this corps d'armee have deserted to the Papal territory.

The Vienna correspondent of the Times says:

"I think it is no secret in England that Austria is arming upon an extensive scale, and that the pre-

parations for war are unmistakable. Still the semi-official papers are somewhat out of humor. Hearing that Sardinia increases her army, they actually attribute it to the madness or malice of Count Cavour; for if France should back Sardinia there will be no war, and if France does not, Sardinia will be crushed whether she has 100,000 or 200,000 men under arms, whilst her armament ruins not only the Italians but forces Austria likewise to spend more money. All the court and military party reason in this way, and come to the conclusion that Cavour is the wickedest man on earth, who seeing before him the complete downfall of his own country, maliciously puts Austria to great expense. Such are the men who rule this Empire."

ITEMS AND NEWS.

Piedmont is said to be arming to the teeth. Letters from Turin speak of the day not being far distant when Victor Emmanuel will have 180,000 men fit to take the field.

Prof. G. Wilson has submitted a paper to the British Association of Science, in which he states, that out of eleven hundred and fifty four persons of all occupations, he found one in fifty color-blind; that is, unable to distinguish the colors, red, brown, green and blue.

Matthew D. Griffin, overseer on the plantation of Major Watts, in Madison county, Florida, was knocked from his horse and murdered by a gang of negroes, who beat him to death. They then sunk his body in a lake, where it was afterwards found. One of the negroes confessed the deed.

A man in Brooklyn has recovered \$486 73 damages from the owner of a dog, which had bit him in the hand.

The wife of Mr. H. L. Pope, of Louisville, Ky., died last week from inhaling chloroform to alleviate the headache. As her children started for school she was lying on the bed inhaling chloroform. When they returned, she was discovered with a handkerchief over her mouth, and dead.

An amusing scene in the Legislature of Pennsylvania occurred on a motion to remove the capital of the State from Harrisburg to Philadelphia. A matter-of-fact member from the rural districts, who had heard of the great facilities with which brick houses are moved from one part of the city to another, and who had not the slightest idea that anything but moving the State House was in contemplation, rose and said: "Mr. Speaker, I have no objection to the motion, but I don't see how on earth you are going to get it over the river."

In a hurricane on the 27th ult., in the South of France, a railway train which left Perpignan for Narbonne, was upset by the violence of the wind near Salce. The passenger carriages, with the exception of one, were thrown into a deep ravine, but nobody was killed. Twenty persons were wounded.

On Friday night, a barn in Nantucket, belonging to John Winn, was totally destroyed by fire. It is supposed to be the work of incendiarism.

It is contemplated to erect a grain elevator in Montreal which shall cost five hundred and fifty thousand dollars.

The fire at Mobile, on the 13th inst., destroyed twelve buildings, one of them being a theatre. Some 2500 or 3000 bales of cotton in the yard of the Union Cotton Press Company was mostly destroyed. The whole loss is about \$250,000.

The dwelling house, barn and sheds of Oliver Young of Greenville, Me., together with the entire contents of the barn, were destroyed by fire on Saturday last. A valuable horse, one pair of oxen, several cows and other stock hay, &c., were burned. A young man who went into the barn to rescue the stock, lost his life.

Prince Albert de Broglie, says the Nord, whose last article on the Roman question brought down a warning on the Correspondant, has received from the Pope the wax taper which His Holiness carried on Candlemas-day. Such a distinction is seldom conferred on any but sovereigns.

River Pirates.

A horrible tragedy occurred on board the sloop C. A. Johnson, in New York harbor, last week. With a captain and two or three men, it was on its way, with about \$1000 in specie, to purchase oysters in the Virginia waters, and came in collision with the schooner John B. Mathew. One man immediately escaped in a boat to the shore; and on boarding the schooner, it was very evident that the other hands had been murdered and the schooner robbed. A man named Wm. Johnson, but passing under the name of Hicks, has been arrested as the probable murderer. A silver watch and a couple of money bags found in his possession have been identified as the property of Capt. Burr of the schooner. He was arrested in Providence, R. I.

On Saturday, the schooner Thomas French from

Virginia, picked up, Wednesday, a yawl boat, containing a Chinaman, who had escaped from sloop Spray of Milford, Ct., which vessel was sunk the same day in collision with the sloop Lucinda. The Captain of the latter vessel says, when the collision occurred there was no one on board the Spray excepting the Chinaman who refused to come on board the Lucinda. The Captain and his brother, the Chinaman says, went down in the Spray.

New York, March 25. It is suspected that the Chinaman who was picked up in the yawl off Barnegat, murdered the captain and his brother and then deserted the vessel. And his sudden disappearance on arriving at this city yesterday tends to confirm the suspicion. The Spray was bound to Virginia for a cargo of oysters, and Captain Leete had in his possession funds for the purchase of his cargo. The Police have the affair in hand.

The United States and Mexico.

Two Mexican steamers, fitted out in Cuba for the aid of the Mexican party that is now besieging Vera Cruz, were captured by a U. States man of war last week, and brought into New Orleans; and our government is greatly puzzled what to do with them. They are not prizes of war; for the two countries have not declared war against each other; and they can hardly claim them as pirates. It is not certain, that the United States and Mexico will not soon be in actual collision—there being several indications that point in that direction.

WE SEEK A BETTER COUNTRY.—When a Christian truly lives by faith, and has clear views of the grandeur of his calling, and the final consummation of his hopes, he lives above the world, and is insensible to its charms, and superior to its fascinations. A Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.

PRAYER BOOK SCRIPTURE.—The following paragraph is now going the rounds of the press:

During the delivery of a sermon in one of the churches in Troy, N. Y., on Wednesday evening last, on the scriptural warning, "In the midst of life we are in death," a highly respected merchant of that city, and a member of the church, fell back in his seat and expired without a gasp. The audience was naturally horror-stricken, and the services were immediately brought to a close. It was a most fearful illustration of the text of the sermon. The death was caused by apoplexy.

The text above named is not in the Bible, but occurs in the burial service of the Protestant Episcopal church. It is reported that one of the most eminent Baptist preachers of England once wrote a funeral discourse, intending to take this passage for his text, but was surprised to find the passage was in the Prayer Book of the Established Church. Among the sentences taken from the Episcopal Prayer Book, and cited as Scripture, are the following: "Read, mark, learn and inwardly digest," which occurs in the Collect for the second Sunday in Advent; "In the midst of life we are in death," and "earth to earth, ashes to ashes, dust to dust," which are in the service for the "Burial of the Dead"; "the iron entered into his soul," found in the Psalter only, the Bible version being much less expressive: "he was laid in iron"; "He maketh men to be of one mind in an house"; the "Psalter" version of the passage given by the King James translators, "God setteth the solitary in families."

THE ASCENDING DAY.—When the day begins to go up, to heaven at the night, it does not spread a pair of wings and fly aloft like a bird, but it just climbs softly up on a ladder. It sets its red sandal on the shrub you have watered these three days, lest it should perish with thirst; then it steps to the tree we sit under, and thence to the ridge of the roof. From the ridge to the chimney, and from the chimney to the tall elm; from the elm to the tall church spire, and then to the cloud, and then to the threshold of heaven; and thus, from round to crimson round, you can see it go as though it walked upon red roses.—*Jeremy Taylor.*

ARCHBISHOP USHER and Dr. Preston, two eminently pious and learned men, were very intimate, and often met to converse on learning and general subjects; when it was very common with the good archbishop to say, "Come doctor, let us say something about Christ before we part."

CORRESPONDENCE.



In this department, articles are solicited, on the general subject of the Advent, from friends of the Herald, over their own signatures, irrespective of the particular views which it defends. Views of correspondents not dissented from, are not necessarily to be considered as editorially endorsed. Correspondents are expected to avoid all personalities, and to study Christian courtesy in all references to views and persons. Any departure from this should be regarded as censuring the writer to any reply. Christian and gentlemanly discussion will be in order; but not needless, unkind, or uncourteous controversy.

The Five Kingdoms of Javan.

Concluded.

1. Alexander was no more the king of Grecia proper, than of Persia or Syria or Egypt; he conquered them all alike.

2. He was not "first," or anterior to the "standing up," or regal existence of Macedon and Thracia and Syria and Egypt, the supposed four horns, as the prophecy demands that he should be of the true ones.

3. Two of them, at least, Syria and Egypt, did not stand up out of that nation, be it either Macedon, Greece or Javan.

4. They did not arise "toward the four winds of heaven," if the four cardinal points are meant, or the four quarters of Alexander's dominion, or of the Eastern world; for two of them are close together, and in the north-west corner of his dominions, and one of them constituted the seat of his empire; and in the nature of things they could not be towards two winds of heaven in respect to any thing or place, save the line that divided them.

Besides, Syria, which is claimed as the king of the north, was away south-east of two selected for the Eastern and Western ones!!

But if it is claimed that not all these are the right kingdoms, I reply that these were all embraced in Alexander's empire, and if there are others besides, it proves to a demonstration that the "just four kingdoms" into which that empire was divided is all a myth,—the invention of men over-anxious to help the Almighty fulfill his word before the time. And we are all studying history in theological works, whose authors bend all their energies and a great many facts to save some theoretic system. Instead of four of Alexander's generals standing up in his place, there were, Cassander, Antigonus, Menander, Eumenes, Lysimachus, Antipater, Crateus, Ptolemy, Neaptolemus, Perdicus and others; Calvin (I think—see Lect. on Dan.) says there were eighteen of them; and, Mac. ch. 1, "Alexander reigned twelve years and then died; and his servants bare rule every one in his place, and they all put crowns upon themselves."

The king of Epirus was as important a character as any of the four generally selected. Why not count him a "horn"?

This is an entirely anomalous case, if the fragments of an empire are the subject of special notice; nowhere else in this book are the events occurring between two different sections of the image referred to.

But the evident import of this 8th chapter, taken with its parallel in chap. 11, is, that although Alexander's posterity, "the young king Alexander," and his uncle should reign, as they did, and altho' the earth's empire should be plucked up for those who ruled according to Alexander's dominion, that is in the East and in Egypt, yet that it should be divided toward the four winds of heaven for others besides these (11:4, 5); for four kingdoms of Javan in Europe with whom empire should continue till the time of the end: 8:17, 19, 23; 10:14, and 11:27; 12:1.

Thus with Macedon in the southern center, we have towards the four winds of heaven, Rome, Constantinople, Paris and Vienna, forming a quadrangle the several sides of which average about 300 miles. Each of those kingdoms have successively bore rule over all Europe, answering to the two feet and two legs of the image.

If out of these, say central Italy, a military chieftain should arise, he would not be apt to make conquests either towards the north or west, as the little horn is predicted not to do. It was especially towards the north and north-west that Rome, the supposed antitype, did wax great. Julius Caesar, Rome's greatest chieftain, executed thirteen campaigns, eight of which were against Gaul, whose conquest "added to the wealth of Rome 8,000,000 of money annually."

The 2300 of this chapter are so from representing Dr. Cumming says, the Turks are meant; but they "waxed great toward the" north, and especially toward the west—precisely the wrong directions.

years, that they are not even called days, but "evenings and mornings."

But if even days and years are symbolic in this book, one single king must have lived at least 1440 years, and probably much longer. "And he shall continue more years than the king of the north," 11:8. The other continued years, at least 2, and he "more years," certainly two more, making four in all and $4 \times 360 = 1440$. Where is Methuselah? Besides, in verses 5 and 14 of this chapter we have two other periods of years, certainly containing two each; so that at the very lowest possible calculation, in the prophetic events of vs. 5-14 inclusive, eight years transpire, which, if symbolic, amount to 2880 years!

But if these periods, occurring in the body of the prophecy, are not symbolic, most assuredly those which constitute the main part of the improved explanation of that same prophecy, c. 12, are not, and if they are not, none in the book are.

A. BROWN.

"But one thing is needful." Luke 10:42.

It is frequently, if not generally supposed, that our Lord in the above words conveyed the idea that salvation is the "thing needful." Though he elsewhere teaches that the soul is of more value, and its salvation of more importance than anything else, I apprehend that is not the import of these words.

"But one thing," signifies only one thing. Now the Lord expressly says, "your Father knoweth that ye have need of these things"—that is, food and drink.

Again, it is assumed that "that good part" which Mary had chosen was the "one thing needful." If this were so, it would imply that Martha had neglected that "one thing." It appears to me this was not so. She was a firm believer in Christ, and treated him with the utmost respect, and in this case admitted his authority by her request for him to "bid" or command Mary "to help" her.

What then does Christ mean? Let me give Wakefield's rendering of the passage, and I think all will be plain: "Martha, Martha, thou art troubling and perplexing thyself about many dishes, when only one is needful: now Mary hath chosen that good portion of the entertainment, which shall not be taken from her." The part which she had chosen was to "sit at Jesus' feet and hear his word."

Martha being the mistress of the house, and feeling an ardent love and the greatest respect for her Lord, wished to give him the best entertainment in her power. She was therefore "cumbered about much serving," or in preparing many dishes or kinds of food. Mary, on the other hand, had chosen a better part of the entertainment. She, with the deepest reverence, and becoming meekness, sat at her Master's feet and listened to his speech, as it distilled like the dew. Martha, becoming uneasy, and perhaps thinking her sister selfish in leaving her to serve alone, claims her help, through the intervention of Christ's authority. She meets a merited, but mild rebuke—one full of instruction to the sisterhood of all coming time.

He who could say, "It is more than my meat and my drink to do the will of my Father and finish the work he gave me to do," would teach, that, though the wants of the body were imperative, yet they are few. "But one thing"—dish, or kind of food—is needful. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall man live." The "needful" might soon be prepared, and Martha with Mary might share the rich feast of listening to the word of him who spake as never man spake. Sisters, don't overtax yourselves to over-feed your ministers and others. Give them that which is simple and wholesome, and like Mary fail not to get a feast to the soul. Christ's ambassadors will say, Amen. H. BUCKLEY.

From sister H. S. Buckley.

Bro. Bliss:—I wish to thank you for the light and comfort derived from articles on the intermediate state and paradise, &c., from your pen. Though a believer in the view you advocated, yet you presented it in so clear and glorious a light, I can but express my gratitude for the labor bestowed, and desire to have my heart overflow with gratitude to the Father of light and truth.

In 1843, I think, when G. Storrs' views were presented in the Midnight Cry without a note of warning, my feet were caught in the snare, and though never left to so dishonor God, as to believe that the Son of God became a nonentity for three days and three nights, yet my mind was confused by the sophistry of the reasoning, my sympathy was wrought upon, and I was left to raise my puny reason against the declarations of the immutable word of the Lord and to publish my folly by trying to make others believe, because I would not cause the smoke of the torment of the sinner to ascend up forever and ever, that therefore God would not—forgetting that I would not suffer the child to be torn from its moth-

er's arms and sold into helpless bondage, as we now see that the sufferings of all, especially of God's saints, my short-sighted reason would avert, but he who is infinitely more just and merciful than man, suffers it thus to be.

From experience upon my own heart, I can say that the doctrine of annihilation and sleep of the soul has a tendency to cause the exceeding sinfulness of sin to appear of less magnitude than the awful penalty attached to the rebel sinner's doom in God's word inculcates. How lovely does the character of God appear! How easy are the terms of salvation! Brokenness of heart for sin, contrition of spirit, faith in the great sacrifice for sin, and a home of perfect bliss is secured. And will not the belief of eternal conscious misery, forever and ever deter from sin? Being clearly revealed in God's word, the sinner is left without excuse. How love I thy law! How perfect in all its parts! Methinks all God's saints now and eternally respond, Amen.

From Bro. H. Bundy.

Bro. Bliss:—Although my pecuniary embarrassments have compelled me for the present to leave the gospel field, yet I bless God I still feel interested in the work—the precious work of man's salvation. It is a work the angels desired to look into; and certainly we ought to feel more interest than they: for while their destiny is eternally fixed, ours is yet to be decided; and how solemn the reflection that it is more or less in our own hand. God said of ancient Israel, O Israel, thou hast destroyed thyself; and thus in a future day will it be with the finally lost. The bitterest pang of all will be, I have done it myself. God prepared a perfect way for me, but I have chosen my own ways and destroyed myself. O what a day of revelation is coming, when the secrets of every heart will stand exposed; when every refuge of lies shall be swept away; when the waters shall overflow the hiding places; when the mask will fall from the face of the hypocrite, and the robe no longer conceal the deformity of the self-righteous; when every man shall be put into the scale of exact justice, and be awarded exactly as he deserves.

Oh, while I pen these solemn truths, I feel as the prophet expressed it, "rotteness enters into my bones," and a deep, agonizing prayer swells my heart that I may rest in the day of trouble—that I may have a robe of righteousness from on high.—And again, how solemn the reflection that such a day probably is just dawning, and may at any hour break upon an astonished universe. While some are looking forward a few years, it may be much nearer than they even anticipate. No safety for God's people but on their watch-tower. No way but for us always to be ready now. Then if years pass, we are prepared for life and its responsibilities, and if the judgment comes angels shall bear us on wings of love to Jesus; and if death overtakes us, we have a safe life-boat over Jordan's dark waters.

Oh, how I love the prospect! How ardently I cherish the hope, that there I shall find rest! Here I have to contend with infirmity, disappointment, poverty. This is not my place of resting.

We are at present in the midst of a precious outpouring of God's Spirit, and rejoice.

The Herald must and will be sustained; for I believe it is God's messenger of mercy to many souls, and God's work will be done. Your brother, &c.

North Attleboro', Mass., March 20, 1860.

The Maine Mission Fund.

As I have a few more items to acknowledge in favor of the mission, I continue my notices. Since my last notice appeared, a Bro. T. gave \$2 for the mission, while at Rome conference. This is not the first evidence that this brother loves the truth, and wishes others to learn it and be benefited by it. It is not all he will do, either.

While on my return from B., a brother H. subscribed \$20, for himself and the brethren in his place. This looks like a true interest in the cause we call the best of all causes. He is one who will do what he agrees, and is always ready to act in the cause.

While at S., a brother H. of that town subscribed \$5 for the mission, and will do more when it is in operation. He is ready to devote of his substance to spread the gospel of the coming kingdom, and save men.

A Bro. C. subscribed \$4 for the mission, and will do as the Lord prospers him; for his heart is as deep as his pocket, and he not only talks, but acts for God and truth. The way now looks clear to raise the means to sustain an evangelist. Several promise to aid, when the man is in the field. This work is slow; but we believe it will begin.

I. C. WELLCOME.
Richmond, Me., March 15, 1860.

That Sunday School Book.

Bro. Bliss:—Many of those who are interested

among us in S. schools, have long looked to the publishing department of the Advent people for a book, or books, suitable to instruct our children in the great Bible truths which are so dear to us, in a definite manner. We have many schools, and yet not half as many as should be—many children who need Sunday school books, based on the great fundamental principles of the doctrine of the Restitution, which will bring out its main branches to guide our children, and all who come among us, in the truth as it is in Jesus. There are many books now in use, containing many good things, but all leading in a wrong course of instruction as a basis of gospel truth. A committee was chosen a few years ago to prepare a book, but it did not come out. Another summer is approaching (a time more favorable for schools than any other) an increase of scholars, the right kind of books wanted, but no supply. Some one could get one ready in a few weeks, and have it published. It would pay; for it would sell; and good would follow.

I. C. WELLCOME.
Richmond, Me., March 18, 1860.

From Bro. W. H. Swartz.

Having completed our protracted efforts in this region, I will endeavor to furnish you with a brief statement of the cheering and encouraging results.

"The Lord has done great things for us, whereof we are glad;" pouring waters upon the thirsty and also upon the dry grounds; "giving us beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Our first meeting was held at Yardleyville, commencing on the twenty-second of January and protracting one month. The interest was deterred some, in consequence of the inclement weather, and the well-devised workings of the devil. But notwithstanding these slight intimidations the good work began to go forward. Such was the disposition and vehement desire of the people to hear the word, that amidst snow and rain multitudes would press their way to the house of God; and many were brought under its awakening and vivifying influence, until over thirty were able to set to their seal that God is true—most of whom since have identified themselves with the church.

This little cause has enjoyed some copious and refreshing showers of heavenly grace the past fifteen months; and have been living in a growing and flourishing condition. Our social exercises have been characterized by a marked attendance and solemn interest. These are the life of a church. And when and wherever a church is "instant" in this respect, they will never fail to "behold the salvation of God."

With many of our friends I believe the result of the present meeting (though it has been a precious season and some converted we thought not of) has been no greater than we anticipated. Such, I conceive, is the spirit in which we are commanded to labor. "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them."

At the expiration of our meeting at this place, we entered upon a work at Morrisville, which has terminated in as great or greater result than the former—particularly when we contemplate the circumstances under which we labored, and the opposing elements we had to contend with.

This organization stands among the first of the Advent churches that were planted in this State, and for some years occupied an elevated and conspicuous position in the "building of God." Their faith was unwavering, and their zeal untiring. But for some years in the past they have not experienced much of a revival interest. Some of the members having removed out of the place, and others losing their interest in the cause, in connection with other unsanctifying influences which are apt to creep into the church, "not sparing the flock," have doubtless conspired to demoralize her influence and intimidate her progress and prosperity. Besides this, when we commenced the present meeting, we had to wade through opposition and prejudice—both from the professing church and the world,—and to contend with the corrupting and degenerating influence of unfaithful professors and backsliders. Of this latter class of persons we have any number here. The town has been swarming with them. Some of them we prevailed upon to return. But others have so securely concealed and fortified themselves under the powers of darkness, that even the flaming of Sinai and the glittering arrows of the Almighty appear insufficient to penetrate the dungeon of their hearts, and put them to flight.

But with all these barriers and difficulties in the way the stately footsteps of Jehovah soon became visible and audible in our midst, and the divine power and mercy were displayed in turning men from darkness to light. The church began to rally around the cross, to unfurl her banners to the breeze, and to cry mightily unto the God of Sabaoth to send out his quickening influences. The people turne

out, filling the house to its utmost capacity almost every evening. Presently the bulwarks of Satan gave way and backsliders and sinners began to return and give glory to God. O it was a refreshing time indeed. As many as eighteen were forward for prayers of an evening. More than sixty sinners publicly sought the Lord, and professed faith in Christ, either among us or in other parts of the village. Among those who have taken this noble stand, both here and at Yardleyville, are a number of interesting young men, who may become valiant soldiers for Christ, if they, like Caleb and Joshua, "follow the Lord fully" and do not get wearied in well doing.

It is to be hoped that the blessed cause here is gaining ground, and exerting an irresistible and lasting influence upon the entire community.

The Lord is with us, to will and to do of his own good pleasure; and if we continue to abide in his words and his words abide in us, we shall ask what we will, and it shall be done for us. "Then shall thy light break forth as the morning, and thy health shall spring forth speedily. Then shalt thou call and the Lord shall answer. Thou shalt cry and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger and speaking vanity."

May that lively disposition and holy zeal, which so peculiarly characterized our blessed Saviour, become a marked characteristic of our lives, while strangers and sojourners in this "night of weeping," and we be prepared to behold the Sun of Righteousness come forth in all of his unclouded splendor "in the morning of joy."

P. S. In the above meetings we were favored with the efficient and untiring labors of Bro. Litch, Laning and Robinson. Bro. Robinson labored for us two weeks in each place, both in word and doctrine, and enjoyed the pleasure of seeing the work of God gloriously reviving in his hands. We enjoyed his visit exceedingly, and hope we may spend an eternity together by and by.

Your affectionate brother in Christ,
W. H. S.

Morrisville, Pa., March 16, 1860.

Will Children be Saved?

Mr. Editor:—You will not marvel that I am interested in this question, when I inform you that I have laid away six of my little ones, within the seventeen years that I have been interested in the subject of Christ's coming to judge the living and the dead. Three of these fell asleep in one month, from October 28th to Nov. 28th, 1859. William, aged 6 years 7 months, Abby Frances, 9 years 8 months, Charles W. 4 years 10 months.

It would be natural for one to wish for the best, and then it is natural to persuade ourselves that our wishes will be granted; but I do not wish to flatter myself that children are saved unless the Bible affords proof.

Some think that they must understand and confess the faith and be baptized; and yet the same people will question the propriety of children making a public profession on a short experience.

It is unquestionable that a majority of children die without conversion from nature to grace, saying nothing of their morality; for they will differ according to their training, and hence their irresponsibility until they begin to think and act for themselves. You may train them to confess Christ, and they may become deists in after years. They may be trained to believe in Universalism, Romanism, Socinianism, or Spiritualism, but when they come to think for themselves, they may renounce these, and become Christians.

But to the question, Will they be saved or lost? What say the Scriptures? Jesus says, of them, "Of such is the kingdom of heaven." "Except ye be converted, and become as little children, ye cannot enter the kingdom of heaven."

Sound philosophy teaches what Jesus more than intimates. Let us reason a moment: "Christ is Lord of the dead and living;" he became "the Captain of our salvation through suffering;" he "tasted death for every man;" as in, (by or through) Adam came death, so in (by or through) Christ comes the resurrection of the dead; for "as in Adam all die, even so in Christ shall all be made alive." These Scriptures prove the resurrection of children, if they die in Adam.

Parents cannot be too careful in the training of their little ones, as they know not how soon they may be called to part with them; and if they have made early impressions for the truth on their minds, it will be pleasant to reflect upon while we mourn their absence. It is a pleasing reflection to parents, that their little ones have been taught to pray while in health; and while I write let me say it is pleasant to me to think of the little prayers offered up by little Charlie, "Jesus, make me well;" "Lord bless me;" "Lord take me to heaven;"

Abby was reconciled to the Lord's will, she bid

us good by, and she said she was willing to die, and she would meet us again in the kingdom. William was a good boy; but we were not aware that he was dying until it was too late; but as he was going, he said waving his hand "I am coming." What he saw we know not; but we expect Jesus will remember them in the morning, and we shall see them in the land of the living.

Yours in hope of life eternal,
J. T. SWEET.

Providence, R. I. Feb. 16th, 1860.

For a young Lady's Sampler.

Jesus, permit thy gracious name to stand,
As the first effort, of an infant's hand;
And while her fingers o'er this canvass move,
Engage her tender heart to seek thy love;
With thy dear children let her share a part,
And write thy name, thyself, upon her heart.

A sister writes:—
Bro. Bliss:—I like the Herald very much, and wish for the prosperity of the A. M. Association. Therefore I enclose two dollars for its benefit.

Manchester, March 14, 1860.

Apostolical Succession.

The Saviour and his apostles taught that those who were of the faith of Abraham, were the true children of Abraham. On the same principle, those who have the faith of the apostles are their true successors. This is a short, easy, safe, rational and scriptural method of determining who are the children of the apostles and prophets; and to such only the promise belongs,—"Lo, I am with you always, even to the end of the world," Matt. 28:20.

R. H.

MARRIED, in Champlain, N. Y., March 6th, at the residence of Watson Barker, by Elder C. P. Dow, Mr. THOMAS NESS to Miss MARTHA BARKER—both of Champlain.

"Bride and bridegroom, pilgrims of life,
Henceforward to travel together,
In this the beginning of your journey,
Neglect not the favor of Heaven."

No To-Morrow on Earth.—The to-morrow of the apostles was always Forever. Other to-morrow they had not. They concerned themselves not about what the next day should bring forth, and cared only for the next life. They were like men standing in a dark tunnel, who look only at the day-light, at its end, and struggle toward that. There may be brilliant stalactites by their sides, or fine masonry.—They see not this, because the light ahead of them makes all around them dark. They only know that safety is before them and danger around. What they seek to rest their minds on is the safety, not the danger.

OBITUARY.

DIED, in Springwater, N. Y., March 4th, 1860, SARAH G. REYNOLDS, aged 3 years, 5 1-2 months. Also, the following day, ROBERT A. REYNOLDS, aged 11 months and 8 days; both the children of Mr. & Mrs. Thomas Reynolds.

The scarlet fever, so often fatal among children, has from this family circle taken the two younger, —those endeared to them by necessary care—a sprightly little girl of three summers, together with the infant from the mother's embrace—a heavy blow indeed. Yet the bereaved parents bear it with Christian patience, faithfully trusting they shall share with them the joys of the world to come, and having full confidence in the precious words of the Lord Jesus, "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven." When the little ones were laid side by side in the same coffin, the sight, though solemn, was beautiful to behold. Beauty and innocence combined, are always lovely, and lying as they did with their faces turned toward each other, and their little hands joined together as if calmly waiting the voice of the archangel to rise together in the morning, we could only think of their guardian angels.

The parents and children of the afflicted family seem to listen with much interest to the glad tidings, "Soon, soon Jesus will come," confirmed by the preaching of father Samuel Chapman—so well known to the readers of the Herald—who is now laboring with his usual success in this vicinity. A number of the family hear with joy, and our prayer, and we may say our hope is, that the other members may soon become reconciled to God, and with their friend await joyfully the return of the little loved ones from the land of the enemy to their own border, with the children of Rachel. Jer. 31:15-17, compared with Matt. 2:16-18. Quite a large concourse of people assembled with the mourning friends, at the Christian church near here, and listened with seeming interest to a discourse by the writer, founded on Jer. 31:15-17.

H. B. HYDE.

ADVERTISEMENTS.

Ayer's Sarsaparilla, FOR PURIFYING THE BLOOD.

And for the speedy cure of the subjoined varieties of Disease:

Scrofula and Scrofulous Affections, such as Tumors, Ulcers, Sores, Eruptions, Pimples, Pustules, Blotches, Boils, Blisters, and all Skin Diseases.

OAKLAND, Ind., 6th June, 1859.
J. C. AYER & Co. Gentles: I feel it my duty to acknowledge what your Sarsaparilla has done for me. Having inherited a Scrofulous infection, I have suffered from it in various ways for years. Sometimes it burst out in Ulcers on my hands and arms; sometimes it turned inward and distressed me at the stomach. Two years ago it broke out on my head and covered my scalp and ears with one sore, which was painful and loathsome beyond description. I tried many medicines and several physicians, but without much relief from any thing. In fact, the disorder grew worse. At length I was rejoiced to read in the Gospel Messenger that you had prepared an alternative (Sarsaparilla), for I knew from your reputation that any thing you made must be good. I sent to Cincinnati and got it, and used it till it cured me. I took it, as you advise, in small doses of a teaspoonful over a month, and used almost three bottles. Now and healthy skin soon began to form under the scab, which after a while fell off. My skin is now clear, and I know by my feelings that the disease is gone from my system. You can well believe that I feel what I am saying when I tell you, that I hold you to be one of the apostles of the age, and remain ever gratefully,
Yours,
ALFRED B. TALLEY.

St. Anthony's Fire, Rose or Erysipelas, Tetter and Salt Rheum, Scald Head, Ringworm, Sore Eyes, Dropsy.

Dr. Robert M. Preble writes from Salem, N. Y., 12th Sept., 1859, that he has cured an inveterate case of Dropsy, which threatened to terminate fatally, by the persevering use of your Sarsaparilla, and also a dangerous attack of Malignant Erysipelas by large doses of the same; says he cures the common Eruptions by it constantly.

Bronchocoele, Goitre, or Swelled Neck.
Zebulon Sloan of Prospect, Texas, writes: "Three bottles of your Sarsaparilla cured me from a Goitre—a hideous swelling on the neck, which I had suffered from over two years."

Leucorrhoea or Whites, Ovarian Tumor, Uterine Ulceration, Female Diseases.

Dr. J. B. S. Channing, of New York City, writes: "I most cheerfully comply with the request of your agent in saying I have found your Sarsaparilla a most excellent alternative in the numerous complaints for which we employ such a remedy, but especially in Female Diseases of the Scrofulous diathesis. I have cured many inveterate cases of Leucorrhoea by it, and some where the complaint was caused by ulceration of the uterus. The ulceration itself was soon cured. Nothing within my knowledge equals it for these female derangements."

Edward S. Marrow, of Newbury, Ala., writes: "A dangerous ovarian tumor on one of the females in my family, which had defied all the remedies we could employ, has at length been completely cured by your extract of Sarsaparilla. Our physician thought nothing but extirpation could afford relief, but he advised the trial of your Sarsaparilla as the last resort before cutting, and it proved effectual. After taking your remedy eight weeks no symptom of the disease remains."

Syphilis and Mercurial Disease.

NEW ORLEANS, 25th August, 1859.
DR. J. C. AYER. Sir: I cheerfully comply with the request of your agent, and report to you some of the effects I have realized with your Sarsaparilla.

I have cured with it, in my practice, most of the complaints for which it is recommended, and have found its effects truly wonderful in the cure of Venereal and Mercurial Disease. One of my patients had Syphilitic ulcers in his throat, which were consuming his palate and the top of his mouth. Your Sarsaparilla, steadily taken, cured him in five weeks. Another was attacked by secondary symptoms in his nose, and the ulceration had eaten away a considerable part of it, so that I believe the disorder would soon reach his brain and kill him. But it yielded to my administration of your Sarsaparilla; the ulcers healed, and he is well again, not of course without some disfigurement of the face. A woman who had been treated for the same disorder by mercury was suffering from this poison in her bones. They had become so sensitive to the weather that on a damp day she suffered excruciating pain in her joints and bones. She, too, was cured entirely by your Sarsaparilla in a few weeks. I know from its formula, which your agent gave me, that this Preparation from your laboratory must be a great remedy; consequently, these truly remarkable results with it have not surprised me.

Fraternally yours,
G. V. LARIMER, M. D.

Rheumatism, Gout, Liver Complaint.

INDEPENDENCE, Preston Co., Va., 6th July, 1859.
DR. J. C. AYER. Sir: I have been afflicted with a painful chronic Rheumatism for a long time, which baffled the skill of physicians, and stuck to me in spite of all the remedies I could find, until I tried your Sarsaparilla. One bottle cured me in two weeks, and restored my general health so much that I am far better than before I was attacked. I think it a wonderful medicine, J. FREEMAN.

Jules Y. Getchell, of St. Louis, writes: "I have been afflicted for years with an affection of the liver, which destroyed my health. I tried every thing, and every thing failed to relieve me; and I have been a broken-down man for some years from no other cause than derangement of the liver. My beloved pastor, the Rev. Mr. Espy, advised me to try your Sarsaparilla, because he said he knew you, and any thing you made was worth trying. By the blessing of God it has cured me, and has so purified my blood as to make a new man of me. I feel young again. The best that can be said of you is not half good enough."

Schirrus, Cancer Tumors, Enlargement, Ulceration, Caries, and Exfoliation of the Bones.

A great variety of cases have been reported to us where cures of these formidable complaints have resulted from the use of this remedy, but our space here will not admit them. Some of them may be found in our American Almanac, which the agents below named are pleased to furnish gratis to all who call for them.

Dyspepsia, Heart Disease, Fits, Epilepsy, Melancholy, Neuralgia.

Many remarkable cures of these affections have been made by the alternative power of this medicine. It stimulates the vital functions into vigorous action, and thus overcomes disorders which would be supposed beyond its reach. Such a remedy has long been required by the necessities of the people, and we are confident that this will do for them all that medicine can do.

Ayer's Cherry Pectoral, FOR THE RAPID CURE OF

Coughs, Colds, Influenza, Hoarseness, Croup, Bronchitis, Incipient Consumption, and for the Relief of Consumptive Patients, in advanced stages of the Disease.

This is a remedy so universally known to surpass any other for the cure of throat and lung complaints, that it is useless here to publish the evidence of its virtues. Its unrivaled excellence for coughs and colds, and its truly wonderful cures of pulmonary disease, have made it known throughout the civilized nations of the earth. Few are the communities, or even families, among them who have not some personal experience of its effects—some living trophy in their midst of its victory over the subtle and dangerous disorders of the throat and lungs. As all know the dreadful fatality of these disorders, and as they know, too, the effects of this remedy, we need not do more than to assure them that it has now all the virtues that it did have when making the cures which have won so strongly upon the confidence of mankind.

Prepared by Dr. J. C. AYER & Co., Lowell, Mass.

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AGENTS THROUGHOUT THE WORLD.
pd to Sept 18 '59

WHITTEN'S GOLDEN SALVE is a step by way of progress in the healing art. It is adapted to all the purposes of a family Salve. It effectually cures piles, wounds, bruises, sprains, cuts, chilblains, corns, burns, fever-sores, scrofulous humors, erysipelas, salt-rheum, king's evil, rheumatism, spinal difficulties, chafings in warm weather, &c. &c., and is believed by many experienced and competent judges to be the best combination of medicinal ingredients for external inflammatory difficulties that has ever been produced. Many of the best phy-

sicians of the various schools use it and also recommend it. Every farmer should have it for horses; for the cure of scratches, sprains, chafings, &c., and also for sore teats on cows. It cures felons. It cures warts.

Mrs. Glover, East Merrimack street, Lowell, was cured of a bad case of piles by the use of one box of the Salve. Mr. Farrington, a wealthy merchant and manufacturer of Lowell, was relieved of piles which had afflicted him for many years, and remarked to a friend that it was worth a hundred dollars a box for piles.

Miss Harriet Morrill, of East Kingston, N. H., says: "I have been afflicted with piles for over twenty years. The last seven years I have been a great sufferer. And though I never expect to be well, yet to be relieved as I am from day to day by the use of your Golden Salve, fills my heart with gratitude."

From Mr. J. O. Merriam, Tewksbury, Mass.: "I have a large milk farm. I have used a great deal of your Golden Salve for sore teats on my cows. I have used many other kinds of salve. Yours is the best I ever saw. I have also used it for sprains and scratches on my horses. It cures them in a short time. I recommend it to all who keep cows or horses."

From Dr. Geo. Pierce, Lowell: "Your Golden Salve is good. It will have a great sale."

From Dr. W. S. Campbell, New Britain, Conn.: "Your Golden Salve is a great thing for chilblains. I have also used it in afflicting cases of salt rheum, erysipelas, and sore nipples. Its effect was a speedy and permanent cure." Dr. Bliss, of Brunswick, Me., says: "I have several friends who have been cured of scrofulous humors by the Golden Salve. You may recommend it from me as a valuable Salve."

From Mr. Morris Fuller, of North Creek, N. Y.: "We find your Golden Salve to be good for everything that we have tried it for. Among other things for which we have used it, is a bad case of 'scald head' of our little girl. Its effect in this case was also favorable."

"We like your Golden Salve very much in this place. Among other things I knew a lady who was cured of a very bad case of sore eyes."—Walter S. Plummer, Lake Village, N. H.

"I received a wound in my foot by a rusty nail; by reason of which I could not set my foot to the floor for two weeks. The pain was excruciating. When your Golden Salve was applied, it relieved the pain in a short time, and two and a half boxes of it wrought a perfect cure."—Mrs. Lucinda A. Swain, Merideth Centre, N. H.

Mr. H. L. W. Roberts, Editor of Marion Intelligencer, Marion, Ill., says, "Every person that uses the Golden Salve testifies favorably." He has also published a list of names in his paper, of persons cured of wounds, sores, humors, rheumatism, &c., and gives the public reference to them; who, he says, are among the first citizens of the place.

THE GOLDEN SALVE—A GREAT HEALING REMEDY.—It is with much pleasure we announce the advent of this new article in our city, which has met with such signal success in Lowell, where it is made, that the papers have teemed with cases of truly marvelous cures. They chronicle one where the life of a lady was recently saved—a case of broken breast; another where the life of a child was saved—a case of chafing; another of a lady whose face was much disfigured by scrofulous humor, which was brought to a healthy action in a few days; also another of an old man, who had a sore on his foot for twenty years—cured in a few weeks. Our citizens will not be slow in getting at its merits, and will herald it over the land.—*Boston Herald.*

Boston, July 12, 1859. Bro. Whitten: I have used your Golden Salve in my family, and I am acquainted with a large number of families also who have used it; and I have reason to believe that it is really what you recommend it to be. J. V. Hixes.

Made only by C. P. Whitten, No. 35 and 37, East Merrimack street, Lowell, Mass. Sold by druggists, and at country stores. Price 25 cts. per box. Price as above, or \$2 per dozen.

I want good, reliable, persevering agents to canvass, in all parts of the United States and Canada. A large discount will be made to agents. Aug 13—pd to Jan 1 '60 For sale at this office.

Important to You and Me.

We risk the remark to the afflicted that WELLCOME'S GREAT GERMAN REMEDY, for colds, coughs, bronchitis, inflammation of throat and lungs, influenza, croup, phthisis, &c., is effecting greater cures than any other known remedy in the New England markets. The various and numerous cases it has cured have fully established its reputation wherever known, above all others. I have many such certificates as the following, and they are multiplying fast.

From Eld. S. K. Partridge.

Bro. Wellcome—I was badly afflicted with bronchitis and cough a long time, which threatened to prevent my preaching. I took Ayer's Cherry Pectoral, and many other remedies, all to no effect. I finally obtained the Great German Remedy, which entirely cured me. I believe it the best medicine in use for such complaints, and other affections of throat and lungs. S. K. PARTRIDGE. Whitefield, Me., Aug. 28, 1858.

From J. Morrill, Druggist.

Mr. Wellcome—I can furnish you four first-rate certificates of cures effected by your G. G. Remedy, after trying almost every thing else without effect. Send along three or four dozens more of each size. I can sell a large lot of it. J. MORRILL & Co.

Livermore, Me., Oct. 12, 1859.

It is cheaper than any other. Prices, 4 oz. 25 cts.; 16 oz. 75 cts. Agents wanted. Sells well. Terms liberal. Call for a circular. Sold in Boston by Dr. Dillingham, next door to Herald's office.

I. C. WELLCOME, Richmond, Me. (No. 269 1/2) pd to 271.

SOMETHING NEW AND VERY DESIRABLE!—PEARSON'S PATENT-RESPIRATORY COOKING-STOVE.—The superiority of this over every other Cooking-Stove consists in the means by which we accomplish that most desirable end in Stove Cooking, viz.: A combination of

1st, Roasting meats in currents of heated fresh air, producing the same effects as roasting on a Spit-roast, or in a tin kitchen before the open fire;
2d, The virtues of the Brick oven;
3d, The economy of the heat;
4th, An arrangement by which we heat the room in Winter, and dispense with heating it in Summer.

Convinced by the working of the Stoves in use, the Patentee and the subscriber offer their new stove to the Public, with entire confidence that it will fill a vacuum in General house-keeping. Without fear, we proclaim it: THIS IS THE ONLY STOVE WHICH COMBINES THE TRUE PHILOSOPHY OF COOKING. Patented Oct. 26, 1858.

Books with diagrams describing the invention, and its merits over all other Stoves, sent, on application, to JAMES WOLSTENHOLME, General Agent and Manufacturer, 29 Dorrance street, (954 pd. to 990) Providence, R. I.

DR. LITCH'S REMEDIES. I would like to say, in justice to Dr. Litch, that his medicine is all that it is recommended to be. It has done great things in this neigh-

borhood, and in our family. The doctor can better explain the case of our oldest daughter: he saw her while sick, and since her recovery. The Remedy and Restorative was what she used. The Pain Curer I can recommend for bruises on man or beast. I believe it saved a good young horse for me. I cannot here give particulars.

JAMES LINN.

Battersea, C. W., March 13, 1860.

No. 984—2w

CHILDREN'S DEPARTMENT

"FEED MY LAMBS."—John 21:15.

BOSTON, MARCH 31, 1860.

The Childhood of Jesus.

In the green fields of Palestine,
By its fountains and its rills,
And by the sacred Jordan's stream,
And o'er the vine-clad hills,

Once lived and roved the fairest Child
That ever blessed the earth;
The happiest, the holiest,
That e'er had human birth.

How beautiful His childhood was!
Harmless and undefiled;
Oh! dear to His young mother's heart
Was this pure, sinless Child!

Kindly in all His deeds and words,
And gentle as the dove;
Obedient, affectionate,
His very soul was love.

Oh! is it not a blessed thought,
Children of human birth,
That once the Saviour was a child,
And lived upon the earth?

Honesty the Best Policy.

The Duke of Buccleuch, in one of his walks, purchased a cow in the neighborhood of Dalkeith, which was to be sent to his place on the following morning. The duke, in his morning dress, espied a boy ineffectually attempting to drive the animal forward to its destination. The boy, not knowing the duke, bawled out to him, "Hie, mun, come here and gie's a han' wi' this beast."

The duke walked on slowly, the boy still craving his assistance, and at last, in a tone of distress, exclaimed, "Come here, mun, an' help us, as sure as anything I'll give you half I get."

The duke went and lent the helping hand.

"And now," said the duke, as they trudged along, "how much do ye think ye'll get for the job?"

"I dinna' ken," said the boy, "but I'm sure o' something, for the folks up at the big house are good to a' bodies."

As they approached the house the duke disappeared from the boy, and entered a different way. Calling a servant, he put a sovereign into his hand, saying, "Give that to the boy who brought the cow."

The duke, returning to the avenue, was soon rejoined by the boy. "Well, how much did you get?"

"A shilling," said the boy, "and there's half o' it to ye."

"But you surely got more than a shilling," said the duke.

"No," said the boy, "as sure as death that's a' I got—and d'ye no think it's plenty?"

"I do not," said the duke, "there must be some mistake; and as I am acquainted with the duke, if you return I think I'll get you more."

They went back, the duke rang the bell, and ordered all the servants to be assembled.

"Now," said the duke to the boy, "point me out the person who gave you the shilling."

"It was that chap there, with the apron," pointing to the butler. The butler confessed, fell on his knees, and attempted an apology; but the duke indignantly ordered him to give the boy the sovereign, and quit his service immediately.

"You have lost," said the duke, "your money, your situation, and your character, by your covetousness: learn henceforth that honesty is the best policy."

The boy by this time recognized his assistant in the person of the duke, and the duke was so delighted with the sterling worth and honesty of the boy, that he ordered him to be sent to school, kept there, and provided for at his own expense.

The New-found Relation.

In the year 1839, a poor Austrian officer, who appeared very ill, arrived one day in a town in Germany celebrated for its baths, to which crowds of invalids were con-

stantly flocking, with the hope of being cured of their various diseases.

The officer seemed to be dying and very near his end, and he was refused admission into several of the hotels, as they feared he might die in the house. When he presented himself at the last hotel where he could hope to get rooms, he was told as usual that there were none vacant; but one of the gentlemen living in the hotel, having heard this answer given by the landlord, stepped forward and said:

"This officer is my near relation, and I shall share my room with him. He may have my bed, and I can sleep on the sofa."

The landlord could not venture to make any objection to this, and the half-fainting invalid was carried to the room of the gentleman who had claimed him as a relation. When he had rested a few minutes to recover his strength a little, his first question was—

"May I ask your name, my kind friend? How are you related to me?—on what side?"

"I am related to you through our Lord Jesus Christ, for I have learned from Him that my neighbor is my brother."

Not contented with thus kindly receiving a stranger, the generous man did all he could to assist him both in temporal and spiritual things. He nursed him kindly, and carried to him with his own hands the first glass he took of the healing waters. He cared also for his soul, and tried to lead him to Jesus, the Physician of souls, who heals all our diseases, who is the comforter of the afflicted, and the Saviour of sinners.

This good man had understood aright and also profited by the parable of the good Samaritan, and the command with which our Lord concludes it—"Go thou, and do likewise."

"Blue Sky Somewhere."

Children are eloquent teachers. Many a lesson which has done our heart good have we learned from their lisping lips. It was but the other day another took root in memory. We were going to a picnic, and, of course, the little ones were in ecstasies for several days. But the appointed morning broke with no glad sunshine, no songs of birds, no peals of mirth. There was every prospect of rain—even hope hid her face and wept.

"Shan't we go, mother?" exclaimed a child of five, with passionate emphasis.

"If it clears off."

"But when will it clear off?"

"O, look out for the blue sky."

And so he did, poor little fellow; but never a bit of blue sky gladdened his eyes.

"Well, I don't care, mother," said he, when the tedious day had at length numbered all its hours, "if I haven't seen it, I know there is a blue sky somewhere."

The next morning there was a blue sky, a whole heaven full of it—clear, glorious blue sky, such as only greets us after a weary storm.

"There, mother, didn't I tell you so?" cried a joyous voice; "there is blue sky!" Then the little head drooped for a moment in silent thought. "Mother!" exclaimed the child, when he again looked up, "there must have been blue sky all day yesterday, though I never saw a bit of it; cos you see, there ain't no place where it could have gone to—God only covered it up with clouds, didn't he?"

APPOINTMENTS.

AMERICAN MILLENNIAL ASSOCIATION. The Standing Committee of the A. M. Association will hold their quarterly meeting in their office, 46 1-2 Kneeland street, Boston, on Tuesday, Apr. 10th, at 10 a. m.

F. GUNNER, Rec. Sec'y.

March 6, '60.

The next session of the Western Central Quarterly Conference will be in Augusta at the brick school house on sand hill, commencing Thursday, 2 o'clock P. M., Mar. 29, and continue over the Sabbath. We shall expect all our ministers there, ready to preach the word, to counsel and labor for the uniting and upbuilding of the cause of Christ. Also brethren and sisters who can consistently attend to engage in the same work. Those who cannot come should pray to God to bless this effort to the salvation of lost sinners. We cordially invite ministers and others from everywhere to attend with us to work as above stated. Strangers coming to this meeting should call on Bro. Wm. A. Lovejoy and David Mosher.

H. B. SEVER, Chairman.

I. C. WELLCOME, Sec'y. Richmond, Me., Feb. 29, 1860.

Friends in Templeton may expect me to preach there Sabbath, April 1st.

G. W. BURNHAM.

Notice is hereby given, that the second quarterly meeting of the church of Adventists in Stanbridge, C. E., for

1860, will be held at Stone Settlement, to commence Saturday at 1 P. M., April 7th, and hold over the Sabbath. A general attendance is requested and expected.

C. P. Dow, Pastor.

I will preach (D.V.) at Dunham, Gilbert school house, April 10th, evening; and at Hyattville April 11th, evening; Stanbridge Burrough, Sunday, April 15th.

C. P. Dow.

BUSINESS DEPARTMENT

BUSINESS NOTES.

A. Smith. We knew you did not want but one copy, but could not tell where it was to be changed from without being informed.

W. H. Swartz. We cannot now say how soon we shall have the small hymn book.

A. M. ASSOCIATION.

The "American Millennial Association," located in Boston, Mass., was legally organized Nov. 12th, 1848, under the provisions of the 56th Chapter of the Acts of the Legislature of Massachusetts of A. D. 1857, for charitable and religious purposes. The whole amount obtained by donations, subscriptions, or sales of publications, is to be expended in the publication of Periodicals, Books, and Tracts, and for the support of ministers of the Gospel.

All contributions to our treasury, will be duly acknowledged, and, at the end of the year, will be embodied in a report. When there is any omission of the proper credit, due notice should be at once given to

SYLVESTER BUSS, Treasurer.

ACKNOWLEDGMENTS TO TUESDAY, MARCH 27, 1860.

Amount of previous receipts, towards the payment of the last Note.....\$362.25

Rec'd since our last, from—

Eld. E. W. Coffin, Gilead, Me.	1.00
Mrs. H. Parker, Worcester, Mass.	2.50
Louisa Polly, Massena, N. Y.	1.00
Sarah A. Beebe	1.00
John Brewster, East Rockport, O.	2.00
Mrs. J. Brewster	1.00
Joseph Barker, Kincardine, C. W.	2.00
Robert Kitchen, Leverington, Pa.	1.00
"No Matter," Salem, Mass.	1.00
Anson H. Brown, Rahway, N. J.	2.00
Eli Godfrey, West Fairlee, Vt.	1.00
Payne W. Higgins, Wellfleet, Mass.	5.00
A Friend in London, N. H.	20.00
D. Bosworth, to go towards completing the life membership of Elder Wesley Burnham	5.00

\$408.75

Deduct note of \$400, due July 1, 1860—less \$10 for discount, for payment before it was due.....\$390.00

The balance is the commencement of a fund to give efficiency to the Association.....18.75

Rec'd from Grant, Warren & Co. for 100000.....17.00

\$35.75

FOR THE IMAGE—

Previous receipts.....\$1.60

Joseph Barker.....0.50

My P. O. address is Waterbury, Vt.

D. Bosworth.

Agents of the Advent Herald.

Albany, N. Y.	Wm. Nichols, 185 Lydus-street.
Burlington, Iowa	James S. Brandeburg.
Bascoe, Hancock County, Illinois	Wm. S. Moore.
Bristol, Vt.	D. Bosworth.
Chazy, Clinton Co., N. Y.	C. P. Dow.
Cabot, (Lower Branch), Vt.	Dr. M. P. Wallace.
Cordova, Rock Island Co., Ill.	O. N. Whitford.
De Kalb Centre, Ill.	Charles E. Needham.
Cincinnati, O.	Joseph Wilson.
Dunham, C. E.	D. W. Sornberger.
Durham, C. E.	J. M. Orrock.
Derby Line, Vt.	S. Foster.
Eddington, Me.	Thomas Smith.
Fairhaven, Vt.	Robbins Miller.
Richmond, Me.	I. C. Wellcome.
Hartford, Ct.	Aaron Clapp.
Homer, N. Y.	J. L. Clapp.
Haverhill, Mass.	Edmund E. Chase.
Lockport, N. Y.	R. W. Beck.
Johnson's Creek, N. Y.	Hiram Russell.
Morrisville, Pa.	Wm. Kitson.
Newburyport, Mass.	John L. Pearson.
New York City	Elder D. I. Robinson.
Philadelphia, Pa.	J. Litch, No. 127 North 11th st.
Portland, Me.	Alexander Edmund.
Providence, R. I.	Anthony Pearce.
Princess Anne, Md.	John V. Pinto.
Rochester, N. Y.	D. Boddy.
Salem, Mass.	Chas. H. Berry.
Springwater, N. Y.	S. H. Withington.
Shabbonas Grove, De Kalb county, Ill.	N. W. Spencer.
Somonauk, De Kalb Co., Ill.	Wells A. Fay.
St. Albans, Hancock Co., Ill.	Elder Larkin Scott.
Stanbridge, C. E.	John Gilbreth.
Sheboygan Falls, Wis.	William Trowbridge.
Toronto, C. W.	Daniel Campbell.
Waterloo, Sheffield, C. E.	R. Hutchinson, M.D.
Worcester, Mass.	Benjamin Emerson.

RECEIPTS.

UP TO TUESDAY, MARCH 27, 1860.

The No. appended to each name is that of the HERALD to which the money credited pays. No. 971 was the closing number of 1859; No. 997 is the Middle of the present volume, extending to July 1, 1860; and No. 1023 is to the close of 1860. Notice of any failure to give due credit, should be at once communicated to the Business Agent.

Eld E W Coffin 1023, L B Hoffman 976, H Bundy 1023, W J Churchill 989, R T Price 1028, P U West 999, L Gibson 997, P Embury 997, J Linn 1013—each \$1.

Wm Freeman 1034, Mrs H Parker 1036, P Hardy 1036, E Godfrey 1026—each \$2.

C F Kittredge 1010—\$3.

R F Berry 1085—\$4.

Joseph Barker 1021, \$2.50—have sent a second No. of 980; A Campbell 1040, \$2.50; Mrs A Dalton 992, 50 cts.